स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



बाबू श्रीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

जन्म-वि. सं. १९२१, मार्ग वदि ६ 卐 स्वर्गवास-वि सं. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक संस्कृतिप्रिय

स्व. श्रीबाबू बहादुरसिंहजी सिंघी



अजीमगंज-कलकत्ता

जन्म ता. २८-६-१८८५] [मृत्यु ता. ७-७-१९४४

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[ग्रन्थांक ३४]

कविराज-स्वयंभूदेव-विरचित

पउमचरिउ

[अपभ्रंशभाषाग्रथित पौराणिक महाकाव्य]



SINGHI JAIN SERIES

[NUMBER 34]

PAUMACARIU

(A PURĀṆIC EPIC IN APABHRAṀŚA)

Composed by

Kavirāja Svayambhūdeva

कलकत्तानिवासी

साधुचरित-श्रेष्ठिवर्य श्रीमद् डालचन्दजी सिंघी पुण्यस्मृतिनिमित्त

प्रतिष्ठापित एवं प्रकाशित

सिंघी जैन ग्रन्थमाला

[जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, वैज्ञानिक, कथात्मक – इत्यादि विविधविषयगुम्फित; प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर - राजस्थानी आदि नानाभाषानिबद्ध; सार्वजनीन पुरातन वाङ्मय तथा नूतन संशोधनात्मक साहित्य प्रकाशिनी सर्वश्रेष्ठ जैन ग्रन्थावलि.]

प्रतिष्ठाता

श्रीमद् - डालचन्दजी - सिंघीसत्पुत्र

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श्रीमद् बहादुर सिंहजी सिंघी



प्रधान सम्पादक तथा संचालक

आचार्य जिनविजय मुनि

ऑनररी मेंबर, जर्मन ओरिएन्टल सोसाइटी

(सम्मान्य नियामक - भारतीय विद्या भवन)

सर्वप्रकार संरक्षक

श्री राजेन्द्र सिंह सिंघी तथा श्री नरेन्द्र सिंह सिंघी

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विविध पाठभेद, विस्तृत प्रस्तावना, विशिष्ट शब्दकोष, परिशिष्टादि समन्वित

*
* *

संपादक

डॉ. हरिवल्लभ चूनीलाल भायाणी एम्. ए.; पीएच्. डी.

(प्राध्यापक, संस्कृत एवं प्राचीन गुजराती साहित्य, भारतीय विद्याभवन)



प्रथम भाग

(विद्याधरकाण्ड)

प्रकाशक

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CRITICALLY EDITED FOR THE FIRST TIME WITH AN ELABORATE INTRODUCTION, INDEX VERBORUM AND APPENDICES

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SHRI BAHADUR SINGHJI SINGHI

By

Acharya Jina Vijaya Muni

On 7th of JULY, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fiftynine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines.

Babu Shri Bahadur Singhji was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many viciisstudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhiji joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired, vast zamindaries and had interests in many industrial and banking concerns This early preoccupation with business affairs prevented his having a college education. But Singhiji was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire.

His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world He also had a good and large collection of works of art and historical importance Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Shvetambara Conference held in Bombay in 1926 Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian More than three fourths of the six lakhs and over of his donations were for non Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name To the Chittaranjan Seva Sadan, Calcutta, he gave Rs 10,000/, when Mahatmaji had been to his place for the collection of funds, to the Hindu Accademy, Daultapur, Rs 15,000/-, to the Taraqi Urdu Bangala 5000/-, the Hindi Sahitya Parishad 12,500/-, to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-, several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jiaganj High School 5000/-, to the Jiaganj London Mission Hospital 600/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha, Manbhum 5,000/-, to the Jain Bhavan, Calcutta, 15 000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3 500/-, to the Ambala Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/- At the Singhi Park Mela held at his Ballyganj residence in which Viscount Wavell, then Commander in Chief, and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs 41,000/-, for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand maunds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-44, himself thereby suffering a loss of over three lakhs In May June 1944 he again spent Rs 59 000/- for the distribution of cloth, rice and coins for the people of that place

My close association with Singhji began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantiniketan I could not continue to work there for more than four years, but during those years was founded the Singhi Jain Series. During the period of ten years of my principalship of Gujarat Puratattva Mandir, Ahmedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhji to start

a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs. 75,000/–. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhiji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he persuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/– for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming, "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Virendra Singh are treading in the footsteps of their revered father. During

the past year on the Singhi Series alone they have spent over Rs. 20,000/-. I have already mentioned how Babu Rajendra Singh purchased for the Bhavan the valuable Nahar collection. Babu Narendra Singh has also spent Rs. 30,000/- for a foundation of a Jain Bhavan at Calcutta. Babu Rajendra Singh and Babu Narendra Singh have also very generouly promised me to continue to meet all the expenses of the Singhi Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhiji's memory by naming its Indological library after him. Further, one of its main halls will bear his name. The Bhavan's Jain Department will also be known as the **Singhi Jain Shikshapith** †

July 1, 1945
BHARATIYA VIDYA BHAVANA
BOMBAY.

Jina Vijaya Muni

† Reprinted from Babu Shri Bahadur Singhji Singhi Memorial Volume of the *Bharatiya Vidya* [Volume V] 1945

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Among them the compositions of three Jain poets enjoy prominence because of their great extent and their epic form These three poets are Svayambhu Puspadanta and Haribhadra Of these Svayambhu belonged most probably to the Yapaniya Jain sect (a sect which though existing at present only in name once enjoyed a status parallel to the Śvetambara and Digambara sects) and Puṣpadanta was a Digambara and their literary activity flourished in the Maharaṣṭra Karṇaṭaka region Haribhadra on the other hand was a Śvetambara Jain and his literary activity was carried on in the Rajasthana Gujarata region Chronologically Syavambhu comes first Puṣpadanta next and after him appears Haribhadra Svayambhu s date is not fixed with definite ness but as shown in the Introduction by Dr Bhayani we can reasonably place him between the beginning of the eighth and end of the nineth century Puṣpadanta s date is fixed as his *Mahapurana* was composed between 959 and 965 A D Similarly Haribhadra s date is supplied to us by his own work which was completed in 1159 A.D Talking of the compositions of these great poets of Apabhramsa letters Svayambhū s two extensive works are the *Paumacariu* and the *Riṭṭhanemicariu* Puṣpadanta s big work is *Tisaṭṭhimahapurisa-gunalamkara* or *Mahapurana* while *Neminahacariu* is the corres ponding epic of Haribhadra Of these *Mahapurana* has been already properly edited by Dr P L Vaidya and published in three parts in the *Maṇikyacandra Digambar Jain Granthamala* A portion of that poem dealing with the narrative of *Harivamśa* has been also sepa rately published by that eminent German scholar Dr L Alsdorf and published by the Hamburg University

As suggested at the outset the idea of publishing the works of Svayambhu as also the *Neminahacariu* of Haribhadra was with me since quite long When I was working a the Director of Gujarat Puratattva Mandir (Gujarat Oriental Research Institute) which functioned as the Postgraduate and Research Department of Gujarat Raṣṭriya Vidyapith (Gujarat National University) founded in Ahmedabad with the great efforts of Mahatma Gandhi I had prepared a scheme for that Institute for publishing ancient Indian literature and in the Series that was consequently started under the name Puratattva Granthavali I had intended to include along with many Sanskrit Pali Prakrit Apabhramsa and Old Gujarati works the *Harivamsapurāna* of Puṣpadanta and the present work of Svayambhu With that end in view I had also got them copied from the MSS But due to lack of favourable circumstances the idea could not be carried out Afterwards in A D 1930 when I undertook to work as the general editor of the Singhi Jain Series, my old temptation of bringing to light those two works revived with fresh force In the meanwhile through the admirable efforts of my learned friend

Pandit Nathuram Premi, the *Mahāpurāṇa* of Puṣpadanta was, as said above, edited by Dr. P. L. Vaidya and published in the Māṇikyacandra Digambar Jain Granthmālā The remaining work, the *Paümacariu* of Svayambhū has been taken up for editing by my learned pupil Dr. Bhayani and its first part comprising the first Kāṇḍa (the Vidyādhara-kāṇḍa) is happily published herewith.

When Prof. Bhayani requested me to allow him to work under my guidance for the Ph.D. degree of the University of Bombay, I advised him to take up some Apabhraṁśa text for that purpose and accepting that advise whole-heartedly, he started in all earnestness to study Apabhraṁśa literature.

Already Prof (now Dr.) Bhayani had acquired sound knowledge of Sanskrit. He held an M.A. degree of the Bombay University with the first class in that subject. But I found him more attracted towards linguistic studies and therefore I asked him to familiarize himself with Prakrit and especially with Apabhraṁśa literature. Later on at my suggestion he undertook to study several aspects of that unique Apabhraṁśa poem, *Saṁdeśarāsaka* of Abdala Rahamāna, then being edited by me This study along with my edition of that poem has been published as the Twenty-second Volume of the Singhi Jain Series. After that in collaboration with Prof. M. C. Modi he edited the *Paumasiricariu* of Dhāhila Kavi which has appeared as the Twenty-fourth Volume of the same series.

Finding him now well-equipped I induced him to take up for his Ph.D thesis the work of editing Svayambhū's *Paumacariu*, which, as stated above, occupied first place among all the works of Apabhraṁśa literature available to us and hence to bring it out was my persistently cherished desire. In view of the great extent of the work it was decided that in the first instance he should prepare a critical edition of the first Kāṇḍa only of that work and should confine his textual and general studies to that portion. It hardly needs to be told that the present volume is the result of these studies of Prof. Bhayani. In view of its merits, the University of Bombay has accepted this thesis and its editor has been awarded a doctorate. This success of my beloved pupil was naturally a matter of great pleasure to me and I also take this opportunity to offer him my cordial congratulations for that.

Though, in this way, Dr. Bhayani had completed his task so far as his immediate purpose of preparing a doctorate dissertation was concerned, in view of his intense interest in Apabhraṁśa studies, I urged him to edit whole of the *Paümacariu*. He accepted the task gladly and continued his work on that text. And in this connection I am very glad to note here that the printing of the second and third Kāṇḍa of the *Paümacariu* is nearing completion

and, along with the first part, I hope to place them in the form of the second part of that work in the hands of the learned readers of the Singhi Jain Series

The present work of Svayambhū has already attracted attention of several scholars and critics in Hindi and Gujarati For instance in his Apabhraṁśa selections called *'Apabhraṁśa-pāṭhāvali'* the Gujarātī scholar Prof M C Modi has included a few Sandhis from both the epics of Svayambhū Similarly the famous Buddhist scholar and Hindi author Pandit Rahula Samkrityayana has given a prominent place to the *Paumacariu* of Svayambhū and has included several Sandhis from it in the first volume of his anthology of Hindi poetry called *Hindi Kāvya Dhārā* In 1943 during his halt at Bombay prior to his departure to Russia, Pandit Samkrityayana stayed with me at the Bharatiya Vidya Bhavan for about a couple of months and at that time he had an occasion to examine the good collection of Apabhraṁśa literature that was with me He was quite impressed with it and took down numerous excerpts, notes, etc, which material he utilized in preparing the first volume of *Hindi Kāvya Dhārā* (Hindi Poetic Anthology) intended to serve as a sort of convenient Apabhraṁśa reader for the Hindi students In his introductory remarks to that work my learned friend Rahula Samkrityayana has made certain observations which are worthy of note for all students of this subject He says "हमारे इसी युगमें नहीं हिन्दी कविताके पाँचों युगोंके जितने कवियोंको हमने यहाँ सग्रहीत किया है, उनमें यह निस्सकोच कहा जा सकता है, कि स्वयम्भू सब से बड़ा कवि है। वस्तुत वह भारतके एक दर्जन अमर कवियोंमेंसे एक था। आश्चर्य और क्षोभ दोनो होता है कि लोगोंने कैसे ऐसे महान कवि को भुला देना चाहा। (It can be said without hesitation that not only among the poets of this—i e the first—period, but among those of all the five periods of Hindi poetry represented in the present anthology, Svayambhu was the greatest In fact he was one of the dozen immortal poets of India It is a matter of wonder and indignation that people could forget such a great poet)

As Mahāsthavira Pandit Rahula Samkrityayana has prepared his selections with a view to unfold rise and development of Hindi, we can quite understand why he regards Svayambhū as the leading pioneer among Hindi poets Really speaking Svayambhū was the chief literary ancestor of Apabhramsa poets Apabhramsa being the source of early as well as modern forms of New Indo-Aryan languages like *Marathi, Hindi, Gujarati, Rajasthani, Bengali, Oriya,* Assamese, Panjabi, etc., Svayambhū's poetry can be looked upon with equal propriety as the forerunner of Hindi poetry as that of the poetry of other vernaculars like Gujarati, Marathi Rajasthani, Bengali, etc Accordingly Svayambhū's work would prove very much useful to all students of New Indo-Aryan languages also

I also earnestly hope to bring out circumstances favouring, in near future, the remaining two Kandas also (they are under preparation) as the third part of the *Paumacariu*, so that a highly valuable and pioneer source for the study of Apabhramsa language and literature becomes available in full to scholars, to shed fresh light on the problems under their investigation

Bharatiya Vidya Bhavan,
15th July, 1953

JINA VIJAYA MUNI

PREFACE

When, in about 1942, I was encouraged by Muni Śrī Jinavijayaji to take up study of some Apabhraṁśa work for my doctorate dissertation, I had little imagined he would suggest to me to select with that purpose such an important work as Svayambhū's *Paümacariu*, which was known to be the earliest Purāṇic epic in Apabhraṁśa, available till then only in the MS form. Considering myself fortunate for getting, through Muniji's kindness, such a singular opportunity, I started, under his instruction and guidance, collecting materials with a view to prepare a critical edition of the Vidyādhara-kāṇḍa (and eventually, of the whole text) of the *Paümacariu*. It is now—after a lapse of eleven years that I have been able to complete and put before the public the critical edition of the first Kāṇḍa of that work. Having had to shoulder various other duties, it was not possible for me to devote to that task sufficient time and attention at a stretch. I could work on it only at intervals. This would explain the long time taken to complete it.

I had two Mss. of the *Paümacariu* to begin with At that time the information regarding a third Ms. of the work was quite indefinite and the chances of acquiring it, very remote Hence I had prepared the text of the whole of the Vidyādhara-kāṇḍa running over some 2700 distichs by collating the two Mss then at my disposal But later on I came to know of the whereabouts of the third Ms. and when I could get and examine it, I found it superior to both the other Mss. that were with me As a consequence I had to reconstitute the whole of the text of the Vidyādhara-kāṇḍa. This fact also was responsible for considerable delay.

Although with the publication of this edition I have completed my work on the Vidyādhara-kānda for the present, I feel dissatisfied with it in more than one ways Especially in the critical studies connected with the Vidyādhara-kāṇḍa I have not been able to touch some interesting aspects, like the form of the Apabhraṁśa epic, Svayambhū's style, his poetry, etc, and even the aspects that are studied still leave scope for further investigation The only genuine satisfaction I can derive from the present effort is in hoping that this might induce some research workers interested in bringing to light Apabhraṁśa literature, to devote more attention to the external aspects of the texts like language, metre, form, style, etc, which are found neglected in general Of course all the while I was engaged in the present study, the highly prized pleasure of being mentally in the intimate company of a poet of lasting glory like Svayambhū was mine own, and needs no express mention.

There have been already several valuable efforts to present systematically the facts of Apabhraṁśa grammar taking some particular text as the basis. One such attempt has been made from a comparative view-point also. Hence for the Apabhraṁśa of the text edited here I have thought it enough to point out only those grammatical facts which in some way or other appeared striking or which were found to specially corroborate facts known from other sources. Similarly in preparing the Index Verborum the aim has been rather to give a glossary of select words than to register all the words exhaustively. Still all the verbal forms have been included along with their analysis, and care has been taken not to leave out any word of note.

Svayambhū would naturally invite comparison with his successor Puṣpadanta, the only Apabhraṁśa epic poet whose works are published so far And to anyone making a casual comparison it will be obvious that Svayambhū's style as compared with that of Puṣpadanta is simpler, direct, less elaborate and ornate and less weighed-down with the burden of learning. His language is also comparatively simpler. Of course a correct appraisal of Svayambhū's poetic genius could not be made till all his works are published. In this connection I may state that so far as the *Paümacariu* is concerned further thirty-six Sandhis have been already printed and it is intended to publish the rest of the text as early as possible.

As the present edition was prepared by way of a thesis for the Ph.D. degree of the University of Bombay and as a particular time limit was fixed for its submission, the Introduction had to be rushed through the press within the short period of one month. Without much difficulty one can spot a few signs of hurry in the printing etc., of this work. For these I crave the indulgence of the scholars.

In the end there remains for me the pleasant duty of acknowledging my obligations to various persons and institutions who have been in some way or other helpful to me in the task that was undertaken by me. In the first place I have to express my deep sense of obligation to my Guru Acharya Jinavijaya Muni. I owe to him so much right from the selection of the subject and acquiring and deciphering of Mss down to the taking up of the work for publishing in the Singhi Jain Series that it would be very difficult to mention everything in detail. This last fact of becoming once again associated with the Singhi Jain Series, which has been accepted by the world of scholars as a highly illustrious achievement of its all-dedicating general editor, I regard as a valuable privilege. Without Muniji's help and guidance and especially without his personal and affectionate interest in my studies, I could not have undertaken or brought out the present work.

I also express my sincere gratitudes to the generous patrons of the Singhi Jain Series Though *Babu Bahadur Singhji Singhi* the noble founder of the Singhi Jain Series is no more with us his pious wishes for furthering the cause of our ancient heritage of literature has been quite willingly carried out by his two worthy sons Babu Rajendra Singh Singhi and Babu Narendra Singh Singhi and lovers of learning cannot but appreciate this contribution of theirs towards bringing to light priceless riches of our literary past

My thanks are also due to Prof Dr Hiralal Jain to Pandit Nathu ram Premi the General Secretary of the Maṇikyacandra Digambar Jain Granthamala to Prof P K Gode Curator Bhandarkar Oriental Institute Poona to Pandit Ambalal P Shah to Pandit Chainsukhdasji Nyayatirtha Adhyakṣa Śri Digambar Jain Sanskrit College Jaipur and to the Secretary Sri Digamar Atiśay Kṣetr Śri Mahavirji Prabandhkarinī Committee Jaipur for getting the information and loan of the various Mss of the *Paumacariu* to the Manager Nirnaya sagar Press and to late Shri Dhirubhai Dalal Secretary Akhil Bharat Printers Ltd for their co-operation while the work was under print Without the special attention given by the latter whose unexpected early demise will be greatly regretted the Introduction could not have been printed so promptly

I also avail this opportunity to thank the University of Bombay for having awarded to me a research scholarship for three years during the initial stage of my occupation with the present study

I would be failing in my duty if I do not give here expression to my feeling of obligation to the Bharatiya Vidya Bhavan which has provided me all the facilities for carrying on this research work in Apabhramśa language and literature

Bombay
1st July 1953

H C BHAYANI

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ABBREVIATIONS

[The abbreviations of grammatical terms etc, are given in the beginning of the Index Verborum]

Bh —	*Bhavisattakaha* of Dhanapāla
Ch —	*Chandonusasana* of Hemacandra
HP —	L Alsdorf's edition of the *Harivamśapurāna*
Jas —	*Jasaharacariu* of Puṣpadanta
MP —	*Mahapurāna* of Puṣpadanta
Nay —	*Nāyakumaracariu* of Puspadanta
PC —	*Paumacariyu* of Svayambhū
PSM —	*Pāiasaddamahannavo*
Rāj —	*Chandaśśekhara* of Rājaśekhara Kavi
RC —	*Riṭṭhanemicariu* of Svayambhū
RP —	*Padmacarita* of Raviṣena
SC —	*Svayambhūcchandas* of Svayambhū
VP —	*Paumacariya* of Vimalasūri

For want of requisite types, nasalized *e* and *o* have been represented by *eṃ* and *oṃ* and short *e* and short o have been indicated by contrasting Roman and italic characters

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INTRODUCTION

1. INTRODUCTORY

The Jainas and especially the Digambaras deserve great credit for continuing the Sanskrit and Prakrit Epic, Purāṇic and Mahākāvya traditions in their highly precious contributions to Apabhraṁśa literature. Along with Caturmukha, Puṣpadanta and several others, Svayambhū's name stands in the front rank of Apabhraṁśa poets and scholars. His poetical works, and especially his two voluminous epics dealing with the narrative of Rāma and of the Pāṇḍavas and Kṛṣṇa had earned him the cherished titles of Mahākavi and Kavirāja. His manual of Pk. and Ap. metres is invaluable for us for the light it throws on the pre-ninth century literary activity in Pk and Ap. Held in high respect by Puṣpadanta and many others, his position cannot be overestimated.

These facts would serve as sufficient inducement for any one interested in bringing to light MIA. materials and sources for the study of Indian literature and culture, to undertake publishing the works of Svayambhū. Of his two Ap. epics the *Paümacariu* (Pc.), Sk. *Padmacaritam*, containing the Rāma-story in accordance with the Jain tradition is proposed to be published in the first instance.

The *Paumacariu* has ninety Sandhis and is divided into five Kāṇḍas or Books. For the purpose of the present thesis I have critically edited and studied the first of the five Kāṇḍas, called the Vijjāhara-Kaṇḍa, Sk. VidyādharaKāṇḍa, which comprises the first twenty Sandhis of PC. The general studies contained in Introduction and Index in the present work are confined to the Vidyādhara-Kāṇḍa alone.

2. CRITICAL APPARATUS AND TEXT-CONSTITUTION

Critical Apparatus.

The *Jinaratnakośa*[1] records only one Ms. of Svayambhū's *Paümacariu*. It gives the following information under the entry *Rāmāyaṇapurāṇa:*

> by Caturmukha[2] Svayambhudeva. It is written in the Apabhraṁśa language It was begun by Caturmukha Svayambhū and was completed by his son, Tribhuvana Svayambhū. It contains 90 Sandhis . . . . (Bhandarkar) V Report No. 1120.

Since the *Jinaratnakośa* is compiled from the published Mss. catalogues only and since the Mss collections of many Jain Bhaṇḍārs have not been catalogued, the possibility of tracing other Ms. or Mss. of PC. was quite obvious. And through the efforts of my guide Ācārya Jina Vijaya Muni and others I succeeded in securing another and later on a third manuscript of PC. The source

(1) Velankar, 1944.
(2) This is an error Due to an incorrect interpretation of certain references from PC., scholars were led to confuse Caturmukha and Svayambhū, who are quite different poets. See Premi, 1942, 370-373

and description of these three Mss utilized in constituting the text of the Vidyadharakanda are as follows

1 *Ms P* From the Government Mss collection deposited at the Bhandarkar Oriental Research Institute Poona This Ms is No 1120 from the Collection of 1884-87 described in the Fifth Report of a Tour in Search of Sanskrit Manuscripts by Dr R G Bhandarkar Paper Ms size 11½ × 4½ 226 folios of which folios No 19 24 34 164-172 189 192 (16 in all) are missing About 13 to 16 lines per side About 46 to 56 letters per line Begins on folio 1 verso ends on folio 226 recto Jain Devanagari script Corrected at several places in a different hand which casually notes variant readings also Occasional marginal glosses in vulgar Sanskrit which also appear to have been copied from an earlier Ms On folio 1 recto is noted गमायणपराग (वाग्भागायाम्) Colophon of P ॥छ॥ सवत् १५२१ वर्षे (added marginally) नष्टमास सुदि १० बुद्धवार ॥ श्रीगोपाच दुर्गे श्रीमूलसघ बला त्कारगण सरस्वतीगच्छे। श्रीनदिसघ। भ० टारक श्रीकुदकुदाचार्यान्वय। भ०। श्रीप्रभाचद्रदेवा। तत्पट्टे। श्रीपद्मनदिदेवा। तत्पट्ट श्रीशुभचन्द्रदेवा। तत्पट्ट श्री जिनचद्रदेवा। तत्र श्रीपद्मनदि-शिष्य-श्रीमदनकीर्तिदेवा। तत-शिष्य-श्रीनेत्रनदिदेवा। तन्निमित्ते पडल्वालान्वय। स्हाडचागोत्र। स० गही घामा तद्भार्या भगश्री तयो पुत्री स० ईसर-वीरा तत्र स० ईसर भार्या माल्ही मदोरी तयो पुत्रा स० चोहिथ भरहर। स० ईसर-पुत्री मूवा। एतैनिज-ज्ञानावरणीय कर्म-क्षयार्थ इद पुस्तक लिख्या पित॥ ज्ञानवा ज्ञानदानेन निर्भयोऽभयदानत। अन (the rest is illegible as the edge of the folio is damaged)

Thus the Ms is dated 1521 V S or 1464 5 A D and was copied at Gopacala-durga i e Gwalior Fort The anonymous marginal gloss is earlier to this date at least by several years as it also seems to have been copied from an earlier model Its Sanskrit is careless incorrect and considerably vulgarized At a few places the gloss gives vernacular equivalents of the terms occurring in the text

2 *Ms S* This Ms belongs to the Mss collection of the Jain Bhandar at the Godiha temple in Sanganer situated in Jaipur State Paper Ms size 12 × 5 2/5 358 folios of which Nos 149 and 150 are missing About 13 lines per side About 40 letters per line Begins on folio 1 verso ends on folio 358 verso Jain Devanagari script Bold hand

Colophon of S ॥ छ ॥ रामायणपुराण समाप्तं ॥ चतुर्गति-नाशि सदा ॥ Marginally in a different and obviously later hand सवत् १७७५ आसोज (illegible) दि ५ (illegible) प० दयाराम-लखारामाभ्या रामायणमिदान सरस्वती मालाविराजित गीत्या वे देहुरे शास्त्र धन ॥१॥

Thus 1775 V S is the date of presenting the Ms to the Bhandar The date of copying may be much earlier On account of greater proportion of gum in the ink used for writing this Ms many folio had got stuck with one another and hence the writing on several pages has been blurred or illegibly damaged

3 *Ms A* This Ms is from the Mss collection in the Bhandar at Amer Jaipur in the management of Sri Digambar Jain Atisay Ksetr Sri Mahavirji Prabandh Karini Committee Jaipur Paper Ms size 11½ × 4½ 357 folios About 13 lines per side About 39 letters per line Begins on folio 1 verso ends on

folio 357 Jain Devanāgarī script **Colophon of A** ॥छ॥ संवत् १५४१ वर्षे वैशाष सुदि १५ सोमवासरे अनुराधानक्षत्रे घटिका ६० सुरित्राण बहलोल राज्ये (marginally ग्रं० संख्या १२०२५[1] ।)

Thus the copying date of A is 1541 V S i e 1484-45 A D

Text-Constitution.

At the time I started preparing a critical edition of the Vidyadhara Kanda of PC, I could secure only two Mss, viz, P and S The information relating to the Jaipur Ms was of an indefinite character Of the two Mss the Poona Ms was earlier, more carefully copied and possessing the advantages of corrections and marginal gloss Compared with it the Ms from Samganer indicated some carelessness on the part of its scribe, as occasionally some letters or lines of the text which, on other grounds could be shown to be genuine, were missing in it Considered from the point of view of orthography also, P in many points appeared to preserve faithfully the original spelling, while S exhibited a strong tendency to modernize it In the light of this comparison, I accepted P as the basis and edited the first twenty Sandhis by collating P and S

In the meanwhile, the information regarding the Jaipur Ms became definite, and, with some effort, I succeeded in securing it On examining that Ms it was found that though its copying date was twenty years later than that of P, in many places it preserved the text of the original more faithfully than did any other Ms and thus the conclusion became inevitable that A was based on an original which was older than the original of either P or S The consequence of this finding also was quite apparent I should constitute the text taking A, and not P, as the basis Accordingly I reconstituted the text of the first twenty Sandhis This fact would explain why the variant readings in the text portion in the present edition are recorded in the order P, S, A, though A is accepted as the basis

A study of the variants makes it clear that, whenever the difference of reading is real (and not merely orthographical), P and S mostly agree against A, that in a very few cases there is agreement between S and A, and that the variants recorded by the marginal gloss in P agree for the most part with the readings of A As to the orthography, the agreement obtains between A and P, they being earlier than S The scribe of A appears to have been careless in the latter portion of the text edited here, as in several places A drops one or more letters or lines

The superiority of A over P and S can be established on the following grounds

1 In many a case A preserves e (short), o (short) Anunasika and other such spelling features comparatively free from modernizing influence

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(1) Kasliwal 1950 282 describes this Ms as follows

पउमचरिय—रचयिता महाकवि स्वयंभु, त्रिभुवन-स्वयंभु। भाषा अपभ्रंश। पत्र-संख्या ३७५ साइज ११x५॥ इञ्च। प्रत्येक पृष्ठ पर १३ पंक्तियां तथा प्रति पंक्ति ३८-४० अक्षर। लिपि संवत् १५४१ वैशाख सुदी १५। Then follows the colophon, reproduced above

2 In numerous cases where the text in P and S is found grammatically incorrect or metrically defective A has a corresponding better reading which removes these defects

3 At times a word or letter omitted in P and S is found intact in A

4 Occasionally when the reading in P and S does not make good or any sense, A presents a variant which removes this textual obscurity

A very significant fact may be noted in this connection As stated above *in the beginning I had constituted the text with the* help of the Mss P and S only, as Ms A was not available at that time The text so constituted had numerous lines which were metrically defective *I had noted down all such cases and after* due consideration suggested probable emendations for most of these cases Later on when I could secure the Ms A I found that in almost all cases in which P and S had a reading which spoiled the metre, A had a corresponding reading that preserved the metre and some ninety per cent of the emendations suggested by me were actually *supported by A The table below gives such* readings of P and S which disturb the metre and the corresponding readings of A which keep the metre intact and which are adopted in the constituted text[1] In several of these cases A's reading is *found superior to that of P and S or other grounds also*

				A	P S
1	2	12	c	jena	jana
1	4	9	a	tahim tam paṭṭaṇu	tahi paṭṭanu namerh
1	5	9	c	-vammiyahim	-vimahiena
1	16	9	d	sai	nam saim (P), nam sai (S)
2	6	10	a	tihuanaho	tuhu annaho
3	7	1	d	heṭṭhāmuhaim	ṇam heṭṭhamuhaim (P) nam heṭṭhamuhai (S)
3	8	1	c	sapparivārim	saparivarem
3	12	1	c	bhava bhava-	bhava-
3	12	1	d	savva-	savvaho
3	6	10	d	hontena	huntaeṇa (P), hontaena (S)
3	8	10	e	pavahantena	pavahantaena
3	13	8	b	māhappena	mahappena
4	9	9	f	kulavahu	kulavahua
4	10	4	b	mahiharasu	mahīharasu
4	12	9	c	-vammiyahim	-vammiyahim
5	1	9	a	pavaṇuddhuu	pavanadhuu
5	6	9	a	Toyadavahanu deva	Toyadavâhanu
6	1	3	b	Rayanauraho	Rahaneuraho (P) Rahaṇeuraho (S)
6	2	9	a	nisuṇevi	tam ṇisunevi (P) taṁ ṇisuṇivi (S)
7	1	9	b	sa(u?)pavaṇahau	pavanahau
7	8	8	b	jievaho	jīvevaho

(1) Short e and short o in open syllables the Varganunasika and the Anunasika are indicated in the readings transcribed here in Roman, though they are not graphically distinguished in the original

7	12	3	a	taju	tajju
8	3	9	c	Viñjha-	Viñjhairi-
8	10	9	d	vāsārattu	varisantu
9	2	4	a	suṇevi	nisuṇivi
9	4	1	b	Toyadavāhaṇa-	Toyadavāhaṇaho
9	4	6	a	samutthiyaiṃ	samuṭṭhiyāiṃ
9	4	6	b	-pariṭṭhiyaiṃ	-pariṭṭhiyāiṃ
9	9	9	b	orumbhevi	ruñjivi
11	1	b		visālaim	visālaeṃ (P.), visālaiṃ (S.)
11	1	d		jiṇālāiṃ	jiṇālaiṃ
11	2	9	c	va	vāla
11	5	9	c	majjhu	mahu
12	6	9	d	viyaṭṭāho	viyaḍḍhaho
12	6	9	e	abbhiṭṭāho	abhiṭṭaho (P.), abbhittaho (S)
12	10	8	b	kaidhaya-	kaiddhaya-
12	11	9	f	Vāli	Vāhuvalī
13	6	1	a	-parippuḍa-	-pariphuḍa-
13	7	10	b	uddhariu	paccuddhariu
13	10	1	b	-thāiya-	-thāhi-
13	10	6	a	Suggiuttamāsu	Suggīvasahoyarāsu
13	10	10	a	paisarivi	paisārevi
14	4	9	f	paithu	paitthu
14	6	9	a	-maragaya-	-maragayaiṃ
14	6	9	b	-saya-	-sayaiṃ
14	6	9	c	cāmiyara-	cāmiyara-
14	1	9	j	pāyaiṃ	payaiṃ
14	11	9	a	pahavanteṇa	pavahantaeṇa (P.), evahantaeṇa (S)
14	13	9	f	vaḍḍhiu	vaḍḍhiyau
15	2	7	a	-mottiyaiṃ	-mottiyāiṃ
15	2	7	b	nārattiyaiṃ	hārattiyāiṃ
15	4	9	a	bhaṇanteṇa	bhanantaeṇa
15	4	9	b	vindhanteṇa	viddhantaeṇa
15	4	9	f	jasu	naṁ jasu
15	5	9	d	Dasāsena	Dasāṇanena
16	6	8	d	Dasāseṇa	Dasānaṇena
15	10	2	b	Dullaṅgha-	Dullaṅghana-
15	11	2	b	dūsiddhahuṃ	dusiddhahuṃ
15	15	9	f	bhuñjāviu	bhuñjāviyau
16	12	5	b	cauthau	cautthau
16	13	9	d	-pahārā-bhoyaṇau	-pahāru ranabhoyaṇau
17	2	1	b	-dhūsarāiṃ	-dhūsaraiṃ
17	3	5	a	utthallantaiṃ	uṇallamvai
17	6	1	a	suravaiṁ	suravai
17	7	2	b	cukkau	cukku
17	7	10	a	vacchatthale	vacchayale
17	8	1	a	pāḍio	pāḍiu
17	8	1	b	padhāvio	padhāio
17	9	1	a	bhiuḍi-	ārāḍi-bhiuḍi-
17	9	1	b	veḍhio surehiṁ	veḍhiu suravarehiṁ
17	10	1	b	viruddheṇam	viruddheṇa
17	16	1	b	sama-uttharanta	samuttharanta
18	12	9	d	ikkaṁ piva	ekkam-iva
19	1	c		taṃ marusejjahi	taṁ mmārūsejjahe (P.), taṃ mmārusejjahe (S)

19	1	10	a	parihanaum	parihānaum
19	2	10	a	dūre varantarena	dūravantarena
19	8	10	c	ihu	jai yaho
19	10	8	b	attillu	atillu
19	13	10	c	-pura-	-puravara-
20	4	9	f	tau	taiahā (P), taiyaha (S)

When, therefore the *readings were of equal merits, A's reading* is accepted in the text In other cases the selection is made with the criteria of metre, grammar, context, orthography etc *Principles of selection from orthographic variants are explained at* length under 'Orthography' in Section 6 below

A glance at the variants of the first few Sandhis would make it clear that genuine variants are considerably few For the most part the difference relates to the spelling of the same word in different Mss In other words the variation in readings is orthographical not textual in the strict sense of the word This orthographical variation in one and the same Ms or between different Mss of the same text is valuable in so far as it throws light on the original spelling and in so far as it is indicative of actual change that had crept in later pronunciation—in one word, of modernization But once we discern and fix up the orthographic tendencies and spelling mannerisms of each Ms, the value of the orthographic variants is exhausted If these considerations are kept in view, it will be easily *granted that there was no sense in going on recording the spelling variations for the whole of PC* with the extent of twelve thousand Granthagras It would have greatly inflated the critical notes without having added anything of corresponding value to text-criticism *Keeping these facts in view*, the spelling variants have been recorded exhaustively for only a limited portion of the text Thus for the portion from the beginning upto the third Kadavaka of the 7 Sandhi *all the variants are* noted For the following portion upto the end of the 11 Sandhi a limited number of orthographic variants is noted For the rest of the text mere spelling variants are not recorded, unless they have some significance from text-critical or linguistic point of view *But in all such cases where the spelling adopted in the* constituted text differed from that found in all the three Mss, the readings of the Mss are recorded without fail and the corresponding letter or letters *in the constituted text are indicated with a* wavy underline For such cases as also for nasalized extended forms see under 'Orthogrophy' in Section 6

Where text was found uncertain or obscure it has been indicated by a query placed besides the doubtful word or line as required *Emendations and metrically redundant portions are* enclosed in parenthesis while additions unsupported by the Mss are indicated by square brackets All the lines are metrically tested and the short e, o and the Anunāsika are indicated as a rule, except where e and o are short by position The Anusvara is given as the class-nasal *The gloss found in the Ms P is given at the* foot of the page below the variants and the corresponding words in the text are marked with Devanāgari numerals As stated above (p 2) the Sanskrit of the gloss is incorrect and vulgarized To give the idea of the vernacular influence little attempt is made to correct it, unless there was some likelihood of *misunderstanding* In places the gloss is obscure or positively wrong in interpretation Such places are indicated by a query

3. DATE AND PERSONAL ACCOUNT OF SVAYAMBHŪ.

Svayambhū's Date.

Nowhere in his three available works Svayambhū has made a statement giving us the definite and exact date of composition of any one of them. Nor has he referred to any ruler or political event of his times, which can help us in fixing his date with some certainty. Thrice he has recorded the day and the nakṣatra of completing a particular portion of his epics, but unfortunately at none of these places, he mentions the year and hence, as will be shown below, these chronological data loose all significance. Under the circumstances we have to fall back upon the usual method of gleaning bits of information from Svayambhū's writings and from later references to him and trying to squeeze something out of them.

Svayambhū has mentioned some of his distinguished predecessors in the domain of literature. In the *Svayambhūcchandas* he quotes from no less than fifty-eight poets. But most of them become known to us for the first time These are mere names to us and therefore practically of little use in determining Svayambhū's date. But the writers mentioned by Svayambhū in the Introductions[1] to PC and RC. are important for this purpose Well-known names like those of Bāna, Śrī-Harṣa, Bhāmaha, Daṇḍin, Raviṣena figure there. Of these Raviṣena, who is respectfully called *ācārya* by Svayambhū and whose *Padmacarita* served as the basis for his PC. is the latest. Raviṣena completed his work in the 1204th year after Mahāvīra i e in 677-678 A D.[2] This gives us the earlier limit of Svayambhū's time.

On the other hand, of the numerous authors that know and refer to Svayambhū or his works, Puṣpadanta is the earliest. In his *Mahāpurāṇa* he has mentioned Svayambhū twice. Firstly he appears in the company of Bhāravi, Bhāsa, Vyāsa, Kālidāsa Caturmukha, Drona, Īśāna, Bāṇa—all of them distinguished predecessors of Puspadanta and considered at those times standard authors to be studied by those who wanted to be adepts in literature or aspired to be good poets[3]. Second time he is aptly remembered[4] (as an illustrious author of a Rāma epic in Apabhraṁśa) in the beginning of the section on Rāmāyaṇa (MP. 69-79). The *Mahāpurāṇa* was begun in 959-960 A D

Thus we get 677-960 A D as the limits within which Svayambhū flourished.

Let us see if this interval of about three centuries can be shortened

First of all it should be understood that when Svayambhū talks of his having tackled the theme of Rāmāyana through the favour of Ācārya Raviṣena this does not necessarily mean that he was actually a disciple of the latter or that they were contemporaries It may mean simply this that Raviṣena's work supplied so far as the subject-matter was concerned the basis, plan and pattern for

(1) See PC. 1. 2-3, Appendix I. 37.
(2) Premi, 1942 396.
(3) MP. 1 9 4-5.
(4) MP 69 1 7.

Svayambhu's PC This is acknowledged by the latter[1] It should be also remembered that Raviṣena was a staunch Digambara while Svayambhu was a Yapanıya

In this connection Premı emhasızes the fact that Svayambhu *does not refer to Jinasena the author of the Harivaṁśa* (784 A D) though he mentions many non-Jain authors He considers it likely that the *Harivaṁśa* might have been composed later than PC On this view Svayambhu can be assigned to the middle of the eighth century But the value of *argumentum ex silentio* is mostly doubtful So *long as no fresh decisive evidence is forthcoming to support* this Premı's suggestion remains just a likely inference[2]

The Yuddhakaṇḍa of PC is complete with the 77 Sandhı *and the Uttarakanda begins with the 78 Sandhı But due to some* confusion we find at the end of the 78 Sandhı also a statement saying that the Yuddhakaṇḍa was completed on Monday the first day of the dark half of Jyeṣṭha[3] Similarly at the end of the 92 Sandhı of RC that completes the Yuddhakaṇḍa the date of com pletion is given as Wednesday the third day *Phalguna Nakṣatra* Śiva Yoga We are also informed that it took Svayambhu six years three months and eleven days to compose the 92 Sandhis of RC And then the date of beginning the Uttarakaṇḍa is given[4] as Sunday the tenth day Mula Nakṣatra and the eleventh moon *It should be noted that the year is not given at any of these three* places Now from a stanza at the beginning of the 100 Sandhı of RC (written according to our interpretation by Svayambhu) we gather that Svayambhu wrote PC and another work *Suddhaya carıu* before RC Further *as shall be shown in Section 4 RC* was Svayambhu s last work and therefore the *Sirı pañcamıkaha* and the *Svayambhucchandas* also were written before RC Therefore the date given in PC should precede both the dates given in RC and there should be a gap of several years between the date in PC and the first date in RC There might have intervened a few months or more between the two dates in RC for in the case of PC we know that the composition was twice interrupted[5]

A reference to *Pillai's Ephemeris* has given the following dates between 700 A D and 850 A.D that can prove suitable within the limits of the above data

Of the numerous dates corresponding to Wednesday the third day Phalguna Naksatra and Sunday the tenth day Mula Nakṣatra which are given *respectively for the completion of the* Yuddhakaṇḍa of RC and the beginning of its Uttarakaṇḍa only some five are such as have an interval of less than six years between them The rest give a very high interval which does not appear reasonable

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(1) Cf the words *puṇu ārambh ıa Rāma kaha, Arısı joeppınu*, PC 1 15

(2) The first half of the Prasastı stanza at the end of the 20 Sandhi (Appendix I 13) is quite corrupt and obscure and yet on the strength of its first word *dhuvarāya* Sankrıtyayan (1945 23) thinks that Svayambhu *flourished in* 780-794 A.D during the reign of the Raṣṭrakuṭa king Dhruva Dhārāvarṣa But this is a mere guess

(3) Appendix I 18

(4) Appendix I, 60

(5) Appendix I, 61

(6) Append x I 6?

(7) Appendix I, 65

(8) See Section 5

Yuddhakāṇḍa of PC. completed on Monday 1, dark half of Jyeṣṭha, which fell on	Yuddhakāṇḍa of RC. completed on Wednesday 3, Phālguna Nakṣatra, which fell on	Uttarakāṇḍa of RC. begun on Sunday 10, Mūla Nakṣatra, which fell on
1) May 31, 717	(i) Jan 15, 727 (3rd and 4th, Uttarā P., Māgha, Bahula). (ii) July 14, 728 (Pūrvā P., Śrāvaṇa, Śukla).	Jan. 27, 732 (Māgha, Bahula)
2) May 27, 720	July 27, 735 (Uttarā P., Nija Śrāvaṇa, Śukla).	August 7, 740 Bhādrapada, Śūkla)
3) May 29, 747	July 28, 762 (Uttarā P., Adhika Bhādra°, Sukla).	(i) Feb 9, 766 (Mūla & Pūrvāṣāḍhā, Māgha, Bahula) (ii) August 9, 767 (Bhādrapada, Sūkla)
4) (i) May 21, 764 (1st & 2nd) (ii) June 6, 768 (Adhika) (iii) June 12,771.	Jan 17, 781 (Pūrvā P., Māgha, Bahula).	August 1, 784 (Śrāvaṇa, Sūkla)

But all these considerations cannot lead us any further so long as more definite data do not become available to narrow down the range between 677 A.D. and 960 A.D.

Personal account of Svayambhūdeva[1].

The trait of self-consciousness in some of the Apabhraṁśa poets has made them somewhat communicative, though in view of the general tradition of the ancient Indian writers to maintain as it were a religious taciturnity concerning themselves, it is to be expected that this communicativeness of theirs is far remote from supplying materials sufficient for sketching their life and literary activity. From the few details that lie scattered in the opening portions of PC. and RC., in the Sandhi-endings of these two works and in their colophons composed by Svayambhū's son Tribhuvana[2] we can gather a few facts relating to Svayambhū and his family. Māūradeva (or Māruyadeva)[3] and Paumiṇī (Padminī) were the parents of Svayambhū. One Māūradeva quoted at Sc. IV 9 was possibly none else than Svayambhū's father and in that case Svayambhū's family can rightly feel proud of maintaining the literary tradition for three successive generations: Māūradeva followed and excelled by his son Svayambhū, who in his turn followed by his younger son Tribhuvana. This latter, out of fond-

(1) Partial or fuller accounts of Svayambhū and his literary activity based on the same original sources that are utilized here will be found in Modi, 1935 Tippaṇī, 3-4, 15, 23-21, 35-28 1940 157-178, Jain, 1935; Velankar, 1935, 19-23, 1936, 63-71; 1946, 2-4; Premi, 1942, 370-395 Sankrityayan, 1945, 22-23, Premi's account is fuller and more connected than any other and it takes into consideration most of the previous writings.

(2) The stanzas are collected in Appendix I

(3) In PC. I 2 10 we have Māruyeva (P.), Māruyayeva (S.), Māruyeva (A.) but the metre requires something like Māruyaeva. One of the colophon stanzas (Appendix I, 53) has Māura (A. Moeara) SC. IV 9 is given under the caption tahā a Māuradevassa. Māruya can well be a metrithetical substitute for the comparatively unfamiliar Māūra.

ness repeatedly tells us that acquiring proficiency in grammar and scriptures he alone among the sons and numerous pupils of Svaymbhu came forth, even though still young, to shoulder the burden of continuing and completing Svayambhu's literary work. Tribhuvana holds his father in the highest regard, refers to him as Svayambhūdeva, Kavirāja, Kavirāja Cakravartin, Vidvan and Chandascūḍamaṇi[2] ('crest-jewel of metrics' means?) and makes it a point not to mention his own name alone—unaccompanied by the patronymic He calls himself Tribhuvana Svayambhu and not merely Tribhuvana From his reference to himself as Svayambhu s younger son (*lahu tanao, lahu-angajaya, lahua-jaya*)[3] it follows that Svayambhū must have more than one sons He had at least two wives who were educated and cultured enough to be inspiring and helpful in his literary labours[4] Of them Amiavvā (Sk Amṛtamba) dictated to Svayambhu the Vidyadhara kāṇḍa while Aiccamvia (a diminutive of *Aiccamva*, Sk *Ādityambā*)[6], dictated Ayodhya kaṇḍa the second book of PC And though in describing himself Svayambhu gives us, perhaps of set purpose and in confirmation with the convention a funny picture—extremely slim frame flat nose sparse teeth and elongated limbs[7], when he makes an appreciative record of these services of his wives he is far from sparing in compliments Aiccamvia was a veritable image of Ratnadevi the consort of the Sun God and correspondingly what were the accomplishments and excellences of high spirited Amiavva remains for us shrouded in mystery owing to the tantalizing corruptness and obscurity of the relevant stanza[8]

We have some ground to suspect that Svayambhu had also a third wife In one[9] of the colophon stanzas of PC Tribhuvana in order to emphasize his originality[10] declares All sons (*sua*) in general like caged parrots (*sua*) learn just to repeat what is taught the son of Kavirāja (i e Svayambhū's son Tribhuvana) on the other hand was born of the pure womb of Suyavva (or Suvamva) just as the Śruta (sacred knowledge) is produced from within the Śruti (scriptures) This meaning can be got out of the expressions *Suyavva sui-gabbha sambhuo* if taken as paronomastically applying to Tribhuvana and *Sruta* *Suyamva* would be more appropriate instead of *Suyavva* and when applying to Tribhuvana the words are to be taken as one single compound *suyamva sui gabbha sambhuo* On this interpretation Suyavva or Suyamva would be Svayambhu's third wife and Tribhuvana s mother Premi favours this interpretation[11] But the evidence appears rather slender for making that suggestion an established fact

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(1) Tribhuvana completed Svayambhu s three works PC., RC and the Siri Pancami and himself composed a *Pancamicariu* He also enjoys the title *Mahākavi*. (See Appendix I 19 27 30 06 47 45)
(2) Appendix I 13 21 31 33 47 81 (3) Appendix I 25 33 27
(4) Appendix I 13 14 15
(5) Premi 1942 374 understands the name as *Sāmiavvā* But Ms P inserts a half danda between sa and miavva which suggests sa + Amiavva
(6) The line containing this name is metrically defective Mss read *Aiccamvia* which is to be emended as *Aiccamvi(ya na)mṇe*
(8) Appendix I 13 (7) P C. 1 2 11
(9) Appendix I 46
(10) Another colophon stanza (Appendix I 45) too brings out this madness of Tribhuvana Therein he tells us of his having composed a highly wonderful *Pancamicariu* quite independently of the works of Caturmukha and Svayambhu
(11) Premi, 1942, 374

Unlike Puṣpadanta who was a highly sensitive and lonely spirit reminding us of Bhavabhūti, Svayambhū appears to have fully basked in the colourful sunshine of the family happiness, the affection of relatives, the adoration of pupils, the patronage of leading Jain magnates of his time and the appreciative admiration of the contemporary literary circles[1] and in this point he recalls to our mind Kālidāsa whose writings give us a similar impression. But Tribhuvana repeatedly draws our attention[2] to the fact that none of the sons and pupils of Svayambhū came forth to continue his literary tradition As he puts it, others accept wealth as their paternal inheritance; he, on the other hand, inherited the poetic faculty and carried on the great literary traditions of his family.

PC. was composed at the request and under the patronage of one Dhanañjaya[3], while during the composition of RC., Svayambhū was patronized by Dhavalaiya[4]. Tribhuvana wrote his supplement to PC. under the patronage of Vandaīya[5]. Who was his patron when he completed RC. is not stated, but it is probable that Dhavalaīya extended his patronage to Tribhuvana also for that purpose Whether there was any relationship between these Dhanañjaya, Dhavalaīya and Vandaīya we simply do not know From the similarity of the phonetic pattern of the last two of these names with that of the names like Ammaīya, Dangaīya, Santaīya and Sīlaīya mentioned by Puṣpadanta[6] and from the *-avvā*-ending feminine proper names mentioned by Svayambhū (Amiavvā, Svayambhū's wife) and Puṣpadanta[7] (Kundavvā, the mother of Puṣpadanta's patron Nanna) we can safely infer that these two flourished in the same region. Further in view of the fact that *avve*, *abbe* are Kannaḍa words[8] meaning 'mother' 'woman', that masculine proper names ending in *-aiya* and feminine proper names ending in *-abbe*, *-avvā* were common in old Kannaḍa[9], and that Puṣpadanta lived and wrote at Mānyakheṭa modern Mālkhed in Hyderabad State, we can assume that Svayambhū carried on his literary activity staying in a Kannaḍa-speaking territory. It is true that we have no direct statement from the poet relating to his domicile. But the above inference finds indirect support from the following facts:

(1) In a simile in RC. the five Pāṇḍavas, Draupadī and

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(1) Appendix I, 1-5, 13-15, 49 Puṣpadanta refers to Svayambhū as 'surrounded by thousands of friends and relatives' (*Mahāpurāṇa*. 69/1/7) At PC 1. 2. 9b according to the reading *rayaḍavutte* in P., S and the gloss thereon in P., Svayambhū undertook to compose PC at the instance of some merchant-prince (rājaśreṣṭhi)

(2) Appendix I. 46, 43, 49, 63 64.   (3) Appendix I. 7, 8 9 etc

(4) Appendix I. 53, 66, 63 etc.   (5) Appendix I. 29, 25 etc

(6) *Mahāpurāṇa*. 1 4 7a, 102 13 7; *Nayakumāracariu* 1 3 12, from the Kannada inscriptions of the 8th-10th cent. cf Ataramnayyam, Kannayam Kolgalivarayya, Govannayyam, Govindayyam, Cothayya, Devayyam etc (Gai, 1946 230) and Charengayya, Chavundayya, Viddepayya etc. (Narasimhachar, 1923 Inscription Nos. 4, 39, 42)

(7) [illegible], 112, stanza 2.

(8) Kittel gives avve 'A mother, used also as a title of respect and love, 2. a grandmother, 3 any elderly woman' and abbe 'mother'

(9) Kāl-abbe, Kañci-abbe Nāgabbe are attested from the Kannada inscriptions of the 8th-10th century (Gai, 1946, 21) and Guṇamati-avve (C. 700 A.D.), Saviyabbe Nāgabbe (C. 950 A.D.) and numerous others from old Kannada inscriptions (Narasimhachar, 1923, inscriptions Nos. 112, 139 63) -abbe is a latter development of avve; the change of v to b was in a transitional stage in the 9th century A.D (Gai, 1946, 15)

Kuntā are significantly compared to the seven mouths of the Godavari

Samcallai satta-i puravaraho
Goyāvari-muhaim va sāyaraho RC 21 18 5

"All the seven started towards the best of the cities, like the seven mouths of the Godavari going towards the ocean"

This simile cannot easily strike one who is not a Southerner

(2) At PC 78 4 6 the months of the year are referred to as

Phagguṇa-avasāna caitta pamuha
'Beginning with Caitra and ending with Phālguna'

This suggests a region where the Caitradi year was current

(3) Yapaniya Samgha, the Jain schism to which Svayambhu belonged flourished in the South and especially in the Karnaṭaka region

(4) The graphic description of the Godavari and the Narmada in Svayambhu's epics bear an unmistakable stamp of the first hand observation

But then how to account for the adoption of Ap as a literary medium in the Kannaḍa speaking area? It appears that Svayambhū might be only an immigrant into Karnaṭaka from some northern region like Berar From the history of the Rastrakuṭas, we gather that from the seventh century onwards there was a close political and cultural intercourse between Berar and Karṇataka The main line of the Raṣṭrakūṭas ruled at Manyakheṭa, modern Malkhed in Hyderabad But the ancestors of Dantidurga, the first Rāṣṭrakūṭa king of note were ruling somewhere in Berar and are supposed to be connected with the Raṣṭrakuta king Nannaraja Yudhasura who was ruling at Elichpur in Berar in the middle of the 7th Century A D[1] But Altekar thinks 'Dantidurga and his ancestors were not natives of Berar Canarese was their mother-tongue' Hence he conjectures that 'there may, quite possibly have been a Rathi family holding local sway at Lātur (=Laṭṭalūra) in Bidar District of Hyderabad State This family may have later migrated to Elichpur or some other place nearby in Berar, where Nannaraja was ruling in 631-632 A D[2]

This clearly shows close political relations between Berar and the Kannaḍa territory continuing for centuries

Similarly close cultural ties between the two regions can be surmised from what we know about Puṣpadanta, another great Apabhramsa poet Puṣpadanta composed his Apabhramsa Purana at Manyakheta under the patronage of the Raṣṭrakūṭa minister Bharata in 959 965 It is very likely that Svayambhu s case also was analogous He and his patrons though residing in a Kannaḍa speaking region might have originally hailed from Berar Only some such assumption can explain the apparent incongruity of a western literary dialect being employed by persons residing in Southern India where Dravidian tongues were current

We know it full well that apart from possessing inborn talent (pratibha) the poet in ancient India was required to study hard (vyutpatti) and undergo a rigorous course of training (amanda-

(1) Altekar 1934 11
(2) Ibid., 11 23

rābhiyoga). Real poets were required to be miniature pundits. Hence it is no wonder to find a good amount of learning and erudition in a poet of Svayambhū's eminence. His works and reputation both show that he occupied a lofty position as a poet as well as a scholar. Attention has been already drawn to the big titles like Kavirāja, Chandaścūḍāmaṇi etc, enjoyed by Svayambhū His reference to 'five epics', to Bāṇa and Harṣa, to Bhāmaha and Daṇḍin, to Bharata, Piṅgala and Indragomin is indicative of his familiarity with various disciplines like Rhetorics, Merics, Dramaturgy, Music and Grammar as also with the Sk. Kāvya and Nāṭaka Citations from about three scores of Pk. and Ap. poets in his *Svayambhūcchandas* provide a concrete evidence of h's comprehensive and critical knowledge of both these literatures. It is therefore quite natural that numerous later poets and authors have paid glowing tributes to Svayambhū

The Ṭippaṇa on MP. 1 9 5 gives a note on *Svayambhū* as *pāṃṭhaḍi-baddha*- Rāmāyaṇa- kartā *Āpalīsaṃghīyaḥ*. From this reference we understand that Svayambhū belonged to the Yāpanīya sect Premi[1] and Upadhye[2] have collected together various literary and inscriptional references to the Yāpanīya sect and have brought forth its importance, mostly in the South in and about the Karṇātaka region, as a Jain schism worthy of being mentioned alongside the Śvetāmbara and the Digambara sects. It shared some tenets and beliefs characteristic of either

In this case also we do not have any direct or indirect statement from Svayambhū. But in one point, I think, this can be supported from his voluminous epics. The Yāpanīya sect was comparatively tolerant of other religious beliefs and held that not absolutely giving up all possessions (*sagrantha*) and allegiance to a non-Jain denomination did not disqualify one from attaining salvation[3]. Such a catholic outlook on religious matters is found to be characteristic of Svayambhū from what we gather from several passages occurring in his three extant works.

The following passage is taken from the *Riṭṭhaṇemicariu*, the occasion being the last moments of Abhimanyu on the battlegrounds[4].

सउहद्देंण एम चवन्तएँण, सो सुमरिउ देउ मरन्तएंण ॥
जो सव्वहुँ देवहुँ अग्गलउ, तइलोक्क-सिहरे जसु थावरउ ॥
जें अट्ठ वि कम्मइँ णिज्जियइँ, जें पञ्चेन्दियइँ परज्जियइँ ॥
जें धरिवि महारिसि मोक्खु गय, जसु तणएँ धम्में थिय जीव-दय ॥
जें भासिउ आगम-अंग-सत्थु, जो सव्वहुँ तिहुयणहों जें सरणु ॥
जो वहइ णिरञ्जण परम छवि, जसु सोउ (वि)ओउ विणासु णवि ॥
जो णा इव थवेसउ णट्ठव णिय, ण पयट्ट एक्क-वि आसु किय ॥
जो णिक्कलु सव्वु पराहियउ ॥
णारायणु दिणयरु सइसवणु, सिउ वरुणु हुवासणु ससि पवणु ।
जो होउ सु होउ णमन्तु थिउ, एमन्नें करेप्पिणु भाउ थिउ ॥

—*Riṭṭhaṇemicariu* 55 30 1-10

'While speaking thus, Abhimanyu, who was dying called to his mind that deity, who is foremost among all, whose abode is on the

(1) Premi, 1942, 41-60
(2) Upadhye, 1933, 224-231
(3) para-śāsane sa-granthānāṁ mokṣam ca
(4) cf Sagara's prayer to Ajita in Vimalasūri's Paümacariya·
nāha ! tumaṁ Baṁbhāṇo, Tiloyaṇo, Saṁkaro, Sayaṁbuddho
Nārāyaṇo, Aṇanto Tiloya-pujjariho Aruhā. V. 122.

top of the three worlds, who has conquered all the eight (types of) Karmas, who has conquered all the five senses, relying on whom as the support great sages attained salvation, in whose religion kindness towards the living has (the chief) place, who has done away with birth, old age and death, who is the refuge of all the three worlds, who possesses the highest spotless lustre, who is free from sorrow and destruction, who is neither male, nor eunuch, nor female (?) who does not partake in any activity, who is indivisible, continually existing and the highest of the high, who is Nārāyana, Sun, Vaiśravana, Śiva, Varuna, Fire, Moon, Wind; whoever he may be, Abhimanyu was there praying to that deity, and concentrating (on him) (?), he succumbed to death'

Here it is clear that once we are agreed upon the real nature of the Supreme Deity, Svayambhū has no partiality for giving it any specific name, call it Nārāyana or Śiva or Wind or whatever you like

A passage similar in spirit to the above can be cited from PC.

किय वन्दण सुह-गइ-गामियहों, भावें चन्दप्पह-सामियहों ॥
'जय तुहुँ मइ तुहुँ गइ तुहुँ सरणु, तुहुँ माय व पु तुहुँ बन्धु-जणु ॥
तुहुँ परम-पक्खु परमत्ति-हरु, तुहुँ सव्वहुँ परहुँ पराहिपरु ॥
तुहुँ दसणें णाणें चरित्तें थिउ, तुहुँ सयल-सुरासुरेहिँ णमिउ ॥
सिद्धन्तें मन्तें तुहुँ वायरणें, सज्झाएँ झाणें तुहुँ तवचरणें ॥
॥ घत्ता ॥
अरहन्तु बुद्धु तुहुँ हरि हरु वि, तुहुँ अण्णाण-तमोह-रिउ ।
तुहुँ सुहुमु णिरञ्जणु परम-पउ, तुहुँ रवि बम्भु सयम्भु सिउ ॥

PC. 43 19 4-9

"(Rāma) bowed down with devotion to Lord Candraprabha who helps others attain the blessed state (and recited a hymn) 'You are the thought-principle, you are the goal and the refuge, you are mother, father, kinsmen (to me), you are the highest partisan; you are the destroyer of the greatest grief; you are the highest of the high, it is you who are found in Darśana, Jñāna and Caritra, you are bowed down to by all the gods and demons, you are in the scriptures, in Mantras and in grammar, in religious studies and meditation, and in the practice of austerities; you are the Arhat, the Buddha, Hari, as also Hara; you are the enemy of the mass of darkness in the form of ignorance, you are subtle, passionless and the highest abode, you are the Sun, Brahman, Svayambhū and Śiva'"

The third passage is in the *Svayambhūcchandas* It is given there anonymously as an illustration of the *Adillā that can begin a* Sandhi As shown later on it is very likely that the passage is from Svayambhū's pen. It is as follows

अक्क-पलास-बिल्ल अडरूसह
धम्मिअ(उ) एँव पें(जेँव ?) महुअर तूसउ ।
बुद्धादच्च बम्ह हरि संकर,
जं मेगउ देउ रविम्मइ ॥ SC VIII 39

'Let the pious feel satisfaction in the same manner as a bee (going in search of flower juice indifferently to all the trees alike) the Arka, Palāśa, Bilva and Aṭarūsa Let the Buddha, Aditya Brahman, Hari and Śankara, causing delight give ..... (?)' (the last line is a bit obscure)

These three passages breathe an air of toleration which pre-

sents a welcome contrast to narrow sectarianism that is otherwise characteristic of religious writers.

From another direction too we can demonstrate this attitude of Svayambhū to regard as one the Supreme Deity conceived in different religious systems, it being attributable to the broad outlook characteristic of the Yāpanīya belief

As is shown in Section 5 below, Svayambhū, while composing the *Paumacariu* had closely followed Raviṣeṇa's *Padmacarita*. It is quite natural and obvious that for various reasons he had to make numerous alterations—additions, omissions, expansions and abridgements In this connection it is very significant that all the purposely and bitterly anti-Brahmanical passages that are found in Raviṣeṇa's work (and ultimately, most of them, in some form or other, in Vimalasūri's *Paumacariya)* are either completely omitted by Svayambhū or skipped over with a passing reference The first of such conspicuous omissions is the disparaging topic of the origin of the Brahman caste (Raviṣeṇa, IV 85-131 '*dvijātīnām samudbhavaḥ*', Vimalasūri IV 61 87, '*māhaṇāhiyāro*') Svayambhū is quite silent about it. Secondly in the Upākhyāna (side-episode) of Hariṣeṇa the dispute relating to the processions of the Brahma-ratha and the Jina-ratha, calculated to convey the superiority of Jainism over Brahmanism (Raviṣeṇa, VIII 286-293, 397-398, Vimalasūri, VIII 147-151, 207-208) is vaguely referred to in PC. by just a single line *mahī-raha-kāraṇe, jāṇevi janaṇi-dukkha* (PC 11 2 2) The third such omission is the topic of the destruction of Marutta's sacrifice and origin of sacrifice (*Marutta-yajña dhvamsana)* which occupies the whole of Canto XI in Raviṣeṇa and Vimalasūri This is summarily and colourlessly dismissed by Svayambhū in barely eight words *jāgu panāsevi, ṇu tāvei* 15 8 9 *b* and *Nārau dhīrevi, Maru tas-karevi* 15 9 1 *a*

It is true that Svayambhū's main interest lies in directly relating the narrative and hence he is generally inclined to omit drastically abridge or make just a passing reference to all those topics and side-episodes which have little direct bearing on the principal narrative or which have an utterly didactic, descriptive or digressive aim Yet any one who considers the respective attitudes of Raviṣeṇa and Svayambhū in this matter as reflected in the *Padmacarita* and the *Paümacariu* would not fail to see the glaring contrast presented by the staunchly denouncing refuting and dogmatic spirit of some of the passages of the former work and regular eschewing of all such references in the latter, and consequently attach to it particular significance as is done here

1 SVAYAMBHŪ'S LITERARY ACTIVITY

Several works—some of them preserved, others known in name only—have been ascribed to Svayambhū.

The Extant Works

At present only three works of Svayambhū are extant in the Ms or printed form Two Purāṇas viz., *Paumacariu* or *Rāmāyaṇa-purāṇa* and *Riṭṭhaṇemicariu* or *Harivaṃśapurāṇa* and a manual of Prakrit and Apabhraṃśa metres called *Svayambhūcchandas*

(1) For previous accounts of Svayambhū's literary activity see [illegible]

Viaddha[1] (Vidagdha)	Harivamsa	—	Prakrit
Bhadda (Bhadra)[2] and/or	,,	—	Apabhramsa
Dantibhadda (Dantibhadra) and/or			
Bhaddasa (Bhadrasva)	Krsnabalacarita		
Goinda (Govinda)[3]		—	Apabhramśa
Nagaha[4]	Ramayana	—	Prakrit
Caümuha (Caturmukha)[5]	,,	—	Apabhramsa

(1) See *Svayambhucchandas* III 17

Vattam Viaddhassa—

savva viggaha vvare patta Kand(?nh)Ajjuna Kanna n |
dhana tena te devi eam tammanam janam ||

Here b mentions Arjuna Karna and possibly Krsna

(2) See Appendix I st 1 2 and 3, wherein the Go grahana and Matsya vedha episodes are mentioned

(3) *Svayambhucchandas* IV 23 24 26 cited under Goindas name relate to the loves of Krsna, Radha and Gopis The poem must have been composed throughout in the Matra or Radda metre like Haribhadra s *Nemināhacariu*

(4) *Svayambhucchandas* I 34 cites an illustration under the name of Nagaha, where d reads *dhaviu pavamgamana rakkhasenda sennaru* the army of the Lord of the Raksasas rushed on to the Monkeys

(5) Premi op cit p 372, footnote 2, thinks that *Svayambhucchandas* IV 2, VI 83 86 and 112, cited under the name of Caumuha pertain to the theme of Ramayana and hence they establish Caumuha as the author of a *Paüma cariu* also. But the passages have no unquestionable reference to the Rāmayana narrative IV 2 (a) pertains to the Harivamsa narrative 2 (b) is *ko mahu jivamtahu nei dhanu* who while I am alive, can take away the bow? 2 (c) is *na na sama paasaha suraha suasuha* from Gods announcing their own names VI 86 is *sasi uggau tāma jena naha-angana mand au nam rai raha cakka dum arune(m) chaddiau* || Then rose the moon whereby the expanse of the sky was adorned (She appeared) as if Aruna had left behind a wheel of the Sun chariot VI 112 is *doha na k ya ahiasau virtha samubbi a-cinh(ndh) a m | vaddh asamaravesaim vale m ve vi sannaddhai* (a is obscure—but has no reference to a Rāma story the rest of the stanza means) Both the armies with various ensigns raised and with (their) martial spirit enhanced became equipped these passages contain no such details as would assign them to a work on the theme of the Ramayana. The remaining passage VI 83 is given by the editor of the *Svayambhucchandas* with an emendation. It reads *nam pavaru palasu vana samcarima phullā |*

te coddaha lakkhaim (vi)misaddhem sara salliā ||

Velankar has not advanced any reasons for adding *vi* before *misaddhem* The emendation is unacceptable as it violates the metre and as such defeats the very purpose for which the stanza was cited For it is cited to illustrate the metre Kolaruncholi having the measure 10/13 (SC VI 82) But the stanza as emended by Velankar scans 11/13 in its latter half This shows that the emendation by bringing in an additional mora spoils the metre The latter half therefore should be read as in the original, *te coddaha lakkha, n misaddhem sara sallā ||* The stanza in its present form presents grammatical difficulties But the general sense and especially the sense of the latter half is quite clear Those fourteen lakhs were within a trice pierced

Caumuha	Harivaṁśa'	—	Apabhraṁśa
Jinasena (783-84)	Harivaṁśa'	Harivaṁśa-purāṇa	Sanskrit
Guṇabhadra (c 850)	Rāmāyaṇa and Harivaṁsa	Uttarapurana	"

Among the Apabhraṁśa poets there was a general practice of inserting their *nāmamudrā* in the concluding stanza of each section of their poems Svayambhū too follows it But in the *Riṭṭhanemicariu* we find not one but three different such *nāmamudrās* those of Svayambhu Tribhuvana Svayambhū and Yaśaḥ kirti (Jasakitti) Upto 99 Sandhi we regularly find the name of Svayambhū inserted in the closing Ghattā of the last Kaḍavaka of each Sandhi Even some valuable details relating to the composition of the *Riṭṭhanemicariu* are given in the colophon of the 92 Sandhi' Over and above stating the extent in Sandhis of each of the three Kāṇḍas composed so far, the date of completing the Yuddhakāṇḍa and that of beginning the Uttarakāṇḍa, we are told that it took Svayambhū six years, three months and eleven days in all in composing the ninety-two Sandhis of the *Riṭṭhanemicariu* The colophon of the 99 Sandhi states' 'Finished Sandhi ninety ninth, called "The Description of the Samavasarana" in the *Riṭṭhanemicariu* composed by Svayambhū, the best among Poet-laureates' On the other hand colophon of the 100 Sandhi says'. 'Finished Sandhi hundredth, called "Samavasarana," in the *Riṭṭhanemicariu* (in the portion) that escaped Svayambhū and that was completed by Mahākavi Tribhuvana Svayambhū' And similarly we find the name of Tribhuvana Svayambhū along with that of Svayambhū at the end of Sandhis 101-104 Further, in the Ghattas' of the last Kaḍavaka of 105 and' 106 Sandhis we find the *nāmamudras* of Svayambhu and one Jasakitti or Jasukitti (Yaśaḥ-

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with arrows They appeared (with their bloody wounds) like Palāśas blooming in a forest

Thus none of the stanzas mentioned by Premi has any definite reference to the Rama-story But on the grounds (1) that Puspadanta at the beginning of the episode of Rama in his *Mahāpurāṇa* significantly pays tributes to Caturmukha and Svayambhu and (2) that the Prasasti stanzas found in the beginning of Svayambhū's *Paumacariu* praise Caumuha, it is plausible to ascribe a *Paumacariu* to Caturmukha

1 This is to be assumed on the following grounds
  (a) Dhavala (c 11th cent) in his *Harivaṁśa purāṇa* refers to a narrative of Hari and the Pandavas composed by Caümuha
  Hari Paṇḍavāṇa kaha Caümuha-vāsehim bhāsiyaṁ jamhā |
  taha viraẏemi loya-piya jeṇa ṇa ṇāsei daṁsaṇaṁ paüraṁ ||
  (quoted by Premi 1942 372 note 2)
  (b) Appendix I st. 3 praises the Gograhana episode of Caturmukha which is obviously the cattle-lifting attempted by Duryodhana and party, when the Pāṇḍavas were completing their stay at Virāṭa
  (c) *Svayambhūcchandas* IV 2 (a) cited as from Caümuha mentions Arjuna

(2) MDJG 32 33

(3) Appendix I st. 59 62 Stanza 63 is a Sanskrit subhasita and it is not clear how it got in here *But similar out of place Sanskrit stanzas are found* elsewhere too in the Prasasti stanzas found in Svayambhū's works Cf the Rudrastaka of Iśānasayana interpolated in the opening Prasasti stanzas of PC and two Sanskrit stanzas (*Appendix I st 51 52*) *from Raviṣeṇa's Padmacarita* found in the colophon of PC

(4) Appendix I st 64 (5) Appendix I, st. 66

(6) Appendix I st. 69 71

(7) Premi 1942 379 and Jain, 1935, 72, do not give 105 They missed it apparently because the namamudrā occurs in the first half of the Ghattā of the last Kaḍavaka of 105 Sandhi.

kīrti) together in one stanza. In the colophons[1] of these Sandhis Svayambhū alone is mentioned; Tribhuvana Svayambhū is not included Lastly Sandhis 107-112 contain[2], somewhere in the body of the last Kaḍavaka, in the Ghattā of the last Kaḍavaka or in the colophon—in one or several of these places—the *nāmamudrās* or names of all the three: Svayambhū, Tribhuvana Svayambhū and Yaśaḥkīrti These facts suggest that Tribhuvana Svayambhū and Yaśaḥkīrti also had their hands in the composition of Sandhis 100-112. This is made clear by the colophons of Sandhis 100-104, 107-112 and by the colophon of the whole work[3]. Tribhuvana Svayambhū[4] and Yaśaḥkīrti[5] both praise the effort of 'rescuing' the incomplete or partly lost literary works of others as a magnanimous effort. In the colophon after the 112 Sandhi the following information is given[6]: This well-known Bhārata-purāṇa containing Harivaṁśa and the life history of Nemi was composed in the Paddhaḍiā metre by Svayambhū. Whatever gap (*sunnam*) was left in his work was filled up after the poet's death by his sonTribhuvana Svayambhū Whatever was left out even after Tribhuvana's supplementation was 'rescued' (*uddhariu*) i.e. made good by Yaśaḥkīrti in accordance with the tradition of the *Harivaṁsa* and at the instance of his Guru Śrī-Guṇakīrti. At the invitation (?) of Sarahasena (?) Śreṣṭhi, Yaśaḥkīrti came to Kumara-ṇayarī (Kumāra-nagari) and recited (this Purāṇa) before the Śrāvakas in the Paṇiyāra Jain temple near Gopagiri (Gwalior).

The requisite information regarding this Yaśaḥkīrti can be gathered from the beginning portions and colophons of his two works[7]. Yaśaḥkīrti Bhaṭṭāraka belonged to the Kāṣṭhā Saṁgha, Māthura Anvaya and Puṣkara Gaṇa. He to the Kāṣṭhā Saṁgha, Māthura Anvaya and Puṣkara Gaṇa. He was a pontiff at Gwalior. He flourished in the first half of the 15th century during the reign of the Tomara king Kīrtisiṁha His successors were Malayakīrti and Guṇabhadra. Paṇḍita Raidhu[8], who composed numerous Apabhraṁśa works like *Padmapurāṇa* (or *Balabhadrapurāṇa*), *Nemipurāṇa*, *Pārśvacarita*, *Vardhamānacarita*, *Dhanakumāracarita*, etc was a contemporary and a co-disciple of Yaśaḥkīrti. Mss. of two Apabhraṁśa works of Yaśaḥkīrti are known to exist. The *Pāṇḍavapurāṇa*[9], a fairly extensive work in 34 sargas was composed by him in 1440 A.D.[10] for a layman called Hemarāja, while the *Candappahacariu* in 11 Sandhis was written at the request of a pious Jain called Siddhapāla.

Now two questions arise. First what were the contributions

(1) Appendix I, st. 70, 72 Premi, 1942, 379 is not correct when he says that 'all the Sandhis from 100-112 mention Tribhuvana in their colophons'

(2) Appendix I. st. 73-89. Premi and Jain again do not include here the 107 Sandhi because they missed the *nāmamudrā* that occurs in the 2 line before the Ghattā of the last Kaḍavaka

(3) Appendix I, passage No 87, lines 6-29

(4) Appendix I st. 68, 84.

(5) Appendix I, st. 81.

(6) This colophon is considered below.

(7) Kasliwal, 1950, 98-99 122-127, Premi, 1942, 289, footnote 6

(8) Kasliwal 1950, 105-116

(9) *iya Paṇḍavapurāṇe siri Guṇakitti-sīsa-muṇi-Jasakitti viraïya(e) sāhu-Vīlhā-putta-Hemarāja-ṇāmaṅkie caütīsamo saggo sammatto | iti Paṇḍavapurāṇam samāptam |*
Kasliwal, 1950, 125.

(10) *vikkama-rāyaho vavagaya(e) kālae mahī-siyara-guṇa-vara-sāhāle |*
Kasliwal, 1950, 125.

of Tribhuvana Svayambhū and Yaśahkirti in the *composition of* those Sandhis of the *Ritthanemicariu* which bear their *nāmamudras*? Second, why it was found necessary, not by one but by two authors after Svayambhū—one of them was no other than his own son—to supplement the work written by him?

It appears that Svayambhu had nothing to do with the composition of 100-112 Sandhis And what were the *respective shares of* Tribhuvana and Yasahkirti can be decided only *by a close study* of the text and other relevant sources But this much is certain that the last Kaḍavaka of the 112 Sandhi of RC. giving the colophon of the complete work was written by Yaśahkirti Several of its lines are found word for word in his *Paṇḍavapurāṇa*

The question as to why others felt it necessary to supplement Svayambhu's *Ritthanemicariu is* taken up below *under* Section 5, because the question of multiple authorship is connected with the *Paümacariu* also

The work is generally called *Ritthanemi-cariu*[2] In the colophon of 109 Sandhi it is called *Ritthanemi-purana*. In the *colophon of the whole work (written by Yaśahkirti) the work is* referred to in view of its theme as *Bharaha purana*, *Nemicariya* and *Harivamsa*[3] Svayambhū himself refers to the theme of RC as Harivaṃśa[4]

The Svayambhūcchandas

The *Svayambhucchandas* (SC) has been published by Velankar[5] from the only known Ms in the Baroda Oriental Institute It is a comparatively modest manual of Prakrit and Apabhraṃśa *metres The work is planned in eight chapters, the first three* dealing with the Pk section the remaining comprising the Ap section The first twenty two folios of the Ms of SC are lost Thus the text of SC that is available to us is incomplete

Its Authorship

Svayambhū's authorship of this work is settled by the title *Svayambhucchandas*[6], Svayambhū's *metres*' mentioned in the concluding stanza of each chapter That this Svayambhū *is* identical with the author of PC is clear from the numerous citations from the latter work found in SC It is Svayambhu s practice to cite illustrations from the Ap literature known to him and in all the *cases he gives such Illustrations the name of the original author* is also mentioned But besides these there are many illustrations cited without any name Several of these anonymous illustra

(1) Lines 1 7 are the same as given from the last portion of the *Pāndavapurāṇa* Kasliwal, 1950, 124 *Only instead of tinse sayambhim mahi-vitthāriu there is muni-Jasakitti(i) mahihi vitthāriu.* Further line 16 repeats the same thing partly in other words *while lines 17 19 and 21 are identical with those in the Pāndavapurāṇa* (ibid 123)

(2) At least three Mss. of the *Ritthanemicariu* have been reported by Premi (1942 376 footnotes 2 3) *One from the Government MS. collection at the Bhandarkar Oriental Research Institute Poona* (No 1117 of 1891 1895) another from the Ailak Pannālāl Sarasvatibhavan, Bombay *and the third from the Godikā* temple collection at Sangāner

(3) Appendix I, passage 87 line 1

(4) Appendix I passage 57 *line* 2, 13.

(5) Velankar 1935 1938.

(6) The title appears to have been coined by Svayambhū on the model of the *Jayadevacchandas of Jayadeva* (Velankar 1949 1-40) cf also the *Chandaśśekhara* of Rājaśekhara Kavi.

tions can be traced[1] to PC. The conclusion is obvious that probably all the anonymous illustrations in SC. are taken from Svayambhū's own works. In their case, the source being quite obviously understood, he saw no propriety in attaching his name. This clearly proves common authorship for SC. and PC. Citing the stanza '*Śrī-Harṣo nipuṇaḥ kaviḥ*' etc in SC (I 144 *a*) and the reference[2] to Śrī-Harṣa in RC. as making a present of *nipuṇatva* to Svayambhū supports the same conclusion[3]. This invalidates several inferences of Velankar regarding Svayambhū and SC.

SC. is not very ambitious. Its expressed aim is to give in a nutshell the essential features of Pk and Ap. prosody. In the closing stanza of each chapter the work is described as *pañcaṁsa-sāra-hua* 'the substance of the five Gaṇas'. The concluding stanza of Ch III states *pāua-sāro parisamatto* 'the choice matter of the Prakrit prosody has been treated.' The same remark is repeated at the opening of Ch. V.

Its Prakrit Section

The Prakrit section of SC. presents several surprises for us. Though it is called *Prākṛtasāra* it does not treat in its available portion any of the genuine Pk Mātrāvṛttas[4]. What is given in the Pk. section are the well-known Akṣaravṛttas of the Sanskrit prosody with their Sama (from the Uktā to the Utkṛti class, the Śeṣa-vṛttas and the Daṇḍakas), Ardhasama and Viṣama divisions. In the fragment of SC. preserved to us there is nothing corresponding to the fourth chapter of Hemacandra's *Chandonuśāsana* describing the Āryā, Galitaka, Khañjaka and Śīrṣaka class of Pk. metres. What is still stranger, these so-called Pk. metres are defined as if they were Mātrāvṛttas. They are defined, not by using the well-known Akṣaragaṇas (*ya, ra, ta,* etc), but by using a special terminology of Mātrāgaṇas, such as *ta, taāra,* etc., for a Tri-mātra, *ca, cagaṇa, caṁsa* for a Caturmātra and so on, with the particularization of the type of the Gaṇa as required.

Moreover, as noted previously, Svayambhū, unlike Hemacandra, does not compose his own illustrations to support the metrical rules and definitions in Sc. He prefers to illustrate from the then available Pk. and Ap. literatures and in many a case the name of the author also is prefixed to the stanza cited. Thereby we come to know of a large number of Pk. and Ap. poets almost all of whom were so far quite unknown to us. It also gives us a glimpse of the riches of Pk. and Ap. literature cultivated in and before Svayambhū's time.

Its Apabhraṁśa Section

The Ap. section of SC. is important from several viewpoints. The sources for the study of Ap. prosody are considerably few and their usefulness is further diminished by their sketchy, incomplete or indiscriminately eclectic character. So far Hemacandra's

(1) Modi, 1940, 172, Prem. 1942, 383-384. This matter is dealt with further below.
(2) 'Siri-Harisem niya-niuṇattaṇu'. Appendix I, passage 57, line 9 c.
(3) Premi, 1942 384
(4) Summary of the contents, importance and other information concerning SC. will be found in the abovementioned articles of Velankar and in Premi, 1942. Velankar reproduces some of this information in the introduction to his edition of Rājaśekhara's Chandaśekhara, 1946, 1-14

Chandonuśāsana was the only work to which we glanced with some hope of getting light on all sorts of metrical problems of Ap And we know well how often it failed us Under the circumstances a pre-Hemacandra work on Ap metres from the pen, not of a mere theoretician but of an epic poet recognised as Kavirāja and Mahākavi, deserves, in spite of its briefness to be welcomed. And in view of its value as an early authentic source a short analysis of the Ap section of SC will not be here out of place

Analysis of the contents of SC IV-VIII

Ch IV Utsāhādi (*Treatment of the Utsāha and other Metres*)
- A Introductory (1-4)
  - Introductory stanza (1), metrical value of the Bindu and of e and o in certain positions (2-4)
- B The Mātrā prakaraṇa (5 28)
  - Utsaha (5-6) Duvahaa (Dvipathaka i.e Doha) with its varieties (7 13) Mātrā with its varieties (14 28)
- C The Vadanaka *prakarana* (29-32)
  - Vadanaka with its varieties (29-32)
- D Miscellaneous (33-42)
  - Another application of the name *Vadanaka* (33), Prahelika (34), Hṛdayalika (35), Dhavala (36-39), Mangala (40-41), the concluding stanza (42)

Ch V The Ṣaṭpada jāti
- Three varieties of the *Dhruvaka* (1) quantity of the *pada-ending syllable* (2), *definition of the Ṣaṭpada* Dhruvaka (3), its varieties Ṣaṭpada *Jati* (4 5) S Upajati (6 7) and S Avajati (8 9), total of these varieties (10), the concluding stanza (11)

Ch V Catuṣpadis and Dvipadis
- A The *Antarasama Catuṣpadi* (1 148)
  - Types of the Catuṣpadi (1) 110 Antarasama *Catuṣpadis beginning with the Campakakusuma and ending with the* Sasibimbaka described (2 148)
- B The mixed type of the Catuṣpadi (149 150)
- C The Ardhasama Catuṣpadi (151 152)
- D The Sarvasama Catuṣpadī (153 161)
- E The Dvipadi (162 203)
- *The concluding stanza* (204)

Ch VII *The Shorter Dvipadis*
- Their province and general character (1 2) 10 such Dvipadis defined (3 12) the concluding stanza (13)

Ch VIII The Sandhi bandha and the Rasa bandha
- A Some common Ap metres (1-6)
  - Utthakka (1 2) Madanavatāra (3-4) *Dhruvaka* (5-6)
- B The *Sandhi bandha* (7-45)
  - The Chhaḍḍaṇia and other structural units (7) seven Chhaḍḍaṇias (8-23) three Ghattas (24-29) The terms Paddhaḍia Pada Yamaka Kaḍavaka Sandhi etc explained (30-35) and illustrated (36-45)

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(1) In the past few years Velankar has brought to light several works of Pk prosody like the *Vṛttajātisam uccaya of Virahāṅka Kavidarpaṇa Gāthālakṣaṇa* of Nandiāḍhya, *Chandaḥkośa* of Ratnaśekhara and *Chandaśśekhara* of Rājaśekhara. But none of these works even comes near to doing full justice to their subject.

C. The varieties of Tāla (46-47).
D. Some structural terms (48).
E. The Rāsā-bandha (49-52).
The concluding stanza (53).

Citations in SC.

As stated above, to illustrate the metres defined Svayambhū has given more than 213 citations—most of them consist of a single stanza—from the current Pk. and Ap. poetry. Of these 132 are found in the preserved portion of the Pk section, 81 in the Ap. section. Most of the citations are given under their author's name and in this manner fifty-eight writers are quoted: forty-eight for the Pk. section, seven for the Ap section and three for both. Caturmukha, Dhūrta, Māuradeva, Dhanadeva, Āryadeva, Chailla, Govinda, Śuddhaśīla, Jinadāsa and Vidagdha appear in the Ap. section.

But besides the illustrations cited along with their author's name, there are fifty citations, all in the Ap. section, which are given without any author's name prefaced to them. The problem of these anonymous citations has been solved by Modi[1] and Premī[2] by identifying several of them from Svayambhū's PC. They have shown that

SC.	V	9	=	PC.	14	7	9
„	VI	42	=	„	65	1	1
„	VI	71	=	„	77	1	1
„	VI	74	=	„	77	13	13
„	VIII	27	=	„	5	1	1

A further examination of PC has enabled me to make the following identifications:

SC.	V	5	=	PC.	3	3	11
„	VIII	4	=	„	24	2	1-2
„	„	6	=	„	33	3	9
„	„	17	=	„	3	1	1
„	„	21	=	„	31	1	1
„	„	25	=	„	41	1	1

From this it follows that whenever Svayambhū has selected the illustrations from his own works, he has given them anonymously. Hence it is reasonable to conclude that most of the nameless illustrative stanzas in SC. belong to Svayambhū—most of them, and not possibly all, because the text of SC. is based on a single defective Ms. that is unreliable in several matters. For instance the ascriptions of SC. I 6 to Vijjā and of SC. I 78 to Suddhakai are disputed by the marginal gloss to SC. which gives instead the names of Divāara and Nīūna respectively. Still more significant is the fact that at least in one case we are in a position to prove that the Ms. of SC makes a wrong ascription. SC VI 71 is reproduced from PC. (77 1 1). But that illustration is given in SC. under the name of Caümuha.[3] Hence so long as we have not got a satisfactory text of SC. based on sufficient Ms. material we should be cautious in drawing conclusions from the available text of SC. Nevertheless, we are within reasonable limits when we say that most of the anonymous citations in SC are taken from Svayambhū's own works. It is likely that some of them did not belong to any particular work, but were composed by Svayambhū just to illustrate his definitions

(1) Modi, 1940, 172.
(2) Premī, 1942, 250
(3) Caümuha is a recurrent misprint in the printed text of SC.

All the citations in SC. that could be identified have been traced to PC. alone. Several of the anonymous stanzas have reference to the Mahābhārata theme[1] and therefore, taking for guidance the context and the metre of these Harivaṁśa citations in SC., I casually examined RC., but could not identify a single citation. And that is natural because it is quite probable that RC. was Svayambhū's last work (see the next section). This also creates one more problem for us; what must have been the source of these anonymous citations having reference to the Harivaṁśa theme?

The Pk. section of SC. in this matter presents a contrast to its Ap. section. Therein all the illustrations are taken from other poets. There is not one anonymous citation. Svayambhū's literary activity seems to have been exclusively confined to Ap.

The lost portion of SC.

Velankar thinks that the lost portion of SC. consisting of folios 1 to 22 just dealt with the metres containing from 1 to 13 syllables in each line. The Prakrit metres proper are left, according to him untouched by Svayambhū. He observes[2]. 'Another strange thing about Svayambhū is that not only does he treat the ordinary Saṃskṛta metres as the Prākṛta ones, regarding them as the Mātrāvṛttas and defining them as such, but he totally neglects the proper Prākṛta metres discussed at great length by Hemacandra in his *Chandonuśāsana*, p. 28b and the following, and by Virahāṅka in his *Vṛttajātisamuccaya* Chs. III-IV". Again in his introductory remarks to the edition of Rājaśekhara Kavi's *Chandaśśekhara*[3] he says, 'unlike Svayambhū, however, they (*Prākṛta Paiṅgala* and *Chandahkośa*) define the Gāthā and its derivatives from the Prākṛta metres'.

Now it would be strange that though SC. claimed to contain all that was important in Pk. and Ap. prosody, it did not treat the genuine Pk. metres. And in that case the imposing title *Chandaścūḍāmaṇi* 'the crest-jewel (?) of metrics' attached to Svayambhū by Tribhuvana would appear more of an expression of filial affection than a proper appraisal of Svayambhū's achievements in the field of Pk. metrics. It would be, moreover, inexplicable why Svayambhū did not treat those popular and well-known Pk. metres (commonly used in Ap. also) when he admiringly mentions by their names some of them[4], when he actually employs in his epics some of them[5] and when he himself has written a work on Pk. and Ap. prosody.

The question, therefore, naturally arises: Is the assumption

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(1) See for example, SC. VI 45, 58, 98, 102, 152, VIII 2, 9. Premi, 1942, 382 adumbrates the possibility of tracing some of these to RC.
(2) Velankar, 1935, 23.
(3) Velankar, 1946, 4.
(4) Cakkalaehim Kulaehim Khandhaehim,
Pavanuddhua-Rāsāluddhaehim |
Mañjariya-Vilāsini-Nakkuḍehim,
suha-chandehim saddehim Khaḍahaḍehim | PC. 23 1 6-7
Of these Cakkalaa and Kulaa are defined at SC. VIII 48, Khandhaya (Skandhaka) at Ch. IV 5, Pavanoddhuia at Ch. IV 64, Khaḍahaḍaya at *Vṛttajātisamuccaya* (Velankar, 1929, IV 73-74).
(5) Helā-dvipadī is used in PC 17, and 25 Sandhis, Mañjarī in PC 19, and 45 Sandhis, Dvipadi in PC 13. Sandhi, Sālabhañjikā in PC 48. Sandhi and Vilāsinī in PC. 17, 12, 46, 2. Most of these are used as Kaḍavaka-commencing stanzas. For their use in MP see Section 7.

plausible that the lost portion of SC contained only the wanting Varṇavṛttas from the Uktā to Atijagatī division along with some introductory matter and nothing else? Let us examine it

As unfortunately the stanzas are not numbered in the Ms, we have to take resort to inference Each side of the folios of the Ms of SC contains about 8 lines with 42 letters to each line on an average This gives us a round figure of 330 to 340 letters per side Now the first few folios contain on an average four metres of the length of the Atijagatī or Śakvarī class with their definitions and illustrations On the basis of these data we can form a rough estimate as to how many metres on an average were contained by each side of the folios Some calculation done with the help of the above data shows that about six metres having from 8 to 12 syllables per line along with their definitions and illustrations can be contained by each side of the folio To form an idea as to how many folios could possibly have been occupied by the treatment of these metres we should know their number according to Svayambhū

The extant portion of the Varṇavṛttas treated by Svayambhū can favourably compare in its extent with the corresponding portion of the *Kavidarpaṇa*[1] or the *Vṛttaratnākara* The latter of these two works treats a slightly smaller number of metres On the other hand, Hemacandra's *Chandonuśāsana* is elaborate Thus *Svayambhūcchandas* in this matter stands midway between the *Kavidarpaṇa* and the *Chandonuśāsana*, somewhat nearer to the former than the latter

Now among the missing Varṇavṛttas those having from 1 to 7 letters per line could not have occupied more than one side altogether Corresponding to the remaining classes upto to the Rucirā variety of the Atijagatī class, the *Kavidarpaṇa* has 47 metres, the *Vṛttaratnākara* has 59 Accordingly SC could not have treated more than 90 or 100 metres at the most Counting six metres per side the space occupied by these metres would come to about 16 sides or 8 folios Taking into consideration the space devoted to the introductory matter and to the treatment of the metres containing from 1 to 7 letters per line, we can quite reasonably conclude that the treatment of the missing Varṇavṛttas from the Uktā to the Praharṣiṇī or the Mattamayūra variety of the Atijagatī class could not have occupied a space of more than nine or ten folios of SC

This conclusion is supported by another consideration too In any treatment of the Varṇavṛttas the space occupied by the first 13 classes of metres cannot be possibly more than about half of the space occupied by the rest of the classes down to the Utkṛti, along with the Daṇḍakas, the Ardhasama Vṛttas and the Viṣama Vṛttas Now this latter portion in SC occupies 22 folios (from 23 to 44) Hence the missing Varṇavṛttas could not have occupied 10 or 11 folios at the most

If the missing Varṇavṛttas were contained in ten of the missing folios only what were the remaining twelve folios devoted to? Let us consider the matter The Āryā, Galitaka and Khañjaka Prakaraṇas of the fourth chapter of the *Chandonuśāsana* deal with some 85 different metres Making allowance for the greater elaboration and the compilatory character of the *Chandonuśāsana* we can assume that the corresponding number of the metres of these classes, if treated by Svayambhū, would be in the vicinity of 70 Counting even as three metres per side on an average, these 70 metres can

(1) Velankar 1935-1936 51-60

occupy a space of some 24 sides or 12 folios Thus of the missing 22 folios of SC, about 10 dealt with from the Uktā to the Jagatı and part of the Atıjagatı classes of the Varṇavṛttas, while the twelve folios preceding them could have well contained the metres of the Āryā, Galitaka and Khānjaka classes

Fortunately there are some positive indications[1] to believe that Svayambhū did treat the genuine Pk. metres In the commentary[2] on the fourth stanza (ısısı cumbıāiṃ etc) Act I of the *Abhijñānaśākuntala*, *Rāghavabhaṭṭa*, while explaining the metre of the stanza makes the following remarks·

ıyam ca Gitıh Tallakṣaṇam *Śambhau-* —'căccaravadha addhe udāsthaddhammı na vısame *masta guru sattaddha Gu-addhe*' Atra purvārdhe pūrvayor imkāra-hımkarayor laghutvam jñeyam tad uktam *tatraıva*—'iha ārābındu-juāe osuddhā-paā vasāṇaṁ mılahu' ıtı

Here two quotations are given by Raghavabhaṭṭa The first is hopelessly corrupt Excepting the last two syllables Gu all the rest of the text of that quotation is printed in one mass without any word division in the original It is not possible to make out from this the original wording or sense but it is given with the express statement that this is a definition of the metre Gıtı quoted from one Śambhu The second quotation too is somewhat corrupt Its correct form is as under

ıha(ı)-āra bındu-juā, e-o suddhā paavasāṇammi lahu

In the commentary on *Śakuntala* V 16 also occurs, 'e-o suddha paāvasānammı lahu' These latter two quotations are given to support the metrically short character of final *ım* and *hım* in a Pk. metre It is clearly stated that the second quotation in the commentary on *Śākuntala* I 4 is taken from the same source (*tatraıva*) as the first i e, from Śambhu according to the text as we have it Now this second citation is obviously taken from the *Svayambhūcchandas* of Svayambhu wherein IV 2 reads

ı hı-ara bındu-jua paavasanammı jaha huvanti lahu |
taha kattha vi chanda-vasa kaavva u-hu-ara ||

and further IV 3 reads

bınnı-vı e-o suddhā paavasanammı jaha huvantı lahu ı etc

Raghavabhaṭṭa has apparently combined SC IV 2 and 3 in his citation But there does not appear any reasonable doubt as to Raghavabhaṭṭa's source Two results follow from this first, although the name of the authority is given as Śambhu it is but a corruption of the correct name Svayambhū, second Svayambhū had also to his credit the treatment of at least the Ārya class of Prakrit metres

Svayambhu and *Svayambhucchandas* have been quoted by two other late metricians also in the incorrect forms *Śambhu* and *Śambhucchandas* Narayanabhaṭṭa in his commentary (1544 A D) on Kedarabhaṭṭa s *Vṛttaratnakara*[3] mentions *Śambhucchandas* along with the *Prākṛtapaıngala* and *Cuḍamanı* as his sources for the information he supplies regarding Prakrit metres[4] His words are Prakṛtādiṣu prayah parıdṛṣṭanı chandamsı Prākṛtapaıngala-

(1) Bhayani, H C., 'Svayambhu and the Prakrit Metres BV n.s 8 9 10 Sept-Oct 1946. 137 138. The view expressed in that note has been revised here on discovering fresh evidence
(2) Published along with Godbole and Parab s edition of the Śakuntala Bombay 1889
(3) Parab 1902, 68
(4) Though he states that he had examined the above three works In the portion that follows all the quotations are from the *Prakṛta-paıngala*.

Sambhucchandas Cuḍamaṇyadı grantha paryalocanaya vyutpıtsu vyutpatty artham asmabhır ucyante

Sımilarly the *Chandomañjarı* of Gangadasa Kavı thrıce quotes Śambhu The metres Bhujagas subhrta Manjubhasını and Ŗsabha gajavılasıta are gıven by Śambhu accordıng to Gangadasa Kavı under the respectıve names of Bhujagasısusrta Sunandını and Gajaturagavılasıta If we refer to SC we find that the first of these three metres could have been ın that portıon of SC whıch ıs lost and hence we are not ın a posıtıon to ascertaın what was the name gıven by Svayambhu to the Bhujagas subhrta The Manju bhaşını ıs gıven as *Nandını* by Svayambhu (S C I 3 4) whıch desıgnatıon ıs very near to *Sunandını* and the Ŗsabhagajavılasıta ıs gıven as *Gaavaravılasıaa* (ı e *Gajavaravılasıtaka)* at SC I 47–48 whıch ıs comparable to *Gajaturagavılasıta* cited by Gangadasa Kavı This makes ıt probable that the authorıty quoted by the latter under the name *Śambhu* ıs nobody else than Svayambhu the author of SC It ıs lıke that both Narayaṇabhaṭṭa and Gangadasa Kavı knew SC at second hand Moreover by theır tıme the names of ancıent metrıcal authorıtıes lıke Svayambhu had become half legendary and nobody bothered much about theır correct form Under the cırcumstances Svayambhu ıs transformed ınto Śambhu and Sevala or Saıtava (whose opınıon on Yatı ıs quoted by Svayam bhu who ıs known as an ancıent metrıcal authorıty to Hemacandra and the *Kavıdarpana* and whose opınıon on the name of the metre commonly known as *Vasantatılaka* ıs quoted by most of the Sanskrıt metrıcıans) undergoes metamorphosıs as Sveta Hence ıt ıs not dıfficult to explaın how *Svayambhu* was cıted as *Śambhu* by Raghavabhaṭṭa Narayaṇabhaṭṭa and Gangadasa Kavı

All these consıdertıons lead us to belıeve that the lost portıon of SC contaıned a sectıon on pure Prakrıt metres dealıng wıth the Ārya Galıtaka Khanjaka etc that preceded the sectıon on the Varṇavṛttas

The Chandaśśekhara and SC

Velankar has publıshed the fifth chapter of the *Chandaśśekhara* of Rajaśekhara Kavı who most probably flourıshed ın the first quarter of the eleventh century This ıs the only avaılable portıon of the text the portıon of the Ms dealıng wıth the Sk and Pk metres beıng at present untraceable If we compa e thıs fifth chapter of the *Chandaśśekhara* wıth SC IV VIII we can see at the first glance that the former ıs lıttle more than a Sk translatıon of SC IV VIII The slıght dıfference ın the arrangement order of treatment and names of the metres ındıcates that Rajaśekhara Kavı had occasıonally consulted other sources also The earlıer portıon beıng lost we do not know ıf Rajaśekhara Kavı admıtted hıs debt to Svayambhu That portıon could have aslo thrown some ındırect lıght on the real Pk metres of SC

The mınor detaıls wıth regards to whıch *Chandaśśekhara* devıates from SC are shared by the *Chandonuśasana* also Thıs shows that Hemacandra has used both SC as well as the *Chandaśśekhara*

(1) Parab 1902, 108, 114 119

(2) See the following quotation from the *Chandoparṇada* of I a Guru Bhatta Puru śottama given by Gangādasa Kavi Śveta Maṇḍavya mukhyāstu, narchan munayo yatim Chandomañjari p 105.

(3) Velankar 1946, 1 14

The Lost Works

The Suddhayacariya

The colophon stanza[1] at the beginning of the 100 Sandhi of RC is, according to our interpretation, from Svayambhu's pen It mentions *Suddhayacariya* and *Paumacariya* as the two works written by Svayambhū before the *Ritthanemicariu* Premi suggests[2] that *Suddhayacariu* is a scribal error for *Suvvayacariu* and this latter is nothing but a qualification of *Paümacariu* mentioned just before in the same line, because Padma and Laksmana according to the Jain mythology flourished during the Tirtha of Muni Suvrata. But the force of *ca* in the words *suddhayacariyam ca* of the stanza in question makes this interpretation untenable Two, not one, works are clearly intended. Now we actually know, of course in name only, of a later composition possibly in Apabhramsa, called *Suddhaya-vira kahā* written by one Mahakavi Devadatta[3], who is significantly compared by his son Vira with Svayambhū and Puspadanta Thus there is nothing against our believing that Svayambhu composed the poem called *Suddhayacariya* This poem was probably in Apabhaṁsa since we do not know of any Pk work by Svayambhū and the absence in SC of quotations from his own works is not without some meaning

The Siri Pañcamīkahā.

In one[4] of the Prasasti stanzas discussed below Tribhuvana declares that he had composed the highly wonderful *Pañcamicariu* without having tasted (i e independently of) the matter or style of Caturmukha or Svayambhu In another place[5] he says Had Tribhuvana Svayambhu not been the younger son of 'the crest-jewel of metrics' (? i e Svayambhū) who would have 'repaired' (*samareu*, i e, redacted) *Siri Pañcami* the poem composed in the Paddhadiā?"

These remarks imply that not only Tribhuvana himself had written a *Pañcamicariu*, but Svayambhu also had composed a poem in the Paddhadiā metres called *Siri pañcami kahā*, dealing with the māhatmya of the *Jnanapañcami* or *Śrutapañcami* similar to, say, the *Bhavisattakaha* of Dhanapala

Due to reasons unknown to us this poem was considered incomplete or defective in some way by Tribhuvana and hence he worked it over

Other works

In the very beginning of PC, while introducing himself, Svayambhū calls himself *kai rāya*[6] This shows that at the time

(1) Appendix II stanza 65 For its discussion see Section 5
(2) Premi 1942 278 footnote
(3) "(वीर) कविने अपने पिता महाकवि देवदत्तके चार ग्रन्थोंका उल्लेख किया है। इनमेंसे प्रथम 'वरांगचरिउ' को पद्धडियाबंध कहा गया है, दूसरा सुद्धयवीर कहा था (?) तिचच्चरिया और 'अम्बादेवीरास' की अपभ्रंश रचना भी बतायी है। इस सम्बन्ध आदिपदमें कहा गया है कि जब स्वयम्भू ... हुए ... एक कवि हुए, पुष्पदन्त ... न था और देवदत्त होंगे न तीन। Jain SS 120
(4) Appendix I stanza 45
(5) Appendix I stanza 47
(6) *buddhie avagahiya kai rāem* PC 1 2 9b

of composing PC. Svayambhū had already earned the title of *Kavirāja*. Such an eminent literary status could be won only when one has got several important poetical works to his credit. So before PC, Svayambhū must have composed at least two, possibly more, poetical works. Were the *Siri-pañcami-kahā* and the *Suddhaya-cariya* written before PC.? We have no means to ascertain this or to decide whether there was any other work or works of *Svayambhū* over and above these two written before PC.

The Praśasti stanza 4 given in Appendix I, tells us that the intoxicated elephant in the form of Apabhraṁśa roams at will only so long as the goad in the form of Svayambhū's grammar does not strike on its head. Further stanza 5 given there states: Victorious be the Svayambhū-lion, having correct words as his terrible fangs, fierce to look at on account of claws in the form of metres and figures, and having grammar as his wealth of main. On the strength of these stanzas Jain and Premi suppose[1] that Svayambhū had also written a grammar, possibly an Apabhraṁśa grammar. Jain is even inclined to credit him with the authorship of a work on rhetorics and another on lexicography. But the references are too general and vague to permit even any tentative conclusions in this matter. They may be nothing more than tributes paid to Svayambhū for his proficiency in various śāstras like Vyākaraṇa, Alamkāra, Kośa etc., that is evident from his poetic works. Tribhuvana describes[2] himself also metaphorically as a choice bull (*dhavala*) having grammar as his strong shoulders, scriptures as limbs, logic as his terrible feet and carrying the load of poetry to the Jina-Tīrtha.

The other references to Svayambhū's grammar and rhetorics pointed out by Jain are admittedly of a mythological or doubtful character and hence without any probative value.

Svayambhū's achievements.

Svayambhū should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well-known as Kavirāja during his times and his son Tribhuvana never tires of speaking in glowing terms about his father. The Praśasti stanzas found in the beginning and end of some MSS of PC., are most probably by Tribhuvana and they obviously give expression to the contemporary literary appraisal of Svayambhū. His name was spoken along with Caturmukha and Bhadra (or Dantibhandra) celebrated names in the field of Apabhraṁśa letters. He is even said to have excelled them. Especially Svayambhū's description of water-sports (jalakrīḍā) in PC (Sandhi 14) was acknowledged as a master-piece worth mentioning along side the *Gograha-kathā* of Caturmukha and the *Matsyavedha* of Bhadra. Whether you talk of the beauty of ideas or of expressions, whether you weigh knowledge of rhetorics, proficiency in Ap grammar or skill in handling varied metres, Svayambhū is recognized as an all-round master[3].

That the encomiums showered upon his father by Tribhuvana were not merely an expression of filial affection is borne out by the appreciations of many later poets and authors who are never sparing in their praise of Svayambhū. Puṣpadanta, who along with Caturmukha and Svayambhū constitutes the big trio of Apabhraṁśa

(1) Jain 1976, 74-75; 1946, 312; Premi, 1942, 223-24.
(2) Appendix I, stanza 24.
(3) Appendix I, stanza 1-4.

poetry mentions him besides Caturmukha Harṣa and Bana and speaks reverently of him as a great Ācarya surrounded by thousands of friends and relatives' Hariṣena in his *Dhammaparikkha* (A D 987) raises Svayambhu to the pedestal of a god and praises his knowledge of mundane and supramundane narratives Kanakamara the author of *Karakaṇḍucariu* (11th century) remembers him as one possessing a comprehensive mind (*visala cittu*) Hemacandra (1089 1172) considers[4] him as an important metrical authority like Bharata Kaśyapa Pingala Saitava and Jayadeva and borrows several passages verbatim from the *Svayambhu cchandas* Several other poets and writers who refer to Svayambhu as a great poet and an authority are mentioned below

Author	*Work*	*Date*
Nayanandi[6]	Sayalavihivihaṇa (in Ap)	11th Cent
Vira[7]	Jambusamicariu ( )	1020 A D
Śricandra[8]	Rayanakarandu ( )	1064 A D
—	Kavidarpaṇachandovṛtti	13th Cent
Dhanapala[10]	Bahubalicariu (in Ap)	1398 A D
S mhasena alias Raidhu	Mehesaracariu ( )	15th Cent
Narayanabhaṭṭa	Com. on Vṛttaratnakara	1544 A D
Cintamaṇimisra	Vanmayaviveka[14]	16th Cent
Raghavabhaṭṭa	Com on Śakuntala	
Gangadasakavi	Chandomanjari	

Among the later writers Rajaśekhara Kavi appears to be the most indebted to Svayambhu For as pointed out earlier (pp 46 47) the Ap section of his *Chandaśśekhara* is but a Sanskrit recast

(1) *Caumuhu Sayambhu Siri Harsu Doṇu*
nalo u kai Isanu Vanu/ *Mahāpurana* 1 1 5
(2) kairau sayambhu mahayariu
so sayaṇa sahasahim pariyariu/ *Mahapurāna* 69 1 7
Is this an echo of Svayambhu s own words
kai atthi aneya bheya bhariya je suyana sahaseh m byariya/ (PC 23 1 5)"
In the gloss on the word Sayambhu in the above line cited from the *Mahāpurana* is quoted *dihara samaso-nalam* etc the second introductory stanza of PC Tribuvana too gives us to understand that Svayambhu had numerous pupils
(3) Caumuhu kavva virayani Savambhu vi,
Pupphayantu annanu nisumbhivi
jo sayambhu so deu pahanau,
aha kaha loyaloya viyanau/
Kaslival, 1950 108 Premi 1942, 371 n. 4
(4) *Jain, Karakand cariu,* 1934
(5) *Chandonuśasana* p 14 a, 16 *Panbheti Svayambhuh* For the borrowing see further below
(6) Bhammaha Bharahi Bharahu vi mahantu
Caumuhu Sayambhu kai Pupphayantu/Kaslival, 1950 287
(7) rasa bhavahim ranjiya viusa janu,
so muyavi Sayambhu annu ka vanu/Jain, 1935 75 Kaslival 1950 100
(8) Caumuhu caumuhu va pasiddhu bhāi,
kairāya Savambhu sayambhu nāi/
taha Pupphayantu nimmukka dasu,
vanniyai kim suyaeva kosu//Kaslival, 1950 163
(9) Velanka *Kavidarpanam, 61 It quotes SC I 144*
(10) vara Paumacariu kiu suka -sedhu
iva avara jāya dhara valaya vidhi/
Caumuhu Donu Savambhu kai,
Pupphavantu puṇu Viru bhanu//Kaslival 1950 142
(11) Jain 1935 75
(12) Parab 1902 68
(13) Kar 2, 299
(14) Parab 1902, 108 114 119

of the first four out of the five chapters in SC. dealing with the Apabhraṁśa metres. Puṣpadanta, Dhanapāla, Rājaśekhara and Hemacandra are typical of the poets and writers that are more or less influenced by Svayambhū's works

And because of his high achievements in the domain of Apabhraṁśa literature, it was but natural that Svayambhū exercised considerable influence over the subsequent literary efforts in Apabhraṁśa. Especially for the epic poets coming after Svayambhū, it was not quite easy to compose with a mind freed completely from the impressions of Svayambhū's voluminous epics These considerations are clearly borne out by the close similarity of several passages from the *Paümacariu* on one hand and the *Mahāpurāna* of Puspadanta and the *Bhavisattakaha* of Dhanapāla on the other.

Svayambhū and Puṣpadanta

For a poet of Puṣpadanta's literary talent and learning it would not require much effort to shake off the influence of his renowned predecessors in Apabhraṁśa poetry. The form, however, of the Apabhraṁśa epic, appears to have become by his time considerably stereotyped and the Purānic material which served for the subject-matter of the religious Apabhraṁśa epics hardly ever permitted variation of even small details[1] The picture was completed by the fact that Apabhraṁśa poetic diction was becoming increasingly conventionalized. This tended to fix up a somewhat rigid norm for language and style, though sporadic influx from the spoken vernaculars exerted to some extent a rejuvenating influence. These considerations would account for numerous verbal borrowings on the part of Puṣpadanta from Svayambhū's *Paümacariu*. These are found mostly in the beginning portion of the *Mahāpurāna* since that portion along with the section dealing with the Rāmāyana (Sandhis 69-79) share common subject-matter with the *Paumacariu*. Of course I have not examined the whole of the *Mahāpurāna* from this point of view and we cannot rule out the probability of finding traces of Svayambhū's influence in other parts also of that work Nevertheless, it is likely to be negligible on account of difference in subject-matters

The parallelisms in wording, matter, rhyming, etc, between PC. (and other works of Svayambhū) and the *Mahāpurāna* are given below:

PC.	MP.
१ तिहुअण-लग्गण-खम्भु ॥ १ १ १	१. जग-लग्गण-खम्भु ॥ ३ ६ १४ लग्गण-खम्भु । ५ ११ ६
२ जहिँ दक्खा-मण्डव परियलन्ति, पुणु पन्थिय रस-सलिलइँ पियन्ति ॥ १ ४ ८	२ जहिँ दक्खा-मण्डव-थलि सुयन्ति, पहि पन्थिय दक्खा-रसु पियन्ति ॥ ८ १२ १०
३ तहिँ त पट्टणु रायगिहु, धण-कणय-समिद्धउ । णं पिहिविएँ णव-जोव्वणएँ, सिरे सेहरु आइद्धउ ॥ १ ४ ९	३ तहिँ . . . णयरु रायगिहु सिद्धउ । कुलमहिहर-पणहारिएँ, वसुमइ-णारिएँ, सुमणु णं आइद्धउ ॥ १ १२ १२-१३

(1) Compare Vaidya's remarks on this point in *Mahāpurāna* of puṣpadanta, Vol II, 1940, Introduction, 11, 21

२१ मुक्वा-मारे। २ ८ २	२१ भुक्खा-मारहु। ५ १९ ३
२२ पुण्णाउस कोविकय णीलञ्जण। २ ९ ५	२२. पुण्णाउस णीलजस णट्टइ। ६ ४ ११
२३. तं जि हुउ वइरायहों कारणु। २ १० ३	२३ ता होइ विरायहु कारणउं। ६ ४ १२
२४. चारु देव ज सई उम्मोहिउ। २ १० ४	२४ चारु चाउ जे सई पडिबुद्धउ। ७ १९ १४
२५ उवहिहिं णव-णव-कोडाकोडिउ, णट्ठउ धम्मु मत्थु परिवाडिउ ॥ णट्ठइं दसण-णाण-चरित्तइं, दाण-झाण-सजम-सम्मत्तइं ॥ पञ्च महव्वय पञ्चाणुव्वय, तिण्णि गुणव्वय चउ सिक्खावय ॥ २ १० ५-७	२५ सर-णिहि-समाहं पयडियउ, अट्ठारह कोडाकोडियउ ॥ णट्ठाइं धम्म-सम्मत्तइं, दमण-णाणइं चरियइं वरइं ॥ आयारइं पञ्च महव्वयइं, अणुवय-गुणवय-सिक्खावयइं ॥ ६ ४ ५-७
२६ घोर-वीर-तव-चरणे। २ १२ ५	२६ घोर-वीर-तव-चरणें। ७ १४ ११
२७ हो हो केण दिट्ठु परमप्पउ। २ १२ ६	२७ पर-लोय-कहाणी केण दिट्ठ। ८ ३ ११
२८ जलइं म डोहहों फलइं म तोडहों। २ १३ ४	२८ मा लुणह तण मा धुणह मरु। ८ ४ २७-२९
२९ अण्णहुं देमु विहञ्जेवि दिण्णउ, अम्हहुं किं पहु पिहाखिण्णउ ॥ २ १४ २	२९ पिय-सुयहं विहञ्जिवि पुहइ देव, दिण्णी, अम्हहुं दिण्णउ ण किंपि ॥ ८ ५ ११-१२
३० तहिं अवसरें, महि-विहरन्तहो तिहुअण-णाहहों ॥ २ १६ १	३० एत्तहिं महि-विहरन्तु जिणेसरु। ९ १२ ३
३१ 'थाहु' भणन्तु। २ १६ ११	३१ ठाह (ठाहु) भणिवि ९ ८ ७ ठा भणिउ। ९ ९ ९
३२ अक्खय-दाणु भणे वि सेयसहों, अक्खय-तइय णाउं किउ दिवसहो ॥ २ १७ ८	३२ अक्खय-दाणु भणिउं परमेर, वद्धु दिवसहु अद्येण समागउ, अक्खय-तइय णाउं समायउ ॥ ९ ११ ८-९
३३ अइपमण्ण मुहमन्दहों। ३ २ ११	३३ अइपसण्ण मुहु। ९ ५ १३
३४. दह घय पउम-मोर-पञ्चाणण, गरुड-मराल वसह-वरवारण ॥ एक्केक्कएं धएं अहिणव-छायहुं, सउ अट्ठोत्तरु चित्त-पडायहुं ॥ ३ ४ ५-७	३४ दह धय, माला-वत्थ-मोर-कमलङ्कहिं हंस-गरुड-हरि-विस-करि-चक्कहिं ॥ भूमिय-परिधय-मह-पडरिक्कहु अट्ठोत्तर-सउ सउ एक्केक्कहु ९ २४ १०-१२
३५ त समसरणु परिट्ठिउ जावहिं, अमर-राउ सचल्लिउ तावहिं ॥ ३ ४ ८ अमर-राउ सचल्लिउ जावेंहिं, धणए किउ कञ्चणमउ तावेंहिं, पट्टणु ॥ २ २ १-२	३५ एम देव सचल्लिय जावहिं, धणए समवसरणु किउ तावहिं ॥ ९ २० १४
३६ परिवड्ढिउ। ३ ६ १	३६ परिवड्ढिओ। ९ १७ १३
३७ वीयउ मन्दरु णाइं समुट्ठिउ। ३ ६	३७ ण आयउ वीयउ मन्दरु। ९ १७ १६
३८ ताव विणिग्गय दिव्व झुणि। ३ ११ १	३८ ता णिग्गन्त-धीर-दिव्व-झुणि। १० ९ १
३९ जो ज मग्गइ त महों देइ। ३ १२ ९	३९ जो ज मग्गइ त तासु दिण्णु। ४ १९ १२
४० सट्ठिहिं वरिस-सहासहिं, भरहु अउज्झ पईसरइ। णवणिहिसियर धारउ, चक्करयणु ण पईसरइ ॥ ४ १	४० उज्झहि भरहाहिउ पइसरइ, सट्ठिहिं वरिस-सहासहिं ॥ णउ पइसरइ पुरवरे। १६ १ १९ णिसिय-धारउ रहणी रहङ्गु ॥ १६ २ १-२
४१ पइसरइ ण पट्टणे चक्करयणु, जिह अबुहृहमन्तरें सुकइ-वयणु ॥ ४ १ ७	४१ चक्कउ चक्कु ण पुरि पइसरइ, कुकइहि कव्वु व णउ विप्फुरइ ॥ १६ २ ३

४२ जइ सो मह वि विघट्टइ, तो सहुँ सप्पायारें, एक्क-पहारें। पइ मि देव दल्वट्टइ॥ ४ २ ९	४० जइ रणि पह वि वियम्भइ, तो महुँ चक्कें महुँ साहणेंण, पइँ मि णरिन्द णिसुम्भइ॥१६ ५ १२ १३
४३ को तुहुँ को मग्गु ण भेउ को वि।४ ३ ६	४३ को तुहुँ मरहु कवणु किर बुच्चइ। १६ १६ ४
४४ (a) परम जिणेसरेण ज कि पि विहज्जे वि दिण्णु। ४ ४ १ (b) दमु मण्डलु, आसि समप्पिउ वप्पें। ४ ४ ९	४४ (a) ज दिण्ण महेसिणा णयर दस मेत्तं। १६ १९ १ (b) तहु मेइणि महु पोयणणयरु आइजिणिन्दें दिण्णउँ। १६ १९ ११
४५ कि वहिएण वराए, मडसपाए।४ ८ ९	४५ कि किङ्कर णियरे मारिएण किर काई वराए दण्डिएण।१७ ९ ९–१०।
४६ उवरिल्लियएँ, हेट्ठिम दिट्ठि पराज्जिय। ४ ९ ९	४६ हेट्ठिल दिट्ठि उवरिल्लियाए णिज्जिय १७ ११ ५
४७ उज्जहेँ दणु दुग्गेज्झहेँ। ४ १४ ९	४७ अउज्झहि पइरि-दुसज्झहि (v I. दुगेज्झहि) ७ २६ २५ अउज्झ परम (v l. पर) दुग्गज्झ। ३ १० १७
४८ सो पहु भुअउ अवार णिज्जइ ० ० ० जिह सञ्झाएँ एउ पडवय-घणु तिह जराएँ घाइज्जइ जोव्वणु। जीविउ जमेंण सरीरु हुआमें सत्तइँ काले रिद्धि विणासें॥ ५ २ ५–७	४८ सो मुउ घर-दारेण ण णिज्जइ ० ० ० तणु लायण्णु वण्णु क्वमि खिज्जइ कालालि मयरन्दु व पिज्जइ॥१ ९ १२
४९ आयएँ लच्छिएँ बहु भुञ्जाविय पाहुणया इव बहु बोलाविय। ५ १३ ८	४९ एयइ वसुमइ घुत्तियइ बोलाविय के के णउ णिवइ।१५ ६ ३–४ मईं पइ जहा बहु वहाविय, पुरहइ पुहइ-पाल योलाविय॥ १८ २ ७
५० जो जो को इ जुवाणु तासु तासु कुल-उत्ती॥ मेइणि छेञ्छइ जेम, कवण णरे ण भुत्ती॥ ५ १३ ९	५० ताए भुत्त चिरु पुत्तें सहुँ सुहुँ अच्छइ। वसुमइ-सन्दुलिय, जगि केण-वि समउ ण गच्छइ। १५ ६ १४–१७ महि-पुंश्चलि व केण ण भुत्ती। १८ १ ७
५१ पुव्व भवन्तर-णहे। ५ ७ ११	५१ पुव्व भवन्तर णेह ९ ५ १४
५२ (a) महु-पिङ्गल-लोयणु। ११ ४ ४ (b) घावसु। ११ ४ ८	५२ (a) णयणहिँ महु-पिङ्गलो। ९ १७ ६ (b) घाववसो। ९ १७ १०
५३ जे जल-हत्थि-कुम्भ सोहिल्ला ते जि णाइँ थण अब्बुम्मिल्ला॥ १४ ३ ६	५३ ताहि वि दिट्ठउ पयडु थणत्थलु णाइँ णिरङ्कस-कुम्भि कुम्भत्थलु॥ २ १ १४
५४ णउ वइसणउ ण वडडउ जीवणु ण करेवउ कयावि णिट्ठीवणु॥ पाय-पसारणु हत्थप्फालणु उच्चालवणु समुच्च णिहालणु॥ हसणु भसणु पर-आसण-पेल्लणु गरा मडणु मुह-जम्भा-मेल्लणु॥ णउ णिमक्कण दूरे बइसेवउ, रस-विरस चितु जाणवउ॥	५४ पहु-अगइ सेवा-दूसणउँ, णिट्ठीवणु जिम्भणु पहसणउँ॥ कम-कम्पणु बहु णिहालणउ हिक्कासु भउँहा-चालणउँ॥ सामणु धम्मिल्लामेल्लणउँ, कर-मोडि परासण-पेल्लणउँ॥ अवटम्भणु दप्पण-दंसणउँ, अदजम्पणु सगुण-पसंसणउँ॥

अमल-मच्छल परिहरिएवी,
जिह तूवइ तिह सेव करेवी ॥
८१ ११ ५-६

सविणामु काय-णिपच्छणउँ,
दुट्टागम-देव-दुगुञ्छणउँ ॥
मवेय-वयण-अवयारणउँ,
पर-णिन्दणु पाय-पमारणउँ ॥
अवरु वि जं विणएं विरहियउँ,
त म करहु गुरुयण-गरहियउँ ॥
६ २ ४-१०

आयइँ लहुयाइँ ण कारणइँ,
णिट्ठीवण-णायपसारणइँ ॥
कहर-मोडण-जिम्भामेल्लणइँ ॥
कन्तेकहुण-परासण-पेरलणइँ ॥
अवहुउर-रूप-णिहालणइँ,
चायसियइँ हत्थुप्फालणइँ ॥
अइँ सव्वइँ वञ्चेवाइँ,
इन्दियइँ पञ्च सञ्चेवाइँ ॥
RC. २८ १ ७-१०

मे हरिअम्माहीप(र)एँण,
परिय दइ हल्लरु णाहु ।
गोग्गले पइँ अवइण्णएँण
हउँ हुयय जि सणाहु ॥ RC. 5 1 Ghatta

५५. परियन्दइ अम्माहीरएण ।
हो हल्लरु जो जो सुहुँ सुअहि,
पइँ पणवन्तउ भूयगणु ॥
४ ४ १३-१४

Besides there are several passages which have common contents and descriptive patterns in PC. and MP. For instance,

(1) *The passage describing various services rendered to* Marudevī by Śrī, Hrī, etc, in PC. gives the details in a sequence of lines each beginning with kā vi (1 14 5-8). The corresponding passage in MP. (3 4 1-7) also gives similar details with a sequence of lines each beginning with *ka vi*.

(2) The passage in PC. describing the activities of the gods celebrating the ceremonial bath of newly-born Ṛsabha has a sequence of lines each beginning with *kehi mi* (PC. 2 4 2-8). The corresponding passage in MP. has similar details and a sequence of lines mostly beginning with *keṇa vi* (MP. 3 13 1-6)

(3) The contents and pattern of PC. 4 1 and MP. 16 3 describing how the triumphant Cakra did not enter Ayodhyā are closely similar The sentences in PC giving the similes begin with *jiha* and those in MP. end with *va*.

(4) Compare the following passages from the *Svayambhūchandas* and the *Mahāpurāṇa*:

जिण-णामें मअगल मुअइ दप्पु,
पेसरि वस होइ ण डसइ सप्पु ॥
जिण-णामें ण डहइ मअअअल,
हुअवह जाला-सअ-पज्जलन्त ॥

जिण णामें अलणिहि देइ थाहु,
आरण्णे वण्णु ण वहइ थाहु ॥
जिण-णामें भव-सय-सखलाइँ,
टुट्टन्ति होन्ति खणें मोक्कलाइँ ॥
जिण-णामें पीडइ गहु ण को वि,
दुम्मह-पिसाउ ओसरइ सो-वि

जिण णाम-पवित्तें, दियमुअन्तें

तुह णामें णउ मक्खइ अहि वि ॥
तुह णामें णासइ मत्त-करि,
कमु देंतु वि थक्कइ णाहु हरि ॥
तुह णामें हुयवहु णउ डहइ,
पर मलु गय-पहरणु मउ वहइ ॥
तुह णामें सतोमिय-खलउ
तुट्टेंवि जंति पय-सखलउ ॥
तुह णामें सायरि तरइ णरु,
ओसरइ कोह-मदप्प-जरु ॥
तुह णामें केवल-किरण-रवि
णीरोय होंति रोयाउर वि ॥
पूरंति मणोरहु, गह साणुग्गह,

णाउ अणगु वि छज्जइ ॥	हत्ति देव पइ दिज्जइ ॥
ज ज मणे भावइ त मुह पावइ	
दीणु ण कासु वि किज्जइ ॥	
(स्व छं ८—४१ ४२, ४३, ४५)	(म पु ११ ८ ७—१२ १४)

Lastly, we find several rhymes common between PC and MP used in the same context With the common mythological subject matter allowing little variation even in details and with the style and diction becoming increasingly standardized it is natural that we find numerous rhymes (over and above ideas phrases and stylistic devices) common between such epics as PC and MP The following few examples have been gleaned from the two works

PC	MP
१ देवाहिदेव । जिय-णाग णरिन्द-सुरिन्द-सेव ॥ १ ९ २	१ जय-सुर णर-खयर-सत देव ॥ ४ ८ ३
२ गुणिणावलि — मरगेविएँ दीसइ णरहिलहा सीसइ ॥ १ १५ ९	२ मुद्ध मिविणइ ज दिट्ठ पच्चूहे रायहु त सिट्ठ ॥ ३ ५ ३२ ३४
३ जसु मेरु महागिरि ण्हवण-वीढु महिहर-खम्भ-गीढु ॥ १ १६ २	३ जो सुरगिरि सो तहु ण्हवण-वीढु ज महिमण्डलु त तंग गीढु ॥ ४ ३ ७
४ ०सारउ —— भडारउ ॥ २ ६ ९	४ ०मारियहे —— भडारियह ॥ ३ ६ १
५ मण्गलगारउ —— भगारउ ॥ ७ १	५ भयगारउ —— भडारउ ॥ ६ १
६ णेकनणाइँ पारद्धइँ ०तोरणइँ णिवद्धइँ ॥ ३ ६ ३	६ गीतइँ पारद्धाइँ तोरणइँ णिवद्धाइँ ॥ ३ १८ ४
७ त णिसुणेवि भय भीगे बाहुबलीसें ॥ ४ ३ ९	७ त णिसुणेप्पिणु बाहुबलीस भ भडग भीसें ॥ १६ १८ १४
८ मण्डलु —— ०चिन्तिय-फलु ॥ ४ ४ ०	८ मण्डलु —— चिन्तिय-फलु ॥ ५ १२ ७

Svayambhu and Dhanapala

The beginning of the *Bhavisattakaha* of *Dhanapala* (probably 10th Cent A D Ed Jacobi 1918 Dalal Gune 1923) also appears clearly to have been modelled after the beginning of Svayambhū s *Paumacariu* as can be established from the following verbal correspondences collected from the relevant portions of these two works

Paumacariu	Bhavisattakaha
१ पणवेप्पिणु १ १ २	१ पणविप्पिणु १ १ ३
२ ससारसमुद्द ताराहो १ १ २	२ ससारसमुद्दुत्तारणसेउ १ १ ७
३ दुज्जयकदप्पदप्पहरहो १ १ ३	३ कन्दप्पदप्पदलणस्स मल्लु १ १ ६
४ परमेट्ठि १ १ १	४ परमेट्ठि १ १ १०
५ भवियायणमउणयप्पनरहो १ १ ०	५ भव्वयणवयणपवयपयगु १ १ ४
६ तइलोक्कमहारिसिकुलहरहो १ १ १७	६ पवरमहामिरिकुलहरहो १ १ ११
७ इय चउवीस वि परम जिण। पणवेप्पिणु भावे॥ पुणु अप्पाणउ पायडमि। रामायण-कावे॥ १ १ २०	७ सो हियइ धरेवि। परममहामिरिकुलहरहो। चिन्तारम्भ लोउ। वित्तगु भविसयत्ताहि वहो॥ १ १ १२
८ णिम्मलपुण्णपवित्तकह १ २ १२	८ णिम्मल पुण्ण पवित्त कह १ ४ ९
९ ०पविन्तव्हकित्तगु १ २ १२	९ कित्तगु भविसणगहिवहो १ १ १२
१० बुहयण १ ३ १	१० बुहयण १ २ २

११ एहु सज्जणलोयहो किउ विणउ १ ३ १२	११ इहु सज्जणलोयहो विणउ सिट्ठु १ ३
१२ अवहत्थवि खलयणु १ ४ १	१२ अच्छउ खलयणु १ ४ १
१३ गणहरदेवहिँ दिट्ठ १ २ ६	१३ गणहरिण दिट्ठ १ ४ २
१४ थिउ विउलमहीहरे वद्धमाणु १ ७ ६	१४ विउलइरि परिट्ठिउ वद्धमाणु १ ४ ६
१५ समसरणु वि जसु जोयणपमाणु १ ७ ६	१५ जसु समवसरणु जोयणपमाणु १ ४ ६
१६ जहिँ पवरचरण १ ४ २	१६ परिपवरचलमि १ ५ ३
१७ The story begins with the description of the मगधदेश, most of the lines beginning with, जहिँ, १ ४	१७ The story begins with the description of the कुरुजांगलदेश, most of the lines beginning with जहिँ, १ ५
१८ पुणु पथिय रससलिलइँ पियति १ ४ ८	१८ पुण्डुच्छुरसइँ लीलइँ पियति १ ५ १०
१९ तहिँ पट्टणु रायगिहु, धणधण्णयसमिद्धउ ॥ ण पुहइहेँ १ ४ ९	१९ तहिँ गयउरु णाउँ। पट्टणु जणजणियच्छ-रिउ ॥ ण गमणु १ ५ ११–१२
२० ण सग्गखण्डु अवयरे वि थिउ १ १३ ६ जहि १ ४	२० ण गयणु मुएवि। सग्गखण्डु महिँ अवयरिउ जहिँ १ ५ १२
२१ ण पिहिविएँ णवजोव्वणएँ। सिरे सेहरु आइद्धउ ॥ १ ४ ९	२१ ज पुहइहि मउणु ण पसत्थु १ ६ १
२२ The patterns of PC 1 14 4-8 and Bh 1 10 9-13 are quite similar	
२३ जक्खकद्दमेण १ १४ ८	२३ जक्खकद्दमपवरहु १ १० १३
२४ णउ मामण्णु णरु ९ ५ ५	२४ मावनु एहु णउ दीसइ २ ३ ५ एहु कोवि सामन्नु ण दीसइ २ १४ २
२५ आलावेण वि समउ १ १४ ८	२५ आलावणि समउ २ ४ ६
२६ उप्पाइउ भत्तिउ १ १० १	२६ उप्पाइय केण वि सत्ति २ ७ १०
२७ णीसरइ हुयउ किउविणीउ धगधगहि धवधव पीमु जस्तु १३ १ ६–७	२७ सोहइ रयणत्तु किउविणिरउ। धवधवन्तु धगधगयमहारउ ९ ८ ३

These correspondences are sufficiently striking to warrant the conclusion that at the time of composing the first few Kaḍavakas of his *Bhavisattakaha* Dhanapāla had before him the beginning portion of Svayambhū's *Paumacariu*

Svyambhū and Hemacandra

In the field of Apabhraṁśa prosody also Svayambhū had exerted considerable influence Hemacandra has naturally profited much by Svayambhū's work on Pk and Ap metres More than sufficient proofs are there to show the eclectic and exhaustive character of Hemacandra's treatise on prosody, the *Chandonuśāsana* It is therefore quite reasonable to expect Hemacandra to have made generous use of the works of such eminent metrical authorities as Bharata, Kāśyapa, Pingala, Saitava and Jayadeva, and we actually find these names cited several times in Ch Svayambhū is also found quoted along with these great names This indicates that by the times of Hemacandra, Svayambhū had come to be recognised as an eminent metrician

We have seen that Rājaśekhara Kavi had made a Sk rendering of at least the Ap section of SC Hemacandra appears to have utilised SC directly as also through the *Chandaśśekhara* of Rājaśekhara

Firstly, when there obtains a difference of names regarding any of the metres treated, Hemacandra records it, at times along with the name of the authority In this manner at the end of the definition and illustration stanza of the Meghavisphūrjitā, we read *Rambheti Svayambhūh* (Ch 14 *a*, 1 16) If we refer to SC we find that it defines at I 102 under the name Rambhā that very metre which is called Meghavisphūrjita Similarly after treating the Vasanta (na na-ta ta ga-ga, Ch II 224), Hemacandra remarks *Nandimukhity eke* SC I 11-12 define and illustrate this metre under the designation Nandimuhi Ch. II 28 8 deals with the Vamsapatrapatita (bha ra na-bha na la ga) and at the end it is observed *Vamsadalam ity anye* SC I 61-62 define and illustrate *the metre Vamsaala and at the end there is a note ko vi a Vamsavattalaham ti pabhanai*, while in the next stanza (1 64) which is given to illustrate this, *there occurs the world Vamsavattavadiam* in the fourth line

Secondly, at several places Hemacandra has borrowed verbally or with modifications or in its Sk. garb metrical rules and definitions from SC without quoting the source or at times even without giving any indication that the statement in question is not original

Compare the following

(1) छव्वीसक्खरअहिअ ज दीसइ किंपि ह्वअ दीह ।
त दण्डअ तिभण्णइ पिंगीडिआइ पमोत्तूण ॥
यत्किञ्चित् दृश्यते छन्द षड्विंशत्यक्षराधिकम् ।
दीपजात्यादिक मुक्त्वा तत्सर्व दण्डक विदु ॥ Ch 18*a*, I 17

(2) धवलणिहेण अ पुरिसो वण्णिज्जइ जेण तेण गा धवला ।
धवलो वि होइ तिविहो अट्ठपओ छप्पओ चउप्पाओ ॥ SC IV 36

= Ch V 32 (I), preceded by *yadaha* and with the better variants *supuriso* and *so dhavalo*

(3) गुरुओ च्चिअ एक्कल्लू विरामविसअम्मि विसमसखाए ।
जमलल्लहु लहुओ च्चिअ समसखासट्ठिओ होइ ॥ SC V 2

= Ch 1*b*, I 11, preceded by *yadāha* and with some corrupt variants

(4) *विण्णवण सविहाणअ- मगलसीहावलोइअत्थम्मि ।*
तत्थ णिबज्झइ धुवअ तस्सोवरि सव्वदुवईओ ॥ SC VII 1
सिंहावलोकितार्थेषु विज्ञप्तौ सविधानके ।
मङ्गले च ध्रुवा प्रोक्ता द्विपदा यत्र कील्यते ॥ Ch VII 57 (1)

(5) दोपाअसजुआओ एआणअक्खरन्तजमिआओ ।
ताओ च्चिअ दुवईओ चउण्ह तीसण्ह मज्झम्मि ॥ SC VI 2
चतुर्मात्रादिक त्रिशत् मात्रेषु मुणे पुन ।
एकानकैरन्तवर्ण- यमके द्विपदी विदु ॥ Ch VII 72 (1)

preceded by *yadaha*

Lastly, Ch borrows from SC several illustrative stanzas also in their original Sanskritized or modified form SC itself has got most of them from other sources,

(1) अचलदिहि अड्गारगणस्स—
विलुलिअचिउरमहुरअल्लअवण-
मविरलपुलअभरिअथणजुअमवि ।
रइरसमणिअमणिअमुहल्लिअमिह
सहइ मुरअमविरअमइ सहि तुह ॥ SC I 53

विलुलितचिकुरमधरनिहितदशन—
मविरलपुलकनिचितकुचयुगमयि ।
रतिरसरभसमणितमुखरितमिह
विलसति तव सखि सुरतमवलधृति ॥ Ch. 11b, l. 11-12.

(2) मअरन्दं सुद्धकइस्स (किवा णिउणस्स)—
मेघवआहिसेअजलपसमिअरअणिअरा
णव्विरवअम्बरीअरवमुहलिअकुमुअसरा ।
उग्गअनन्दबिम्बकरधवलिअसअलदिसा
कस्स दिहिं ण देइ भण मणहरसरअणिसा ॥ SC. I 78.
वारिदमुक्तधारिभरपरिशमितघनरजा
उद्गतरोहिणीशकरधवलितसकलककुप् ।
कस्य धृतिं ददाति न हि शरदृतुरजनिरियं
चुम्बनलालसभ्रमरपदविदलितकुमुदा ॥ Ch. p 13b, l 5-7.

Here the order of the lines of the original stanza is changed and some of the words are paraphrased.

(3) पणवो सुद्धसहावस्स—
सन्दो रुन्दो कुन्दच्छाओ सरअघणतुहिणकमलवणकुमुअहरहसिअसिअतणु ससहरकरुज्जलो
तारो पारावारप्पारो थवलिअजलथलगअणजणसअभुवणअलपरिअरप्पसाहिअदिम्मुहो ॥
लोआलोअच्छेअं गन्तु दढकढिणविअडकलअलयडणपडिखडणवलइओ णरेन्द तुहं जसो ।
उत्तुङ्गो सेअप्पाआरो उअ हरइ परमतिहुअणसिरिमणहरविरइअरङ्गमन्दिरस्सव।
सट्ठिओ ॥

SC. I 138.

स्न्दोऽमन्दः कुन्दच्छायः शरदमलघनतुहिनचिकचकुमुदवनहरहसितसित शशाङ्क-
करोज्ज्वल ।
तारः पारावारापारः स्थलजलगगनतलसकलभुवनपथधवलनपरिचित प्रसाधित-
दिङ्मुख ॥
लोकालोकच्छेदं गत्वा दृढकठिनविकटदिगवधितटघटनविवलनचलयितो विशुद्धयशश्चय ।
प्रोत्तुङ्ग श्वेतप्राकारो ध्वनितगुणपणव तव जयति नृपवर नवललितवसतेर्जगत्रित-
यश्रियः ॥

Ch p. 18b, l. 10-13.

(4) अण्णवो तस्सेव (सुद्धसीलस्स)—
पधरिअखरमारुअन्दोलिआसत्थजिज्जन्तपत्तोहसद्दालवाआरिपूरिज्जमाणम्बरे ।
दिणअरकरततत्तोल्लसिनिवल्लजोलन्तकोलाहलिदावक्करसअक्खोणिमुत्थाकसाइल्लए ॥
घणवणदवडाहडज्झन्तसप्पन्दमल्लूरबोरिल्लिसल्लंसत्थणासन्तमाअङ्गजूहाउले ।
पिअअम इअ एरिसे गिम्हआलम्मि मा वच्च मा णेसु थोरत्थणालिङ्गणुद्दामसोक्खाईं मे ॥

SC. I 148.

प्रगुणनिबिडमारुतान्दोलितान्तस्थसंजीर्णपर्णौघविस्फारवातोलिकापूर्यमाणम्बरे ।
घनवनदवदह्यमानाखिलक्रूरशार्दूलपोतोद्भटोन्मादसंत्रस्तमातङ्गयूथाकुले ॥
दिनकरकरतप्तकोलावलीक्षोयमाणातितल्ले क्षसल्लोलकल्लोलवाचालमायन्महा- ।
र्णवपयसि ननु प्रिय ग्रीष्मकालेऽधुना मा स्म या मानय त्वं हि पीनस्तना-
श्लेषसौख्यानि मे ॥ Ch. p. 18b, l. 4-6.

(5) अणङ्गणेहरो सुद्धसीलस्स—
विसालभालघोलमाणकज्जलुज्जलालआलिमालिआकुलोवसोहिए ।
विउद्धमुद्धदुद्धणिद्धपम्हसामलब्भमन्तलारदीहरच्छिरत्तवत्तए ॥
विसट्टसन्दकुन्दगोच्छसच्छकोमलुल्लसन्तदित्तिदन्तकन्तिकेसराल्लए ।
इमम्मि एरिसे मुहारविन्दए पिएइ जो पिआहर महुं व्व सो सउण्णओ ॥ SC. I 167.

विगाढभावभेगपूर्णमानस्तजलोज्ज्वलकर्णिकाशीकरोपगोभिते ।
विलसद्धावसुबद्धचारुरसस्थलगन्धमत्तनारदीप्तनस्पन्नमुदरे ॥
अमदकुदकुडमणपकामल्लोल्लमदधुनोढगुद्धदलपाडिननेमराज्य ।
प्रियामुखाम्बुजऽधर चिराय मधिववापिबक्षनारत भवेदनङ्गशेखर ॥
Ch p 19b 1 12 13

(6) भुअङ्गविअम्भो तस्सेअ (मुद्दमहावस्स)—
वासहरम्मि घरे घमणाअरडडडिअघूवमुअघमणोहरए कमणीए ।
पीणघणुण्णअचक्कलथोरथणीअ सज परिपेल्लिअवच्छअलो रमणाए ॥
नोमलबाहुलआवडवडिअआ पडिस्पटसुणत्तथिअमिअए सभणीए ।
पावइ णिद्दिअअ हिअइच्छिअअ सहि जो चिअ पुण्णजुओ स परो रअणीए ॥
SC I 173

पीनघनासनवृत्तविशालतम्मनमण्डमणादनिपीडनकम्पितादृग ।
कोमलबाहुजमृणालनादृढवष्टितकण्ठतट परिलुम्बनविभ्रमणायम् ॥
वासगृहे बहुलोज्ज्वलितागुरुधूमलतानिचिन शयने मृदुनि क्षणदाया ।
यो दयिता रतय यतिसंभ्रममानजुप स भजङ्गविजृम्भितमिह धत्त ॥
Ch p 20b I 1 3

(7) Echoes from Sc I 29 are found in Ch p 21b st 31

(8) अवहुलहड अज्जदेवस्स—
काइ करउं हउ माए । पिउ ण गणइ लग्गी पाए ॥
मण्णु धरन्त हो जाइ । कहिण उत्तरत्ता भणाइ ॥ SC IV 13
एत्थु वरिमि भणि काइ । प्रिउ न गणइ लग्गी पाइ ॥
छड्डेविणु हउ मुक्की । अवदोहय जिम्व विर गाविं ॥ Ch VI 19 4a

(9) वीअचलण मत्तवालिआ गोइन्दस्स—
कमलकुमुअह एक्क उप्पत्ति ।
ससि तो वि कुमुआअरह । देइ सोक्ख कमलह दिवाअर ॥
पाविज्जइ अवस फलु । जण जस्स पासे टवेइउ ॥ SC IV 17
कुमुअकमलह एक्क उप्पत्ति
मउलेइ तु वि कमलवणु । कुमुअसडु णिच्चु वि विआसइ ॥
मच्छन्दविआरिणिय । चदजोण्ह कि मत्तवालिआ ॥ Ch V 18 18

The last two lines of the stanza in Ch are different

(10) वाआला फरुसा विघणा । गुणहि विमुक्का पाणहरा ॥
जिह दुज्जणु सज्जणउवरि । तिह पसर ण लहन्ति सरा ॥ SC VI 150
वायाला फरुसा विघणा । गुणिहि विमुक्का प्राणहर ॥
जह दुज्जण सज्जणजणउवरि । तेम्ब पसर न लहंति सर ॥ Ch VI 21 110

(11) किर कण्णकलिङ्ग परिज्जिआ । ठिअ पवर माणविवज्जिआ ॥
णह कोवि अहिडइ मुणिअपहे । कहि घरइ जअद्दह कण्ह कह ॥ SC VI 152
कुवकेण्णकलिङ्ग परज्जिआ । ठिअ मरवइ माणविवज्जिआ ॥
नहु कोइ अभिडइ अणिअवहि । कहि वइरि जयद्दह कण्ह कहि ॥ Ch VI 20 116

(12) मत्तकरिणी अहा तस्सेअ (गोइन्दस्स)—
सव्व गोविउ जइवि जोएइ
हरि सुटठवि आअरेण । देइ दिटठि जहि कहि वि राही ॥
को सक्कइ सवरेवि । डड्ढणअण णहें पलोटउ ॥
एक्कमेक्कउ जइवि जोएदि ।
हरि सुटठु सव्वाअरेण । ता वि द्रेहि जहि कहि वि राही ॥
को सक्कइ सवरेवि । दड्ढणअण णहें पलुट्टा ॥
Hemacandra's Prakrit Grammar IV 422 (6)

(13) With वोल्लिज्जइ ज त णिव्वहइ। Svayambhū s *Paumacariu* 80 4 2a and वोल्लिज्जइ ज णिव्वहइ वक्कु। को अत्तरें (?) जइ विहि मरइ एक्कु (क्कु) Svayambhu s *Ritthanemicariu* 24 7 4 cf त वोल्लिअइ (v.l वोल्लिअइ) ज निव्वहइ Hemacandra s Prakrit Grammar 4 360 (2)

It is not unlikely that for some of these illustrations which Svayambhu himself has taken from others Hemacandra may have used directly the original sources. It should be noted that the citations as found in Hemacandra s works appear to preserve the language of the original as contrasted with their comparatively modernized language in the published text of the *Svayambhucchandas*.

5 THE PAUMACARIU AND ITS SOURCES

The Paümacariu

The narrative of Rama who is also known as Padma (Pk Pauma) in Jain mythology and who along with Laksmana and Ravana makes up the eighth trio of Baladeva Vasudeva and Prativasudeva respectively was related by many Jain poets. Svayambhu s *Paumacariu* is such a Rama epic in Apabhramsa

In most of the colophons of various Sandhis of PC the title appears alternatively as *Paumacariu* or *Pomacariu* equivalent to Sk *Padmacaritam* At the end of the work it is called *Ramayana purana*. The donor s colophon at the end of MS S refers to the work as the Sastra called Ramayana The *Jinaratnakosa* describes the work under the name of *Ramayanapurana* and in the colophon stanzas of Sandhis 88 89 of PC it is called simply Ramayana In the upper corner of the margin of folio 222 verso of MS S we find रामायण पद्मपुराण २२२ In the colophon stanza of the 18 and the 84 Sandhi (the latter written by Tribhuvana) the poem is called *Ramaevacariya* Sk *Ramadevacarita* and once in the colophon of the 86 Sandhi it is referred to as *Ramacariya* Sk *Rama carita* In the body of the work Svayambhu mentions it as *Ramayana kava* (1 1 19) The Ramayana Poem *Ramayana* (23 1b) or *Rahavacariya* (23 1 9b 40 1b) Sk *Raghava-carita* while the subject-matter is generally called *Rama kaha* (1 1 1 2 1) Sk *Rama katha* Of these titles *Paumacariu* is the most frequent and evidently one intended by the poet

PC has a roundly estimated extent of 12 000 Granthagras It contains a total of 1 269 Kadavakas distributed among 90 Sandhis which are divided into five books (called Kanda Sk Kanda) in the following manner(1)

1 Vijjahara Kanda (Vidyadhara Kanda) 20 Sandhis
2 Ujjha K° (Ayodhya K) 22 Sandhis.
3 Sundara K 14 Sandhis
4 Jujjha K° (Yuddha K°) 21 Sandhis
5 Uttara K° 13 Sandhis

According to this account and also according to the actual contents the Yuddha Kanda is finished with the 77 Sandhi and indeed at the end of that Sandhi we find a statement to this effect—

(1) According to Jain mythology there flourished in past sixty three great persons Śalākapurusa which included twenty four Tirthankaras twelve Cakrins, nine Vasudevas nine Baladevas and nine Prativasudevas Krsna, Balarama and Jarāsandha make up the ninth group

(2) The extent in Kāndas is given in the colophon stanzas 37 73 (Appendix I)

telling us that the Yuddha Kāṇḍa is finished and that the Uttara Kāṇḍa is now begun But immediately after this the MSS. read: *Siri-muni suvvaya titham namami, Jujjha-Kaṇḍam nisameha* 'I bow down to the Tirtha of Muni Suvrata Listen to the Yuddha Kaṇḍa' Further at the end of the next, i e, 78 Sandhi it is stated *Jujjha kaṇḍam samattam|Jyeṣṭha Vadi 1 Some* 'Finished the Yuddha Kāṇḍa, on Monday the first, dark half, Jyeṣtha' This is clearly an error The words *Sirimunisuvayya* etc should be found in the beginning of the 57 Sandhi, while the statement at the end of the 78 Sandhi has its legitimate place at the end of the 77 Sandhi

Similarly at the end of the 13 Sandhi the MSS read *Prathamam Parva* Its significance is not clear The first Kaṇḍa is completed with the 20 Sandhi The 13 Sandhi does not seem to markedly round off the foregoing matter so that the first 13 Sandhis can form a definite unit

Puṣpadanta has regularly given separate titles to the individual Sandhis of his *Mahapurana* Svayambhū only casually assigns a title to individual Sandhis Thus in the Vidyadhara-Kanda, Sandhis 1, 2, 13, 17 and 18 are found with special titles On the other hand for Sandhis 83 90, which were not written by Svayambhū we regularly find the Sandhi titles

In the colophon of the Vidyadhara Kanda at the end of the 20 Sandhi Svayambhu records that his high spirited wife Amiavvā' (=Amṛtamba) dictated to him (obviously when he was preparing a copy of his epic, finished partly or wholly) the Vidyādhara Kaṇḍa Similarly we gather from the colophon of the 42 Sandhi' that his second wife named Āiccamva (Ādityamba) dictated to him the Ayodhya Kaṇḍa

Onwards from the 83 Sandhi we find a statement at the end of each Sandhi saying 'Finished the Sarga number so and so entitled so and so in the supplement to the *Paumacariu (Paumacariya sesa)* that was somehow left out by (or that *escaped* uri a-riya) Svayambhū and that was composed, after the latter's passing away, by his younger son Tribhuvana Svayambhū under the patronage of Vandaiya' This means that Sandhis 83 90 of PC were written by Tribhuvana'

In the previous Section we saw that Svayambhū's *Riṭṭhanemicariu* was felt to be incomplete by Tribhuvana and the wanting portions were supplied by him and later by Yaśahkirti Here in the PC too we find a similar state of things Some portions of the narrative were somehow not covered up by Svayambhu and

(1) That the name is Amiavva and not Sāmiavva has been shown on p 10

(2) Appendix I Stanza 15 The end of the first half is metrically defective *Aiccamva(ya nā)mṇe* is the most probable emendation.

(3) Premi, 1942, 377 thinks that Sandhis 84-90 were Tribhuvana's work and that the 83 Sandhi excepting possibly some closing Kaḍavakas must be attributed (in spite of the colophon!) to Svayambhū, because Tribhuvana's reference to the Rama Story as *satta maha sagg angi* (Appendix I stanza 56) having the seven great Sargas as limbs imply *seven* Sandhis as his contribution to PC *But this is a mistake The seven Sargas* referred to by Tribhuvana have nothing to do with Tribhuvana's part in the composition of PC *These seven* Sargas are just the seven traditionally laid down Adhikāras or topics of the Rāmāyana mentioned by both Vimalasūri
ṭhii vamsa samuppatti patthana ranam Lavaṇankusuppatti/ nivvanam-aneyabhava sava puranetth-a ahigarā// (Paümacariya I 21)
and Raviṣena *sthitir vamsa samutpattih prasthanam samyugam tatah/ Lavaṇānkusa-sambhūtir bhavoktah parinirvṛt h/ Yuktāh sapta Puranesmin-adhikarā ime smṛtāh/ (Padmacarita I 43 44)*

Tribhuvana deemed it necessary to supply them This naturally poses a problem for us How is it that both the epics of Svayambhu stood in need of supplementation? Was Svayambhu forced to leave them incomplete in spite of his original design or was it that these portions—i e, the subject matter thereof—added by others being unacceptable to Svayambhu were left out by him intentionally and hence the two epics in their original unextended form were complete from his point of view?

Opposite opinions on this point have been expressed by scholars Jain thinks that PC was complete from Svayambhu s view point so that the portion added by Tribhuvana has no more value than that of interpolation On the other hand he considers RC in its original form to have remained incomplete possibly because of Svayambhu s unexpected death so that the performance of Tribhuvana regarding RC was necessary to bring the work to completion The additions on the other hand made to RC by Yasahkirti are considered by Jain as interpolations

Premi' on the other hand takes the view that both the epics in their unextended form were complete according to Svayambhu s plan The additions made by Tribhuvana to PC as well as RC were not desired by Svayambhu to be included in them The additions made by Yasahkirti might have been designed according to Premi to make good the passages that were possibly found missing or damaged in the MS of RC in his possession

For judging the plausibility of these views it is essential to critically evaluate whatever scanty evidence is available to us mostly from the Prasasti and colophon stanzas

In this connection the Stanza[3] given in the beginning of the 100 Sandhi (or it may be considered to be at the end of the 99 Sandhi) of RC is very important It has not been interpreted correctly either by Jain or by Premi Jain just gives the purport of the stanza He says At the end of Sandhi 99 of the *Harivamsa purana* we have a verse telling us that the poet proceeded to compose the *Harivamsapurana* after having finished the *Paumacariu* and yet another work of great merit *Suddhayacariu* This information precludes us from imagining that his *Paumacariu* was interrupted by any calamity like death

According to Premi the Stanza in question was written by Tribhuvana and not by Svayambhu as Jain is inclined to think He says[5]

'इस (९९ वीं) सन्धिके अन्तमें एक पद्य है जिसमें कहा है कि पउमचरिउ या सुव्वयचरिउ बनाकर अब मैं हरिवंशकी रचनामें प्रवृत्त होता हूँ सरस्वतीदेवी मुझे सुस्थिरता देवे। निश्चय ही यह पद्य त्रिभुवन स्वयम्भुका लिखा हुआ है और इसमें वे कहते हैं कि पउमचरिउ की अर्थात उसके शेष भागकी रचना तो मैं कर चुका हूँ उसके बाद अब मैं हरिवंशमें अर्थात उसके भी शेषमें हाथ लगाता हूँ। यदि इस पद्य को हम त्रिभुवनका न मानें तो फिर इस स्थानमें इसकी कोई सार्थकता ही नहीं रह जाती। हरिवंशकी ९९ सन्धियाँ बना चुकने पर स्वयम्भुदेव यह कैसे कह सकते हैं कि पउमचरिउ बनाकर अब मैं हरिवंश बनाता हूँ।

Both these scholars have failed to understand the words

(1) Jain 1935 71 72.
(2) Premi 1942 376-377 380 382
(3) Appendix I 65 It reads
Kauna Pomacariyam Suddhayacariyam ca guna gan agghaviyam|
Harivamsa moha harare Sarassa sudi iva deha vva |
(4) Jain, 1935 71
(5) Prem 1942, 378

moha and sudhiya-deha in the stanza correctly Works on Padmacarita and Harivamsa in Jain literature usually have a beginning in which it is declared that the accounts of Rama and Krsna given in non-Jain traditions are false and misleading and so Srenika requests Gautama to narrate these Caritas in their correct version—that is known to the Jain tradition Thus we find in Svayambhu s Paumacariu

paramesara para sasanehim, suvvai vivareri |
kahi jina sasane kema thiya kaha Rahava keri ||
jage loehim dhakkarivantaehim uppaiu bhantir
bhantaehim |
(1 9 9 1 10 1)

"The narrative of Raghava O Great Lord is heard in other faiths in a topsy turvy form (Hence) tell (us) how is it found in the Jain faith Deluded people in the world have fabricated (many) delusions (regarding this narrative) '

Similarly Svayambhu describes his Harivamsa narrative as *sa samaya parasamaya viyara saha* capable of considering (the accounts current in my) own faith and (those current in) others ' The word used in PC is *bhanti* Sk *Bhranti* It is synonymous with *moha* in the expression *Harivamsa moha harane* occurring in the stanza under discussion Accordingly it means in removing the deluded notions (or erroneous views) regarding the Harivamśa (narrative)

Agram sudhiya means sranta (Desinamamala VIII 36), thaka hua (PSM) exhausted So *sudhiya deha* means exhausted in body The whole stanza can be rendered as "Having composed the *Paumacariu* and the *Suddhiyacariu* replete with merits (my) Muse *(Sarassai)* in removing the deluded view about the Hari vamsa narrative has become as it were exhausted in body In the sense in which the stanza is understood by Jain we fail to see how Svayambhu can say when most of RC was actually com posed that he proceeds to compose the *Harivamsa* Similarly Premi s interpretation too has to contend with serious difficulties Firstly we have to understand *Pa imacariu* in the sense of Supple ment to the *Paumacariu* even though Tribhuvana makes it a point to refer to his contribution to PC with the special name of *Pauma cariyasesa* Secondly it would be inconceivable that Tribhuvana who holds his father in great respect and who is never tired in showering emcomiums on him would describe his proposed addi tions to RC as designed to remove wrong notions about the Hari vamsa for it would imply indirect censure of his father s perform ance Lastly Tribhuvana s confession of his inspiration waning when he undertook to supplement the *Harivamśapurana* would be something unusual for him in the face of his pronounced tendency to emphasize his nobility in shouldering the highly responsible task of bringing to completion his father's work and in continuing the poetic tradition of his family Therefore it is more natural and sensible to take the stanza to have been written by Svayambhu himself After completing 90 Sandhis of RC, Svayambhu says that with the blessings of Sarasvati he has already completed the two works the *Paumacariu* and the *Suddhayacariu* But as he pro ceeded with the composition of the Harivamsa that was intended to dispel false versions his poetic inspiration did not remain sus tained Already in the introduction to RC Svayambhu talks of his

(1) Append x I Stanzas 19-22 24 25 27 28 30 33 31 36 38 39 53

feeling highly diffident in handling such a vast and difficult theme as the Harivaṁśa But then Sarasvatī reassures him: 'Here I bestow on you keenness of mental faculties Proceed with the composition'[1]. Hence it is very probable that after the composition of RC. up to 99 Sandhis Svayambhū felt tired in spirit and his literary activity thus interrupted was never resumed by him any more. It would follow from this that the *Paümacariu* and the *Suddhayacariu* were written before RC. and that the poet's life was cut short before he could complete the latter The remaining portion of RC. was written by Tribhuvana after Svayambhū's death[2]. In later times some new details and episodes came to be considered essential in the concluding portion of the Harivaṁśa narrative and their absence in RC. of Svayambhū and Tribhuvana induced Yaśahkīrti to make requisite interpolations. We have an interesting parallel for this in the interpolations made by Gandharva in Puṣpadanta's *Jasaharacariu*

Now let us take up the case of PC Jain and Premi both suppose that from Svayambhū's point of view PC was complete at 82 Sandhi and the additions of Tribhuvana were not desired by Svayambhū as the parts of his PC. For, they argue, in the case of PC no calamity like death interrupted the poet's activity and that would leave unexplained why Svayambhū left PC incomplete. Secondly, PC and RC were composed under the patronage of two different persons If PC. was composed before RC, how can Svayambhū start writing another work under a different patronage without completing the work more than eight-ninths of which were already finished under the earlier patronage? Thirdly Tribhuvana calls his contribution to the *Paumacariu* by a special name, *Paüma-cariya-sesa* 'Supplement to the Paumacariya' No such special name is given to his additions to RC. Fourthly the parts added by him are described by Tribhuvana as '*Sayambhuevassa kahavi uvvariya*', which, according to Premi, means 'that which was somehow considered undesired (*anīpsita*) or extra (*adhika*) by Svayambhūdeva' This implies that the matter added by Tribhuvana was unacceptable to Svayambhū. Fifthly the subject-matter of the Sandhis written by Tribhuvana appears to be disgressive and unessential for the main narrative of the Rāmāyaṇa Lastly it would appear quite singular that not one, not two, but altogether three works could have been left incomplete by Svayambhū

Now there is nothing inherently improbable in an author leaving more than one works incomplete behind him Of the three works improved upon or completed by Tribhuvana, we do not know in which way did he 'repair' the *Siri-pañcamikahā*. Tribhuvana's statement does not necessarily imply the incomplete character of that work As to RC, Svayambhū most probably passed away before he could finish it. And if we can establish on other grounds that PC. was left incomplete by Svayambhū, the other objections can be easily met with It is not so unusual for an author to begin and continue to work on two works at a time or to embark upon another before the first is completed We can assume that Svayambhū accepted the patronage of Dhavalaiya before completing PC. under the patronage of Dhanañjaya for reasons unknown to us. He might have intended to complete PC later on And the meanings *anīpsita*

(1) Appendix I, passage 57 lines 2-3, 5
(2) Appendix I, Stanza 63, 84 wherein Tribhuvana talks of 'rescuing' the poem and poetry of Svayambhū and of carrying the paternal burden, [illegible]

and *adhika* recorded for *uvvariya* in the *Desinamamala* are rather special For in literature 'left behind escaped is the most common meaning and in PC itself *uvvariya* (5 11 3 14 7 5) and *samuvvariya* (15 5 3) are used in the senses escaped saved left as a remainder We need not therefore understand by Tribhuvana s use of that word that the matter contained in his supplement to PC was unacceptable to or rejected by Svayambhu

The argument that Tribhuvana gives a special name *Sesa* or *Paumacariya sesa* to his supplement to PC appears to have some weight Except in the second colophon stanza of the 84 Sandhi where the general title *Ramaevacariya* is used in all the Sandhis composed by him Tribhuvana invariably calls his contribution by the special name *Paumacariyasesa* and in the colophons of Sandhis 83 90 this title is mentioned no less than eighteen times As contasted with this his additions to RC are not given any special name Again it is significant that this *Paumacariya sesa* is described by Tribhuvana as the crest jewel of the *Paumacariya* while in another stanza it is stated Thus is finished *(samatta)* the charming *Paumacariya* the same when completed by Tribhuvana is now thoroughly finished *(parisamatta)* where the contrast between *samatta* and *parisamatta* appears to be intentional

But there are very weighty arguments for believing that PC could not have been considered by Svayambhu also as complete with the 82 Sandhi Ravisena s *Padmacarita* was the main source for Svayambhus PC The latter borrows ideas and expressions from the former and the general plan and pattern of PC so far as its subject matter or contents are concerned are cast after those of the *Padmacarita* As noted previously the *Padmacarita* mentions seven broad topics *(adhikaras)* of the Ramayana narrative as recognised and handed down by the Jain tradition They are[5] Sthiti Vamśa samutpatti Prasthana Samyuga Lavanankuśa sambhuti Bhavokti Parinirvrti These are enumerated by Vimalasuri[6] and Tribhuvana too refers to this fact And the Rama-story as narrated by Ravisena and Vimalasuri actually bears this out But the 82 Sandhis of PC—the portion composed by Svayambhu—covers up only the first five out of the seven topics The last two topics cannot be said to be unessential or digressive as is suggested by Premi because they are recognised by tradition and are actually found in the source work of PC No reason is forthcoming for their omission by Svayambhu Secondly if PC was according to Svayambhu complete with 82 Sandhi where is its colophon that ought to have been written by Svayambhu? So long as we cannot find any satisfactory explanation for these facts it would be quite unsafe to assume that PC was complete as it was left by Svayambhu

From the fresh mangala stanzas found in the beginning of the 23 and the 43 Sandhi it follows that the composition of PC was twice interrupted The fresh mangala is indicative of some lapse of time preceding the resumption

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(1) In two colophon stanzas of RC (Appendix I 66-67) *samaniya* completed and not something like *ista* or *ādrta* is used as a complement to *uvvariya*
(2) Appendix I 23
(3) Appendix I 31
(4) Appendix I 50
(5) *Padmacarita*, I 43
(6) *Paumacariya*, I 32
(7) Appendix I 56

Sources of the Paümacariu.

In the very opening stanza of the first Sandhi of PC. Svayambhū declares that he has taken on hand to narrate the Rāma-tory after keeping in view the *Ārsa* The colophons of all the Parvans of Raviseṇa's *Padmacarita* begins with *iti Ārse Raviṣeṇācārya-prokte Padmacarite*. This makes it clear that Svayambhū's reference pertains to that work And this is endorsed by PC. 1 2 9 where we are told that Kavirāja Svayambhū has embarked upon such a vast theme through the favour of Ācārya Raviṣena In the same Kaḍavaka Svayambhū also gives, following Raviṣeṇa, the tradition through which the Rāma-story that was being narrated by him was handed down from Vardhamāna to Indrabhūti, Dharma and Prabhava down to Kirtidhara, to Anuttaravāc and thence to Raviṣena Raviṣena gives also the name of Jambū and the last two are given by him as Kīrti and Anuttaravāgmin. Raviṣeṇa, while giving his tradition says that his present effort of composing a Rāma-epic was made consequent upon the written (*likhitam*) work of Anuttaravāgmin Now to any one who even casually compares Vimalasūri's *Paumacariya* with Ravisena's *Padmacarita* it is as plain as the day-light that one of them is simply a recast of the other and there is no difficulty in granting the claim of originality, as is done by Premi, to Vimalasūri. Raviṣeṇa's Sanskrit work is but an enlarged recast of the Prakrit *Paümacariya*, some of the alterations being necessitated due to the difference of medium and to the fact that Vimalasūri was a Śvetāmbara, but Ravisena, a Digambara. The enlargements chiefly centre round the descriptive and dogmatic-didactic portions In extent Vimalasūri's epic is 10,000 Granthāgras, that of Raviṣena 18,000 granthāgras. It requires no elaborate comparison to show that the enlargements apart, Raviṣeṇa's work is but a slavish imitation of that of Vimalasūri. Indeed very few cases from the field of our ancient literature can be cited as a parallel to such thorough and continuous verbatim borrowing, when we make necessary allowance for the difference in the linguistic and metrical mediums. Does this mean that Vimalasūri and Anuttaravāgmin were one?

On the other hand though Svayambhū expressly states to have followed Raviṣena and even though we keep out of consideration the alterations forced by the difference in religious belief and literary medium, a close and critical comparison of the *Padmacarita* and the *Paumacariu* leaves us very favourably impressed as to Svayambhū's originality and poetic powers As a rule he holds to the thread of the narrative as found in the *Padmacarita*, but otherwise also the theme even in its very minor details was fixed by tradition and permitted no significant variation. But many a time he parts company with Ravisena, summarily treats or altogether rejects or rehandles certain topics or waxes eloquent over others that were barely touched in his model, according as it suits his artistic sense Parallel passages of PC, RP and VP. are given in Appendix III.

One broad tendency that is clearly discernible in Svayambhū's handling of his material is that he is primarily interested in recounting the narrative in an attractive manner. This aim is responsible for applying scissors to everything that is flagrantly digressive and for giving only passing attention to the side-episodes. Of course, these observations are to be assessed keeping the diffuse and accom-

(1) Premi, 1942, 272-292

modating nature of the epic form in view Svayambhū seems to have a sure eye for all such points in the narrative which would give full scope to the play of his poetic fancy The 18,000 granthāgras of the *Padmacarita* have been brought down to 12 000 in the *Paümacariu* and thus it has become comparable in extent to Vimalasūri's epic

First we take up the omissions and abridgements Part of RP IV (topic *sūtrakanṭhānām utpattih*), the whole of RP XI (*Marutta yajña dhvamsana padanugabhidhanam*) and the long sermon covering the whole of RP XIV are totally cut out by Svayambhu, excepting the two lines (PC 15 5 9 b and 15 9 1), passingly referring to the topic of RP XI and one Kaḍavaka (PC 17 18) summing up RP XIII Svayambhu has also omitted the table of contents given in RP I and has treated the topics of Kṣetravarṇana and Kala varnana (RP II) quite briefly Similarly the Hariṣena episode, running over 130 stanzas in RP (VIII 272-401) is ruthlessly compressed by him in two Kaḍavakas (PC 11 1 2) and almost everywhere the topic of *purva bhava kathana* is skipped over The account of the previous existences (1) of Toyadavahana and Sahasrakṣa and their father Purṇaghana and Sulocana (RP V 96-141), (2) of Bhima and Bhagirathi (RP V 286 294) (3) of Mahārakṣas (RP V 343 359), (4) of Madhu (RP XII 22 69) (5) of Indra (RP XIII 54 66) Only in two cases (PC 6 15=RP VI 314-328 and P C 19 4-5=RP XVII 140 198) Svayambhu chooses to relate the *purvabhavas*

In the same manner it can be shown that many of the lengthy descriptions in RP have been considerably shortened by Svayambhu and most of the sermons omitted

We shall now point out the additions and enlargements affected by Svayambhu which slightly make up the big losses in bulk detailed above It is quite obvious that the purpose in coming *Paumacariu* being primarily religious there was no question of taking any sort of liberty with the traditional story As such there was no scope for invention or artistic designing and variation as far as the subject matter was concerned The poet enjoyed freedom regarding stylistic embellishments descriptions and depiction of various sentiments and he could expatiate on particular incidents he took fancy for The whole of PC XVI dealing with the topics of Arthasastra is not found in the same context in the RP and is thus an innovation But most of the cases pertain not to innovation but to alteration Many a time only the suggestion or bare facts are availed of from Raviṣena but the development and the presentation are quite original Of course as the table of correspondences (see Appendix III) demonstrate Raviṣena's work forms the basis for Svayambhu's work and cases of borrowing ideas and expressions are numerous but this dependence is out of choice and not out of necessity, as we can judge from the high artistic worth of those passages where Svayambhū's poetic fancy chose to fly with its own wings and even when the suggestion is taken from Raviṣena its working over exhibits the hand of a great poet Part of the descriptions of nature and water sport in PC XIV description of battles at various places (especially the portion PC VIII 4 8) depiction of some incidents of tense emotion in the Añjanā episode (in PC XVIII XIX), the duels between Bharata and Bahubali (in PC V) etc can be cited as illustrations In short it can be said that of the high poetic merit,

and literary charm only a fraction is such as for which Svayambhū is indebted to Raviṣeṇa. For the rest the credit goes to his own poetic powers.

From what is said above it should not be understood that Raviṣena was the one and only source of Svayambhū so far as the composition of PC. was concerned For we find that the facts and incidents at several places in PC. are at variance with those in corresponding contexts in RP. This clearly suggests that Svayambhū had access to other sources Thus (I) *the episode of Bharateśvara and Bāhubali*: (1) In RP (IV 70) and VP. (IV 430) it is Bāhubali who proposes to decide their quarrel by personal combat instead of involving their whole armies, but in PC (4 8 9c) the proposal is put forth by ministers. (2) Over and above the glance duel and the wrestling duel (RP. IV 72, VP. IV 43-47), PC. (4 10) gives also water duel[1] (3) In RP. and VP. there is no mention of the obstacle to Bāhubali's attainment of Kevala and how it was removed by Bharata (PC. 4 13-14).

(II) *The battle with Vāli*: According to RP. IX 73-90 and VP. IX 39-46) Vāli went to the battle-field but at the instance of his minister was disgusted with the imminent slaughter and immediately renounced the world But PC. 12 10-11 describe the combat between Vāli and Rāvaṇa in which ultimately Vāli lifts up Rāvana together with his sword and aerial car and thereafter renounces the world

Again when Rāvaṇa was out to uproot Mount Kailāsa with Vāli over it and throw it in the ocean, it is Vāli himself, according to RP. (IX 145-158) and VP. (IX 74-81), who, in order to save the Jina shrines from destruction, presses down the mountain with his toe and thereafter at the request of Mandodarī to spare Rāvaṇa's life, removes the pressure But the account in PC. is different. There (XIII) Dharaṇendra, coming to know of the upasarga caused to Vāli by Rāvaṇa appears before Vāli and as he bows the mountain is pressed down with his weight, it being pulled up afterwards at Mandodarī's request In the RP. (IX 191-193) and VP (IX 95) Dharanendra appears after Rāvana comes out shattered and prays to Vāli. But from PC. XV 9 10 it is clear that Rāvana believed it was Vāli's foot that had pressed down the mountain.

(III) *The Dynastic and other Lists*. PC. gives between Sandhis V and VI names of sixty-four successive kings in the Rākṣasa dynasty. Strangely enough they are given in Sanskrit All Mss. of PC. have them. But we find several divergences when we compare this dynastic list with those given at RP. V 378-398 and VP. V 251-266[2] PC. has Mṛgavega) (v l Mṛgaveṣa) for Amṛtavega; omits Cintāgati (RP. V 393, but not in VP); gives Simha-

(1) In the *Vasudevahiṇḍi* (1-187) also only the *diṭṭhi-jujjha* and the *muṭṭhi-jujjha* are given There the account of the obstacle to Bāhubali's attainment of Kevala and removal thereof at Ṛṣabha's suggestion is narrated but the details are different from what is found in PC.

(2) There are discrepancies between RP. and VP. also on this point. Some of the above noted divergences in names can be explained on assuming that they represent different attempts at reproducing the Prakrit original Thus, from an original *Sihadamana* or *Maiddamana* we get (1) directly *Mṛgāri-damana* and (2) by metathesis of ma and da, *Simharadana*. Similarly the first portions of *Mṛgavega* or (*Mṛgaveṣa*) and *Amṛtavega* can be derived from vaya or maya. In Purāṇic lists also we find similar corruptions and transformations

vadana for Mṛgāridamana Indraviu for Indrajit, adds Mahābhima after Bhima, has Bhataka for Mārana (though both have the same metrical value), Dvipavahu for Dvipavaha (VP Bhayavaha) Gatyuttama for Gatabhuma (VP Gaiuttamo, wrongly divided in the text as *Pavaṇuttaragai, uttamo*)

In the list of Islands given at PC 6 4 5 9 we find several names which are not represented either in RP (V 371 373, VI 67 69) or in VP (V 246 248 VI 31 33) The same is the case with the list of *Vidyās* (PC 9 12 RP VII 324 332 VP VII 135 142)

IV There are some minor details which we find in PC, but which are either absent or in a different form in RP (1) When Sagara s sons visit Kailasa PC (5 10 6 7) mentions the fact that the Jina shrines there had been erected by Bharata Bhagirathi proposes to make some arrangements for the protection of those shrines RP does not give these details but VP (V 107) mentions them though there the proposal comes from the minister (2) Again the moat dug round the Kailasa is styled Ganga in PC (5 10 8*a*) (cf VP V 172) but there is nothing corresponding to it in RP (3) When all the sons of Sagara except two are burnt to death RP (V 254 b) says that Bhima and Bhagiratha went to Sagara but PC (5 11 4*b*) says that forthwith they came to Saketa city and the wording here roughly corresponds with VP V 175*b* (4) When the news of his sons' death are broken to Sagara he swoons according to PC 5 13 4*b* (*tam nisunevi rau mucchamgau*) and VP V 192 b (*raya tam ciya souna niyaya-suyamaranam mucchavasa vem bhalo padio)* RP does not mention this (5) The bewailing king says in PC 'what is the use of enjoyments and (this) army (*kim so(bho?)em kim khandhavarem 5 13 7 a)* as in VP *(kim majjha vasumaie, navahi nihihi va rayana sahiehim,* V 199 *a)* (6) The adjective 'long tailed *(diha langula)* is given to the monkeys in PC 6 9 2*a*) and VP (*diha-nangule*, VI 70*b*, not in RP in the corresponding context (VI 167 169) (7) They are called *kula-devayaim* in PC (6 9 8*b)* and *devabbhuya* in VP (VI 75*b*) RP does not use any equivalent expression (8) The magic horde of the monkeys is described in PC as producing terrifying and rumbling shrieks (*vukkara ghora ghagghara saraiṃ* 6 11 5*b*) and as not being contained by the earth the ocean or the sky *jale thale ayase na maiyaiṃ* 6 11 6*b*) The wordings correspond to VP VI 107 *b (maha ghore)* and 108 *b (bukkaravam karenta* and *pavangame jala thalayase)* In the same context in RP (VI 246) the wording is different (9) In PC Taḍitkesa and the Udadhikumara god going to the monk request him to expound religion (*puna pucchiu maharisi 'dhammu kahe'* 6 13 7*a)* VP also says like this *(tahum pucchanti jina dham mam* VI 112*b*) RP does not mention this (10) PC gives *Harikesi* as the name of Indra s commander in-chief (8 1 4*b*) RP gives Harinakeśin (VII 29*b*), VP Harinigamesi (VII 11*b*) (11) The name of Dhanada s father is Visavasu in PC (9 6 3*a*), Visravas in RP (VII 127), Visasena in VP (VII 55*a*) (12) In the description of various obstacles created by Anavritta Yaksa to test the steadfastness in austerities of Ravana and his brothers PC includes elephants ghosts goblins and demons (*gaya bhuya pisaehiṃ rakkhasehim* 9 9 8*a*) also as is done by VP (*veyala vanamantara-gaha bhuubbhada karala muha-danta* VII 117*a)* There is nothing cor-

(1) *lahu sakkeya nayari sampatta* PC 5 11 4*b*
Bho rahi Bi mena samam Saeyapuram samanupatto VP V 175*b*

responding to this in RP. (VII 287-290). (13) Some of the names of the Vidyās acquired by Rāvaṇa are common between PC. and VP. only. (14) According to PC. 9 13 7 Rāvaṇa having found Svayamprabha city, got constructed a beautiful shrine called Sahasasihara. RP. or VP. knows nothing of this. (15) In PC. Khara and Dūsaṇa are two different persons as in the *Rāmāyaṇa* of Valmiki (see PC 12 3 3, 13 11 7, where *Khara-Dūṣaṇa* appear in the plural; 12 4 9b, where appears only Khara, 17 11 4, where Khara is said to be fighting against Citta and Dūsaṇa against Cittanga), but RP. (see X 30) and VP. (see IX 10, 12; X 17) know Kharadūṣana as one person. (16) The name of the princess from Nityāloka city married by Rāvaṇa was Rayanāvali according to PC. (13 1 1a) and VP. (IX 52b), but Rambhāvalī according to RP (IX 102b) (17) Vāli engaged in meditation is described in PC. as *Meru va akampu* (13 2 8a); so also in VP. (IX 62b) as *Meruṁ piva niccalaṁ*. But RP. simply says *suniścalam* (IX 128a) (18) According to PC. (13 11 5-11) Rāvana while on march against Indra comes to Pātāla-laṅkā and reminded of the misbehaviour of Khara and Dūṣana flares up and wants to punish them. But Maya pacifies him. RP. and VP. have nothing corresponding to this. They simply say that as Rāvana reached Pātāla-laṅka, Kharadūṣana and Rāvaṇa greeted each other cordially. (RP. X 31-32; VP. X 17-18). (19) *Sahasrakiraṇa*'s city is called Māhesara in PC. (14 4 9c) and VP. (X 34a) but Māhiṣmatī in RP. (X 65a). (20) In PC. the incident of Uparambhā is narrated considerably differently from RP. and VP. (21) The beginning portion of the episode of Añjanāsundarī in PC. (17 1 5) and RP. (XV 6-82) is somewhat different from each other. (22) According to PC. 19 4 6 Pavana takes a vow that if no intelligence of Añjanā reaches him, he would become a recluse, while according to PC 19 18 1b Pavana writes a stanza to the effect that if Añjanā is dead, he will not live. In RP. and VP. there is no mention of becoming a recluse. There Pavana says that if he does not get back his beloved, he will die (RP. XVIII 54, VP. XVIII 27).

The differences between PC. and RP. detailed above reveal two facts Firstly the division IV above makes it probable that Svayambhū had casually consulted Vimalasūri's work also. Of course we cannot be quite definite on this point because we have no knowledge of the Rāmāyana literature available to Svayambhū Secondly in certain cases Svayambhū disagrees with both Raviṣeṇa and Vimalasūri and we cannot explain all such cases as innovations. This means that Svayambhū had consulted other sources also.

One of these sources was probably Caturmukha's *Paumacariu*, quotations from which are found in SC[2] Of course no Ms of this work has yet come to light. But Svayambhū has admitted that he was indebted to Caturmukha for the structure and metrical form of his epics. For in the beginning of his *Riṭṭhaṇemicariu*, where he mentions some of the previous poets and scholars from whose works he derived some sort of help or benefit, we are told that Caturmukha bestowed on him the Paddhaḍiyā 'studded' with the Chaḍḍaṇiyā, Dvipadi and Dhruvaka'. In view of this it is not also unlikely that Svayambhū's poetical works contain echoes from Caturmukha's works, and especially because three works of both the poets treated commonly the themes of Rāmāyaṇa, Harivamśa and Paũcamīcarita. This is confirmed by one accidental identifi-

(1) See Section 4.
(2) Appendix I, passage 57, line 10.

cation SC *quotes the following lines under the name of Catur*mukha to illustrate the non position making character of an Anusvara appearing on the end syllable of a word

haum Ajjunu tumha eum ranu/SC IV 2 (*a*)

Compare with this the second Pada in the following Ghatta found in the 11 Kadavaka of the 67 Sandhi (*Jayadrathavadha*) of RC kuru paccaru Ajjunena *te tumhaum so haum eu ranu*

rakkaho sisu Jayaddahaho lai dharahu savvu maim ekku khanu

The resemblance of b in the above with the line cited in SC is unmistakable A close study of the two epics of Svayambhu may reveal some more such resemblances

6 GRAMMATICAL PECULIARITIES OF PC I XX

I Orthography

§1 Manuscripts of Apabhramsa texts are notorious for their erratic orthography Not only different Mss of a particular *text spell* a particular word differently but one and the same Ms is discon*certingly inconsistent with regard to the spelling of one and* the same word Five factors are responsible for most of these vagaries of Apabhramsa orthography defective alphabet defective calligraphy dialectal variation modernization and scribal ignorance Short *e* and *o* the Anunasika nasalized *v* and *yasruti* and *va sruti* are characteristic of the Apabhramsa sound system while they are unknown to the phonetic system of Sanskrit No new characters *however are developed to represent them They are expressed* by the characters for their phonetic near-equivalents Short *e* and *o* are represented either by *e* and o thus sacrificing the quantity or by *i* and *u* thus sacrificing the quality of the original sounds The Anunasika is written either as an Anusvara or is omitted altogether *m mv* and *v* with or without the nasilization of the preceding vowel alternatively stand for the nasalized *v* *y* and *v* serve to express *ya sruti* and *va sruti* or the latter are not expressed at all

§2 Secondly we can well understand what a fruitful source of confusion can hurried careless or obscure handwriting prove when textual transmission was solely dependent upon copying on the part of successive generations This applies to the copyists who were ignorant of the language of their Mss On the other hand an edu*cated copyist is also* liable *to alter the text if he claims some* literary interest The potentiality of the copyist for altering the original text assumes greater significance if we remember the fact that the language of these texts was in certain particulars not far removed from the spoken language of the day which was constantly *but subtly changing from generation to generation and hence it* was quite easy and natural for an ordinary scribe to substitute for the the original form a developed or dialectical form which but slightly varied from the original This substitution was hardly a con scious process so that the modernization worked in a random *fashion and as in most cases we possess the* MSS *whose copying* date is removed by several centuries from the date of composition

(1) Critical description and studies of the grammatical facts of Ap will be found in Jacobi 19 8 19*1 Alsdorf 1928 19 6, 1937 Bhayani 1945 Tagare 1948

of the text, we find, in the language of one and the same text, an admixture of old and developed features And with regard to some features like the *ya-śruti* and the cerebralization of an initial *n* or a medial *nn*, different, practices prevailed since the 'Prakrit stage'.

§3 These factors in short are responsible for the great divergence and inconsistency of spelling in the Apabhramsa MSS It raises knotty problems for the editor of Apabhraṁśa texts His difficulties are multiplied by the fact that the manuscript material at his disposal is as a rule meagre and of a considerably late date Under these circumstances, in some cases the original spelling can be determined with the help of metre (if such help is forthcoming) and by a consideration of the prevalent orthographic tendencies of particular MSS (the value whereof will depend upon the age and tradition of the MSS) But with all this help he cannot succeed in determining the original spelling with precision At the best he can hope to point out probabilities consequent upon a critical examination of the orthographic data before him

With these general remarks, we take up for consideration the chief orthographic peculiarities of the three Mss utilized for constituting the text of the *Paümacariu*

§4 Confusion between the following characters is usual in Apa Mss ऐ and ए, च and व, ज्ज and ज्ज, ग and ग, ड and ड, इ इ and इ, य, प and ए S has a strong tendency to consider the Daṇḍa marking the end of a Pāda as a part of the final syllable and hence words in this position which end in *-a* in other Mss are found in S ending in *-ā*. Casually writing ऐ for ए is another tendency of S Writing single consonants for the conjuncts न्न, त, ण्ण, ट्ट, च्छ or vice versa, writing उ for ओ metathesis, repetition of a word or longer portion of the text, omission of a portion of text (haplographic or otherwise), tagging the *-u* of the Nom sing to a prior member of a compound, omission of Anusvara are the results of scribal carelessness On the other hand confusing medial ए and य उ and व, or ए and य has a phonetic basis and rare omission of the *-u* of the Nom sing substitution of *-hu*, *hi* and *ha* in P, S for the Gen Loc endings *-ho*, *him* and *huṃ* are the traits that reveal the modernizing influence The oft-recurring spellings पुण्य and विहाण are explicable under the influence of Sanskrit

Apart from these stray features there are some more prevalent and significant tendencies of Ap orthography

1 Short e

a) in open syllables

§5 Short *e* is evidenced in the following forms and vocables 1 I sing of masc neut *A* stems in *-em*, *ena* 2 I L. plur masc neut *A* stems in *-ehim* 3 L sing in short *e* 4 I sing of fem *A*, *I* and *U* stems in *-ae*, *-ie*, *-ue* 5 All G sings of all *I* *U* stems and of fem *A* stems, and L. sing of fem *A*, *I* and *U* stems in *-ihe*, *-uhe*, *ahe* 6 V sing of fem *A* stems in short *-e* 7 The pronominal forms *e*the [illegible] *tumhe te etthu e ee ke je* 8 Imper 2 sing in short *e* 9 Abs in *evi* 10 Indeclinables *je jje jema tema*, *ema kema jettahe* etc, [illegible] None of our three Mss has either *e* alone or only *i* instead in these forms consistently throughout They occur in all the Mss now with *e*, now with *i* But in all the Mss the spelling

with *e* prevails and if arranged according to the number of forms in *e*, A, P and S would be the order of the Mss In other words A has the strongest tendency to spell the abovementioned forms with *e* as compared with P or S, while S has the greatest number of forms in *i* when compared with P or S Regarding *e* of L sing and *-he* of Abl G, Ms A and to a lesser degree P tend to preserve the original spelling as contrasted with the modernized *-i* and *hi* of S *In all the above cases short e is given in the constituted text* Even in those few places where all the three Mss have *i*, I have given *e* in the constituted text but with a wavy underline to indicate its hypothetical character so to speak. Only in the case of the emphatic particle *(j)je* and *jema*, etc, the alternative forms *(j)ji* and *jima* etc are accepted in the text when none of the Mss had the former Regarding all the cases cited in the beginning of this article evidence supplied by the Mss is sufficiently strong for concluding that *e* is original, *i* its later development

§6 These remarks relating to the orthography of short *e* apply also to the orthography of short *o* and Anunasika In the constituted text the short *e* in open syllables has been throughout marked

b) in closed syllables

§7 In closed syllables e and o are invariably short according to the rules of MIA phonetics Hence they have not been expressly indicated in the constituted text Regarding closed *e* and *o* appearing *in the seam of a compound, the general tendency of the* Mss is to write them as *i* and *u (gainda-* =*gajendra Manusuttara-* =*Manusyottara-)* I have followed this practice unless my best Mss spell otherwise

2 Short *o*

a) in open syllables

§8 Short *o* is evidenced in the following forms and vocables 1 G sing of masc /neut *A* and *U* stems in *aho uho* 2 V pl of masc neut *A* stems in *aho* 3 Imper 2 pl in *-aho* 4 The pronominal forms *so ko ohu* 5 Indeclinables *ho aho, tatthaho*, etc

§9 What is said in connection with short *e* holds good for short *o* also In the constituted text the Genitive and Vocative forms have been spelt with short *o* The Imperative forms are spelt with *u* also when none of the Mss has *o* The short *o* in open syllables has been throughout marked

3 The Anunāsika or Nasalization

§10 The Anunasika is found in the following forms and vocables 1 N Sing of enlarged neut *A* stems in *-aum* 2 N A plur of neut *A stems in -aiṃ* 3 I plur and L plur of all stems and L sing of fem *A* stems and all *I* and *U* stems with the ending *-hiṃ* 4 G plur of *A* stems in *-ahuṃ, -ahā̃* 5 G plur of *I* stems and feminine stems with the ending *-hiṃ* 6 *ahuṃ* of the first person plural 7 Pronominal forms *hauṃ, amhaiṃ maiṃ, tuhuṃ, tumhaiṃ paiṃ, kaiṃ* 8 Indeclinables *naiṃ paiṃ, saiṃ sahuṃ, nahiṃ, nāhiṃ ghaiṃ, jahiṃ*, etc, *jaiyahuṃ* etc *juvehiṃ*, etc *evahiṃ*

§11 The remarks made while considering the orthography of short *e* hold good here also P more than S and A more than P

are careful in marking the Anunāsika. In ṇaiṃ, ṇāiṃ, sahum, ṇahiṃ and ṇāhiṃ the nasalisation is inorganic. Nevertheless both the good Mss. of the Paümacariu have it and hence I have standardized the spelling of these words.

§12 Hemacandra takes note of the enlarged A. stems being nasalized at the end in the Nominative singular (HC IV 354) Regarding this feature none of the three Mss. shows any pronounced tendency. They are indescriminate in nasalizing the final vowel of the vocables. Many extended neuter Nominatives are not nasalized. On the other hand we find numerous corresponding masculine forms nasalized on the final at random. But there are other indications to show that the Mss are quite indifferent in nasalizing the ending syllable. -hi forming a part of stem is at times nasalized, as if it were the Instrumental/Locative ending. So also -hu of the forms from stems ending in -ha. Similarly -ai at the end of pres. 3. person sing. forms or at the end of stems is confused with neuter plural Nominative/accusative in -aiṃ By way of examples can be cited piyāmahuṃ, vammahuṃ, muhuṃ, bhāiṃ from P., and dunduhiṃ, uṇṇaiṃ, dharaiṃ, haraiṃ from S Even the Instr sing. form of masc /neut A stems which has an Anusvāra on the final syllable, is casually written without the sign of nasalization (niurumbe, bimbe, āe, nuvisuddhe, samudde).. Because of this state of affairs, I have not admitted the neut. forms in -aüṃ as authentic. But they have been recorded in the critical notes throughout.

4. Ya-Śruti and Va-Śruti

§13. Apabhraṁśa Mss. like Prakrit Mss are quite careless in writing the ya-śruti. Our Mss. P. and S. have a tendency not to insert y between a or u and a following vowel In these cases I have accepted the spelling without the ya-śruti if it is supported by even one Ms. If all the Mss. have y, I have accepted the spelling with the ya-śruti In one or two stray stems like pari-añca-pari-atta-, I have followed the practice of the Mss For the rest, ya-śruti is consistently shown as filling an intervocalic hiatus.

§14. Va-śruti appears to be characteristic of Apabhraṁśa. With regard to it also the Mss. have the least claim to regularity or consistency. It appears at random between u and a or even between any two vowels. Whenever any one Ms. spells a vocable with the va-śruti, I have accepted that spelling in the constituted text For examples see §31.

5. Initial ṇ- and Medial -ṇṇ-

§15. Some Prakrit Mss follow the practice of using n in the initial position, nn in the medial position and ṇ for the rest. But many Apabhraṁśa Mss. do not know n at all. They have ṇ or ṇṇ under all conditions Among our three Mss. P. (and A. to a lesser degree) exhibits a slight tendency of spelling with an n- or medial -nn-. In the constituted text dental n is strictly eschewed

6. b and bbh.

§16 Many Apabhraṁśa Mss use v for both v and b, and as a corollary to this practice they always write vbh for bbh The Mss of PC. have b only once in a thousand. Hence the former practice is adopted in the constituted text, but vbh being a phonetic absurdity, it has been given as bbh throughout.

7 Nasalized -v-

§17 According to Hemacandra intervocalic *m-* in Apa bhraṁśa was pronounced by some as nasalized *v* Some Ap Mss also give some indications to this effect Words like *karami, jema* are casually written as *karavm, jeva, jemva jeva* or *jemva* Barring a few stray words our Mss preserve *m-* Only twice the pres 1 sing is found ending in *vi* in all the three Mss and P and S as con trasted with A have a tendency to write *jeva, teva* etc for *jema tema* In the latter case I have retained *m* whenever I found it even in a single Ms When all the three Mss agreed in writing *v*, I have not changed it to *m*

§18 Quite casually *v* is found nasalized under the influence of a following nasal e g, *Ramanu, Ramvanu* written for *Ravanu* In such cases unless there is the support of A and P I have not accepted such a nasalized *v* as authentic

§19 More interesting is the case of the particle *vi* following an Anunasika or a syllable containing a nasal In this case A and P have a definite tendency of nasalizing *vi* to *mi* and omitting the preceding Anunasika This spelling has been accepted as standard in the constituted text For examples see §29 Personally I believe it to be a comparatively later trait and as such unknown to early Apabhramsa but in this point I could not ignore the testi mony of the Mss Alsdorf also has accepted this practice in his edition of the *Harivamsapurana*

8 The Varganunasika

§20 The nasal preceding a consonant is given in the Mss always as an Anusvara I have followed the practice of Alsdorf and Jacobi (the only two scholars so far to study the problems of Apabhramsa linguistics and textual criticism in a critical syste matic manner) and have reproduced the Anunasika as the Varganu nasika before the stops The only exception has been made in the case of the compounds with the preposition *sam* which are retained with *sam*

§21 The Mss of Puṣpadanta s *Mahapurana* represent two distinct groups—one optionally preserving *r* in groups of conjuncts having *r* as a latter member the other group assimilating it Con trasted with this the Mss of the *Paumacariu* assimilate such groups without exception

II Sporadic phonetic changes

§22 Shortening of vowels *a*) General tendency to shorten the final syllable Hence fem *A* stems of the earlier stage occur in Apa as *A* stems See also §23 *b* *b*) At times binding *i* of the *cvi-forms* is shortened as in *vasiliya-* (*vasikṛta-*) 4 5 3 *kaṇnuppali karevi* (*karna palil ṛtya*) 1 8 1 etc *c*) Shortening in stray cases *aliyava* (*alika* enl) 8 3 6 *gahira* (*gabhira*) 1 5 3 *camiyara-* (*cami kara*) 7 2 2 14 6 9 *piḍha-* (*piṭha*) 4 5 9 *Bha rahi* (*Bhagirathi*) 5 13 3 5 14 3 as against *Bhairahi* 5 10 7 5 11 3 *paripalaniya* (*pari palan ya*) 6 16 7

23 Lengthening of vowels *a*) compensatory lengthening of a preceding vowel consequent upon the simplification of a conjunct This tendency has become one of the chief characteristics of the New Indo-Aryan Stage For instances see §33 *b*) The quantity

of i and u as stem-finals is somewhat indifferent Hence irrespective of the original character of the stem-final, it is lengthened or shortened in accordance with the metrical requirement Thus *Vāhuvali-* 4 7 7, 4 8, *nalini-* 6 3 6, *koḍiyau* and *payadiyau* 3 11 6, *Sayambhu-* 1 3 1 c) Lengthening in stray cases *paisai* (*praviśati*) 4 1 8, 5 9 2, *paisarai* (connected with *pravis*) 4 1 as against *paīsarai* 4 1 1 *joisiya-* (*jyautisika-*) 3 5 7

§24 Stray vowel changes Instead of the usual *appanu* (*ātmanah*) we have *appunu* at 5 14 4, 7 10 3, 10 12 8 etc *niurumva* (*nikuramba-*) 4 10 6, 4 11 9 and *khuruppa-* (*ksurapra-*) 15 5 3 against *khurappa-* 11 11 7 are due to assimilation, while *mauḍa-* (*mukuta-*) 3 5 1 and *maula-* (*mukula-*) 3 7 7 are the results of dissimilation, *iya* (*iti*) 1 1 19 is an instance of a final -i changing to *ya* Note also *liha-* 17 7 8 and *liha-* 15 12 7 from *lekhā-* and *riha-* 11 4 5 from *rekha*

§25 Contraction of vowels in contact *a*) contraction of the *-aya-* at the end of enlarged stems to *-ā-* e g *bhadārā* 1 1 1 etc, *-sarā-* 1 1 7, *bhaviyā-* 1 1 8, *mahisā-* 1 10 8, *kusuma-* 14 2 5, *davana-* 14 2 5, *paharā-* 16 13 9, *padivā*, 5 6 8, 5 12 5, 5 12 9 etc, *Pavaṇañ-jayā-* 19 10 4, *Suloyanā-* 5 4 7 *b*) Contraction of *-aya-* resulting from the *-aka-* of the agentive to *-ā* as in *gavesā* 14 10 10, *pasāha* 10 12 7, *-uttārā* 1 1 1, *-hakkārā* 2 10 9, *muhavekkha* 10 2 7, *bhunjā* (?) 14 2 7, *-garā-* (*kāraka-*) 1 1 14, 2 6 10 etc *c*) Contraction of the original *-aya-* at the end of a stem to *-a* as in *jinala-jinālaya-* 6 2 5 *d*) Contraction of two medial vowels in contact as in *andharaya-* (*andhakara-* enl) 10 1 9, *akkhāḍaya-* (*akṣavāṭaka*) 4 11 2, *vama-* (*vyāyāma-*) 4 11 5, *thera-* (*sthavira-*) 1 4 2, *janera-* (**jana kara-*) 4 13 2, *mora-* (*mayūra-*) 3 4 5, *Ujjha-* (*Ayodhyā-*) 4 14 9 against *Aujjha-* 4 1, *paḍihera-* (*prātihārya-*) 3 3 10, *-keraya-* (*-karya-* enl), various cases of contraction of the preposition *ava-* to *o-*

§26 Preservation of intervocalic stops (instead of elision) either unchanged or by voicing or by geminating *Kumbhi-pāka-* 11 9 7, *Kaīkasi-* 9 2 5, *Kaīkaseu* (*kaikaseyah*) 10 10 7, *Kausiki* (*Kausiki*) 9 6 2, *Kamuka-* 5 8 3, *Ikkhukka-* (**Iksvuka-*?) 5 1 2, *Sakkeya-* (*Saketa-*) 5 11 4, 2 2 5 (all proper names), *lakkuḍi-* (*lakuṭi-*) 11 6 4, *-garaya* (*-kāraka-*) 5 1 5 against *-kārī-* 4 5 9 and *-yāri-* 6 9 6, *Bhigu* (*Bhrgu*) 16 6 6, *naga-* 1 9 2, *āgara* (*ākara-*) 4 2 3, *maragaya-* (*marakata-*) 1 4 3, *mayagala-* (*mada-kala-*) 1 15 1, *vaiyā-garana-* (*vaiyakarana-*) 7 14 4 *Payāga-* (*Prayāga-*) 2 11 4, *jogesara-* (*yogesvara-*) 5 15 2, *nakkha-* (*nakha-*) 14 5 7, *Maricca-* (*Mārica-*) 10 1 2 *Vtay-* (*Vtyaj-*) 7 12 3, *Kauṭilla-* (*Kauṭilya-*) 16 6 3, *Vaītarani* 11 9 3, 9, 11 10 15, *-atisaya-* (*atisaya-*) 1 7 3, *Gottama-* (*Gautama-*) 1 9 8, 5 1, *nitti-* (*niti-*) 7 12 1, 16 2 1, *-sotta-* (*srotas-*) 2 1 8, *Jimutta-* (*Jimūta-*) 20 6 7, 17 11 8, *Toyadavāhana-* 5 7 7, 5 9 11, *ubhaya-* 1 2 4

§27 Most of the following instances of -ḍ becoming -l are known to Prakrit also *-phaliha-* (*sphatika-*) 6 5 2, *pīlaṇa-* (*pidana-*) 1 4 4, *riyalaya-* (*nigaḍa* enl) 1 5 6, *talaya-* (*taḍāga-*) 2 2 3, *-kila-* (*krīḍā-*) 5 1 7, 14 11, 4, *palitta-* (*pradidpta-*) 7 11 9, 13 3 2, *solaha-* (*ṣoḍasa-*) 2 4 4

§28 Occasionally intervocalic *-m-* is changed to nasalized *-v-* which is as a rule written as *-v-* in the Mss *davanā-* (*damanaka-*) 14 4 5, *Haridavana-* (*Haridamana-*) 15 10 5, *Vpanava-* (*pra+nam-*) 1 1 1, *nāvalaya-* (=*nāmavat-*) 6 16 4 *ravannaya-* (**ramaṇyaka-*) 2 2 2, *nikkhavana-* (*niṣkramaṇa-*) 2 11 4, *nisavanna-* (*nihsamānya-*) 4 5 4,

nivisa- (*nimiṣa-*) 8 6 6 etc, *atthavana-* (from *Vatthava*=*astamaya-*) 15 6 2, *āsava-* (*āśrama-*) 9 1 9, *dharevi* (*dhārayāmi*) 18 8 9, *pariharevim* (*pariharāmi*) 18 8 9 For dropping of an intervocalic *-m-* see §30 *d*

§29 A reverse tendency of changing *-v-* to *-m-* under the influence of a nasal sound in proximity, or even without such a condition is revealed by *a*) *mi* resulting from the particle *vi* following a word with the nasalized final syllable, as in *kehi-mi* 2 4 6, *tinni-mi* 4 9 2, *suraha-mi* 3 9 10, etc (See Index Verborum under *vi*); *b*) stray instances like *pungama-* (*pungava-*) 1 1 10, *pihimi-* (*pṛthvi-*) 2 15 3, *parimiya-* (*parivṛta-*) 2 11 8, 3 5 9, *simira-* (*sivira-*) 11 8 1

§30 There are numerous cases of eliding an intervocalic *v* original or secondary mostly before *u* but occasionally also before *i* and *a* : *a*) *-v-* is mostly, though not always, dropped before the *-u-* of the Nom sing *sahau* 1 7 4 (but *payīvu-* 7 7 4), *sāu* 1 11 2 (and *sāvu* 7 7 4), *b*) casually it is dropped before *i* as in *kukai* (*kukavi-*) 1 3 1, *parāiya-* (*prāpta-*) 1 6 1, *paisai-* (*praviśati*) 4 1 8, *thera-* (*sthavirā-*) 1 4 2, *-adai-* (*aṭavi-*) 3 8 5, *c*) before *a* it is omitted in *payaṭṭa-* (*pravṛtta-*) 5 15 9, *bhuana-* (*bhuvana-*) 6 1, *tihuana-* (*tribhuvana-*) 1 1 15, *diyaha-* (*divasa*) 5 12 5, *pariyattanti* (=*parāvartante*) 5 12 6, *rua-* (*rūpa-*) 3 7 7 (against *rūva* 1 2 10), *niyatthi-* (from *ni* + √*vas-*) 14 10 4, *suai* (from √*sua-*, √*suva* = √*svap-*) 1 10 8, *lāyanna-* (*lāvanya-*) 1 13 6, *akkhāḍaya-* (*akṣavāṭaka-*) 4 11 2, *-va-* disappears in *samasaraṇa-* 1 8 6, 3 4 8 (against *samosaraṇa* 3 4 10), *d*) in a few cases such a *-v-* has resulted from an intervocalic *-m-* *Jauṇa-*(*Yamunā-*) 12 4 3, *sumsuāra-* (*sumsumāra-*) 3 5 6 *ranauha-* (*ranamukha-*) 20 1, in *ṇāuṃ* (*nāma*) 2 17 8 and *bhauṃha* 10 2 9 (as against *bhauha-* 14 3 10 and *bhamuhā* 14 12 8) the disappearing *-m-* nasalizes the succeeding vowel

§31 A reverse tendency is to insert a *va-śruti* between two contiguous vowels to fill up the hiatus created by the elision of a stop, as *Mandovari-* (*Mandodari*) 1 10 9, *thovaya-* (*stoka-* enl) 16 8 7, *uvara-* (*udara-*) 1 10 3, 15 7 9, *uvahi-* (*udadhi-*) 3 3 7, 6 10 9 etc, *juvala-* (*yugala-*) 2 17 9, *dhenuva-* (*dhenu-* enl) 3 3 5, *dhuva-* (*dhuta-*) 7 14 8, *duva-* (*dūta-*) 10 8 10, *huvāsana-* (*hutaśana-*) 20 4 9, *vuvvuva-* (*budbuda-*) 17 3 3, *bhuva-* (*bhuja-*) 1 10 7, 2 17 9, *murava-* (*muraja-*) 1 5 7, *sivāla-* (*sṛgāla*) 9 11 2, *malliva-* (*mallikā-*) 14 10 6

Vimalasūri's *Paumacariya* has several instances of *vaśruti* *juvā-* (*yuka-*) 6 44, *avalovaṇi-* (*avalokani*) 7 139 *murava-* (*muraja-*) 7 156 etc.

§32 Some stray cases *Tilalesa-* (*Tilakakeśā-*) 5 6 1 *muhala-* (*mukhara-*) 1 15 7 *somala-* (*sukumāra-*) 7 1 5, *kalunaya-* (*karuna-* enl) 9 10 2, *calana-* (*carana-*) 1 7 9, *diyaha-* (*divasa-*) 5 12 5 *pāhāna-* (*pāṣana-*) 7 14 1 *pahiya* (*pāsiya-* from *paśya-*) 2 16 7 Loss of *-ra-* in *nisiyare-* (*ni sitatara-*) 4 1 is haplological

§33 We have several instances of the simplification of the conjunct with or without the compensatory lengthening of the preceding vowels *a*) *vairāya-* (*vairāgya-*) 2 9 2, 2 10 3, *kaosaya-* (*kayotsarga-*) 2 11 8, *dhāi* (*dhātṛ-*) 7 3 3, *dahina-* (*dakṣina-*) 1 11 8 *payahina-* (*pradakṣina-*) 1 1 17, 6 13 3, *niddakkhinnaya-* (*nirdākṣinya-* enl) 2 14 2 *cāyara* (*catvārah*) 6 1 7 *samali-* (*śalmali-*) 3 1 9 *sāra-* (*sarva-*) 1 8 10, 1 11 2, 7 7 4 *nāvai* (from *navvai*) 2 2 9 *kāva* (*kāvya*) 1 1 19, *savadau* (from √ *sampada-*) 1 3 10 *niyasana-* (*niyamsana-*) 6 14 4, *soma-* (*saumya-*) 2 2 6 *paseya* (*prasveda-*) 1 13

7, b) caūthaya- (caturtha- enl) 1 8 8 kanıyārı (karnıkārī) 3 1 9, paıja- (pratıjña-) 5 7 7 (but paıjja- 12 7 5), paıṭha- (pravıṣṭha-) 4 10 2, 14 2 1, 14 4 9, pahulaya- (for pahullaya-) 1 4 1, 16 2 1, -alasu (alasya-) 2 12 3, rayasala- (rajasvalā-) 19 1 2, Vaīvasa- (Vaıvasvat-) 15 13 7, Vaısavana- (Vaıśravaṇa-) 9 6 3, samuha- (sammukha-) 6 9 2, akkhoham (akṣauhıṇı-) 12 8 1, c) words compounded with nır-/nıs-, dur-/dus-, ud- etc have their initial vowel treated indifferently as simple or conjunct according to metrical convenience This is a general tendency and no particular instances need be noted.

§34 The treatment of the conjunct in the following cases is noteworthy vımbhaya- (vısmaya-) 1 12 4, Jasumbhaya- (Yaśasvat- enl) 1 13 1, Cakkhubhaya- (Cakṣuṣmat- enl) 1 12 4, jhuṇı- (dhvanı-) 3 11 1, but jhaya- (dhvaja-) 1 5 2, suvına- (svapna-) 1 14 9, duvāra- (dvāra-) 6 7 7 (against vāra- 5 8 6), duvāraha (dvādaśa) 11 7 1 (against vāraha 3 4 1), vıntara- (vyantara-) 1 8 9, 10, -abbhıntara- (abhyantara-) 1 16 6, assimilation is at the basis of bhımbhala- (vıhvala-) 1 5 4 and phopphala- (pūgaphala-) 1 5 9, 3 1 8

§35 Gemination of consonants mostly for metrical reasons pammukka- (pramukta-) 12 10 1, khammavıyaya (for khamavıyaya-) 19 6 8, nımmantıo (nımantrıtaḥ) 16 13 5, nımmıttı- (nımıttın-) 16 3 9, papphulla- (praphulla-) 5 5 6, ujjuya- (ṛju- enl) 5 15 9, acceyaṇā- (acetana-) 19 15 1, sappanvara- (saparivara-) 2 2 8 2 7 7, 2 14 6, 3 8 1, tıllokka°- (traılokya-) 12 11 2, kouhalla- (kautuhala-) 1 12 6, 10 2 2, vaulla- (bakula-) 14 7 3, sannavaı (saṇavatı) 2 3 3, vannara- (vanara-) 7 4 6, the Gen postposition taṇıya appears as -ttaṇıya at 8 4 9 (kaho- ttaṇıya, and taho- ttaṇıya), 9 6 2 (mahu- ttaṇıya) and perhaps at 6 3 9 (A kahı- ttaṇau)

§36 Sandhı in a sentence has been effected between the continuous syllables of two words under metrical stress in following cases —

nānuppannu (for nānu uppa°) 3 2 11, annuppannu (for annu uppa°) 3 3 2, kappayaruchannā (for kappayaru uccha°) 1 11 9, Vımalavahanucchalıya° (for Vımalavāhanu uccha°) 1 13 1, mohuppāu (for mohu uppā°) 14 3 12, vaṃsuddharıu (for vaṃsu udd°) 8 9 6, valavanı (for vā alāvanı) 1 5 8, suravaıṇaruṇa° (for suravaına aruṇa°) 2 3 2, padahamara° (for paḍaha amara°) 2 4 1, dhammenaharana° (for dhammena aharana°) 6 14 4, nısunuttara° (for nısunu uttara°) 6 15 2, vınasanaım (for vıṇā asanaım) 5 12 3, gamaṇaneya (for °gamana aneya) 14 10 1 The Sandhı ın the compound cautısaısaya° (for cautısaaısaya°) 3 3 1 ıs peculıar

III Gender

§37 a) The following words masculine ın Sk are found with the n pl endıng -aım ın PC kumbha- 9 2 9b, kıraṇa 11 14 5, thuha- (stupa-) 3 4 4, vıdruma 13 5 9, sāhamıya (sākhāmrga-) 6 11 4, jana- (jana- person) 12 12 10b, jīva- (used with n pl adjectıves) 11 9 6, taḍa (taṭa-) 14 9 7, kalahaṃsa- 11 1 6 and many more The Bhavısattakaha also manıfests this tendency

b) Jhuṇı- (dhvanı) 3 11 1, nıhıya (nıdhı- enl) 3 13 7, 4 6 6, kallola- 14 12 6, kallola- 1 2 5 are treated as femınıne

IV. Affixes

Several noteworthy affixes are listed below

§38 Agentives

a) *kāraya-, gāraya, -yāraya- (Sk -kāraka-)* and *-kara-, yara,* (Sk *-kara-*) form compounds with an agentive sense as in *khaya-kāri (kṣaya-kārikā)* 4 5 9, *khaya-garaya-* 5 1 5 and similarly at 2 6 10, 2 1, *-gāriya-* 19 4 8, 19 5 5, *-gari-* 8 4 6, *-yari* 6 9 6, *-yara-* 1 16 9

b) *-aṇa-*: *kandāvaṇa-* 9 6 9, *bhayāvana-* 8 1 4, *juravana-* 12 5 1, *suhāvaṇa-* 12 3 9, *kampāvana-* 15 1

§39 Possessive suffixes

itta- *jovvaṇaitti-* (*yauvanavati-*) 4 9 9 and similarly *atthaitta-* (from *artha-*) 14 13 5, *dumaitta-* (?) (from *druma-*) 20 8 9

§40 Adjectival suffixes

a) *-ima-* forming adjectives from verbal bases as in *phāḍima* (from V *-phaḍa-*) 1 4 6, *samcārima* (from *sam V cara-*) 4 10 8, from adverbs as in *heṭṭhima* (from *heṭṭha-* below) 4 9 9,

b) *-ira-* forming adjectives from verbal bases as in *panaccira-* (from *panacca=pra+ V nṛtya-*) 4 8 4, 17 2 7 and similarly *paribhamira-* 7 2 3, *paribhāsira-* 18 8 1,

c) *-illa-* forming adjectives from substantives etc as in *gāmilla* (from *grama-*) 1 3 11, *uvarilliya* (fem enl from *uvari=upari*) 4 9 9a,

d) *-ikka-* equivalent to *-illa-* as in *vappikki-* from *vappa-* 4 3 9

§41 *a*) *-ttanu-* and *b*) *-tta-* forming abstract nouns from substantives as in *-hiyattana-* (from *hita-*) 2 9 3, *bhicattana-* (from *bhṛtya-*) 2 10 3, *Surindattaṇaya-* (from *Surindaī-*) 8 1 7, *Indatta-* (*Indratva-*) 3 11 9, *suratta-* (from *sura-*) 3 11 8

b) *-ima-* forming abstract nouns from adjectives as in *poḍhima* (from *poḍha=prauḍha-*) 4 4 1

§42 Comparatives in *-ā(a)ra(ya)* (from *-tara(ka)-*) as in *guru yāra-* (from *guru-*) 15 9 10, *vaḍḍaraya-* (from *vaḍḍa-*) 16 4 8, *piyāraya-* (from *priya-*) 2 9 1, *pahilaraya-* (from *pahila-*) 9 3 3, *ṇisiyara-* (*nisitatara-*) 4 1, *viruāriya-* (fem from *virua-*) 19 4 8

§43 Pleonastic suffixes a) *-ika-* in *dhāṇukkiya-* 6 15 3 against *dhaṇukka* 6 15 7, *b*) *-akka* in *gurukki-* (from *guru-*) 2 10 1, 4 3 9, *c*) *-alla-* in *navalla-* (from *nava-*) 11 5 9, *d*) *-ullaya* in *kaḍaullā-* (from *kaḍaya*) 14 5 7 This solitary instance of *-ullaya* presents a contrast with the numerous instances of *-ulla* extension in Puspadanta

§44 *-aḍaya* and *-uḍaya* in later Ap are used as diminutive and pleonastic suffixes but in our text they are strictly used in a pejorative sense as in the only instances *sariraḍaya-* (from *sarira-*) 6 13 5, *vankuḍaya-* (from *vakra*) 6 16 5

§45 Amelioratives *a*) *-vara* developed a pleonastic sense in Ap as can be seen from *ku-muṇivara* 7 3 9 *gayavara* 2 14 3, *sura-vara-* 1 1 7, *jiṇavara* 1 1 7 *kaivara-* 1 10 5 *girivara-* 1 10 6 *raha-vara* 4 8 7, *taruvara* 6 3 5, *kaivara-* 6 11 2 *hayavara-* 3 13 4, *asi-vara-* 7 5 9, *puravara-* 8 12 1, *harivara-* 19 18 6, etc , *b*) the same remark applies to the prefix *su-* which is used to fill up a metrical gap as in *sualankāra-* 1 2 2, *supariṭṭhiya* 1 4 3, *sumaniṭṭhaya-* 3 1 13 *sumisalla-* 4 12 7, *sumanohara-* 5 3 7, *sudaruṇa-* 7 7 6, *su-Mallavanta-* 7 11 3 *supariyaṇa-* 9 5 1, *sukulinavahu-* 12 6 2 *supuyaphala-* 14 7 3 *suvahutta* 14 7 9 *su Tamiyari* 16 4 7, *suvihanaya-* 1 5 9 *susaraku* 17 9 6 *su raniṭṭhavera* 19 1 4, *su Pasannakitti-* 10 10 6

§46 In *sa-kiyattha* (*=kṛtartha*) 10 7 2 *sa* is mildly emphatic

It becomes frequent in early vernaculars and develops a pleonastic function.

§47. In *anavasu-* 12 6 9, *ana-* is a negative prefix. *ku-* and *du-* (=*dur-*, *dus-*) have the same function as in Sanskrit

V. Stem-formation

§48 As the final consonant of the stems disappeared since the Prakrit stage, all the Ap. stems end in a vowel. The quantity of the final vowel is indifferent. The general tendency of Ap is to shorten the final syllable and hence Pk fem. stems in *-ā*, *-ī* and *-ū* appear as *A*, *I* and *U* stems in Ap as a rule But due to liberal use of Prakritisms, due to the later development *-iya-* into *-ī* and *-uya-* into *-ū* and due to lengthening and shortening affected to suit metre, we have Ap. stems ending in *-a*, *-i*, *-u* as well as *-ā*, *-ī*, *-ū*. The stems with a short final predominate. The other ones are used often to satisfy exigencies of metre

§49 Enlargement of the stem by adding *-ya-* (from *'svārthe kaḥ'*) is quite common. Final *-aya*, *-iya* and *-uya* of the enlarged stems are liable to become *-ā*, *-ī*, and *-ū* respectively through contraction and hence in *A*-declension (mas and neut) we have two parallel stems, one ending in *-a* (or *-aya*), the other ending in *-ā* The latter has later on considerably contributed to the evolution of the oblique form of the NIA. languages

§50 The tendency of normalization in nominal and verbal flexion developed in Prakrit has gained considerable strength in Ap The other types are gradually brought in line with the *A*-type. *bahava-* (*bahu-*) 5 9 1, *pasava-* (*pasu-*) 14 11 8, illustrating the change of *U*-stems to *A*-stems and the Ins sing forms in *-eṃ* from *I*-stems (§83) are indicative of this tendency. Similarly in the case of Fem *A*-stem, instrumentals in *-ehiṃ* (§75), Gen. forms in *-huṃ* (§80) and Loc forms in *-hiṃ* (§76) illustrate the influence of the masculine.

§51. In the case of the fem. bases, the general tendency in Ap is to turn *I*-bases into *A*-bases by enlarging them with the addition of the pleonastic suffix *-iya*

VI. Inflexion

a) Substantive.

§52 The flexion system of Ap is in a process of disintegration Merging of Nom and Acc, of Abl and Gen, partial merging of Ins and Loc., confusion of masc and neut, domination of *A* declension, and increasing employment of post-positions to convey various case relations are the characteristic indications of this state of affairs

§53. The Ap used in the *Varṇavṛttas* and some of the *Mātrāvṛttas* is more or less Prakritized Many Pk forms are found in the passages composed in those meters.

Stems in *-a* (mas and neut)

§54 For the influence of this type over other types see §§50, 80, 83

§55 *-u* (enl. *-au*) is the only termination in the Nom. and Acc sing, there being no form in *-a* or *-ā*. Nom sing forms in *-o* occur sporadically as Prakritisms before the indeclinable *vi* (1 7 9, 2 13 9, 4 5 8, 4 13 3 etc) and under metrical stress (17 6 1, 17 10 1 etc). Metre is also responsible for occasional Prakrit Acc. in *-aṃ*

§56 For the enlarged neut sing forms in *-aum* see §12

§57 Stem-enlargement with pleonastic *-da (-ḍaya-) is not known* to our text *-ḍaya-* is used in a pejorative sense only (§44)

§58 Voc sing uses the bare stem, which has its final *-a* occasionally lengthened (through contraction of *-aya-* from enlargement) Note *°sāra* 1 12 6, *paiuā* 5 12 5, *mudhā* 5 12 6, *Pahañjanā* 9 8 1*a*, all at the end of a Pada In forms like *bhaḍara* 2 6 10*b*, *-a* has resulted from the contraction of the stem final *-aya* On most of these points PC agrees with MP

§59 The bare stem or the stem with its ending vowel lengthened (the result of vowel contraction in the stem enlarged with pleonastic *-ya from-ka-) is used as the Nom Acc Masc pl form These* as well as forms with the termination *-aiṃ* are employed in the Neut pl *sahasa (sahasra-)* 2 11 7, *pavvaiya (pravrajita-)* 2 11 7, and *sahāsaiṃ* 2 10 8 are all neut pl In forms like *gavesa* 14 10 1, the final *-aya* of the pl form *gavesaya* is contracted as *-ā*

§60 As remarked above (§37), occasionally *mas stems* also take this neut termination *-aiṃ*[1]

§61 *eṃ, ena (-eṇa)*, are the terminations of Ins sing Short *-e* and *-eṃ* are unknown to our text, while *-iṃ* is found as an orthographic variant of *-eṃ* A roughly made sample analysis gives 2 1 as *the proportion of forms in -eṃ and ena respectively This* agrees with the figures for HP given by Alsdorf Metre accounts for most of the forms in *-ena* The same remark applies to a few *Prakritisms* in *-enaṃ* (eg 17 3 1, 17 7 1, 17 8 1, 17 15 1, 13 4 1)

§62 In the termination *-eṃ*, the vowel is probably short, as shown by Alsdorf on the ground that its alternative form is *-iṃ* in the Mss (cf Loc sing termination in its two forms short *-e* and *-i* *in the Mss*)

§63 Regarding *-ena* Tagare observes[2] that it was less popular in Southern Ap It is frequent in MP because in it 'Puṣpadanta deliberately tried to initiate the high flown ornate style of Sk and Pk classics One has simply to turn to Jc (ie *Jasaharacariu*) (which is a work of a more popular nature), and one finds the popularity of *-iṃ -eṃ* termination'

But these observations are not correct The frequency of the forms in *-ena* in PC proves that free occurrence of these forms in MP is not just a vagary of Puṣpadanta. And in a casual *survey of* the *Jasaharacariu* I have been able to spot two hundred and odd forms in *-ena* which shows it to be in no way different from MP on this point

§64 Further, following Grierson Tagare derives[3] *-eṃ* of Inst sing from Loc sing *-ahiṃ* He believes that the Inst. and Loc *merged into one case in Apa* and the desinences of Loc came to *be substituted for those of Inst He finds support for this view* in the Inst sing forms in *-i* (from Loc sing short *-e)* found in Bh and Kp He thinks 'the use of *i* for Inst sg was well established in S(outhern) Ap of the 10th Cent A D e g *kali* from *kala*, *suhi* from *sukha*, *damsaṇi* from *darśana* in *J(asahara) c(ariu)* Hence he finds it 'surprising that Alsdorf's edition of *H(ari)V (aṃśapurana)* should contain no *-i* forms' He comes to the conclusion that "*-e*

(1) Stray cases like *ujjaliya* (qualifying *aneyaru*) 18 8 2, *kaya* (qualifying *maraṇu*) 12 3 5 *jijjha* 7 5 2 are modernizations, while voc sing forms in *-u* occurring at quite a few places are counted as scribal slips

(2) Tagare 1948 118.

(3) Tagare 1948 118-120

as a regular term(ination) of the Ins. sg. in Ap., though it was originally of the Loc. sg[1].

Now these views are not borne out by facts Ins. sing. forms in -i are not found in MP. as also in our text. From just three instances of such forms from the *Jasaharacariu* Tagare generalizes that -i was well-established as an Ins. sing. termination in the Southern Apa. of the 10th Cent. But even these three forms loose all their meagre evidential value on examination. *kāli* is found as *kālim* in the *Index Verborum* to the *Hist Gram. of Apa.* and actually it is *kālim* (i.e. the variant of *kālem*) as shown by the metre of *Jasaharacariu* 2 15 The second form in -i, viz, *suhi* is not found in the *Index*, but the latter quotes *suha* (equated with *śvā* 'a dog') from *Jasaharacariu* 2 35 10, and if we consult the original passage' we find that the actual word is *suṇahu* and not *suhu* The remaining third form *daṃsaṇi* is correctly quoted, but it occurs in a passage which is plainly a fourteenth century interpolation' in the *Jasaharacariu*. This is one out of many instances of the uncritical use of the sources on the part of the author of the *Hist. Gram. of Apa.* which has unfortunately vitiated several of his conclusions.

Thus it still remains to be demonstrated that the works of Puṣpadanta contain Instruments in -i and unless this is done, it cannot be accepted that Loc. sing. in short -e was used in an Instrumental sense[3]. This fact would go against the derivation of -eṁ from -ahiṃ, which otherwise on phonetic grounds also appears unconvincing. Loss of -h-, change of the final nasalization to an Anusvāra and the contraction of -a- and -i into -e- (in the face of their preservation in the neut. pl termination -aiṃ) which are presupposed by the proposed evolution -ahiṃ into -eṁ remain unexplained. Hence the derivation accepted by Bloch and Turner (*eṇa* becoming *eṁ*) is to be preferred. Turner's suggestion that in Ap. -ena, -n- probably represented Anusvāra is unacceptable, because reading the two-moraic -eṁ in place of the three-moraic -eṇa would spoil the metre

§65. *bhamantaena* 1 13 9a, *uttiṇṇaena* 3 8 1a, *ubbhiṇṇaena* 3 8 1a, *puṇṇaena* 3 1 2a, *samāṇijjantaena* 1 2 12b (all at the end of a Pāda) are instances of the enlarged Ins sing forms.

§66. For Instrumental forms used for the Locative see the next article.

§67. Short -e (orthographic variant -i) is the only termination of the Loc. sing. -ahiṃ is not found for *A* stems in PC. Occasionally Ins. forms are used for Loc., e g *āsaṇṇeṁ* 15 5 8 and especially in Loc. absolute constructions as at 1 2 12b, 3 8 10b, *etc.* In *aṇṇehiṃ kiya nivitti aṇṇekkahiṃ* 3 12 4 'others abstained (piously) from many other thing', *aṇṇekkahiṃ* presents a case of using Ins for Abl. *khīra-mahaṇṇave khīru bhareppiṇu* 2 5 8 can be rendered as 'having collected milk at the Milky Ocean'

§68. -ehiṃ and -ahiṃ are found in Ins and Loc pl -ihiṃ appears as an orthographic variant of -ehiṃ Of these terminations, -ehiṃ predominates. A comparison of the Mss indicates that a gradual process of substituting -ahiṃ for -ihiṃ (-ehiṃ) was at work,

(1) *hā! Jasahara viṇaü ajja mau, hā! daiva! kāiṃ maiṃ suṇahu hau*
(2) Vaidya, 1931, Introduction, 17
(3) It would appear prima facie that in *vijau Devindaṇe ghuṭṭhau* PC. 10 11 9a. *Devindaṇe* is a Loc form used in an Ins sense But *vijau ghuṭṭhu amaravi(?)-sāhaṇe* PC 8 10 1b ('Victory was proclaimed in the ranks of the Lord of Gods') and several such passages show that this was an idiomatic expression and the form in short -e has a Loc sense So also in *samāse* 3 13 1a *samāsena* 'in short' and *kare* 6 13 2a, 6 16 8a

for the Ms which is comparatively careful in preserving the language of the original has at many places forms in *-ehiṃ* corresponding to the forms in *-ahiṃ* found in the Mss handing down a comparatively later text tradition The proportion of *-ehiṃ* forms to *ahiṃ* forms in PC is roughly estimated as 3 1

§69 *aho* (orthographically *-ahu*) is the normal termination of Abl Gen sing *a(a)ha* is never used in PC but Prakritic *-asu* is found Most of the forms in *-asu* occur at the end of the trochaically closing Padas (e g 1 8 5 1 13 3 4 10 4 4 11 7)

§70 Both *a(a)huṃ* and *a(a)ha* are used for Gen pl Forms in *a(a)huṃ* are fairly numerous It should be admitted that such cases are rare when all the three Mss of PC read *-a(a)huṃ* at relevant places As a rule forms in *-a(a)huṃ* are found in only one of the Mss at a time (mostly in either A or P) In a lesser number of cases two Ms agree in reading *a(a)huṃ* Corresponding to *-a(a)huṃ* in one Ms we find *-a(a)hu* or *a(a)ha* (and occasionally *a(a)ha* in other Mss As the Mss which are found more authentic contain numerous cases of *a(a)huṃ* I have accepted it in the constituted text if it is attested by even one Ms and I have reconstructed it when the Mss read varyingly *hu* and *ha* But when both P and A read *ha* (with S reading *hu*) that has been accepted in the constituted text

§71 Puṣpadanta occasionally used this form as we can gather from the cases noted by Alsdorf and from occurrences like *paiya bhavvahuṃ* (38 18 7) *puvvahuṃ* (38 18 7 so to be read for the textual *puvvaha* in view of the rhyme) *tasa thavaraj vahuṃ* (39 8 6) *devahuṃ* (39 11 10b) *ari bandhavahuṃ* (48 20 4) *vaṃsahuṃ* (49 13 11) in MP This upholds the Prakrit grammarians to some extent in their sanction for *huṃ* as a Gen termination[1]

§72 Prakrit termination *-ana* is rarely found in PC I XX.

Feminine Stems In *-a(a)*

§73 Besides zero *u* is the termination of Nom Acc plur before which the stem vowel is optionally lengthened *uppaiu* (from *uppaya-*) 1 10 1 and *seviu* (from *seviya-*) 2 8 7 are peculiar in that they stand for *uppaiyau* and *seviyau* respectively Probably these forms are instances of contraction under metrical stress as is also seen in another form from *vaimaṇihe* for *vaimaṇiyaho* (from *vaimaṇiya*) 15 15 5

§74 Short *e* (orthographic variant *i*) is the only termination of Inst sing No form in *-aiṃ* or *-aiṃ* is attested from PC

§75 Forms in I plur end in *-ahiṃ* In *aehiṃ vara vijjehiṃ* 9 12 9 *guhehiṃ* (I for Abl) 13 5 6 *vicchehiṃ* 10 6 6 *kolehiṃ* 6 6 6 *Masc ending ehiṃ is employed*

§76 *he* is the termination of G L sing In later orthography it is spelt as *hi* and the Mss often confuse it with *hiṃ* In the case of Loc Mss clearly show this hesita

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(1) The same is the case with MP though *maraṇaha keraü* (38 19 6a) appears to be an exception

(2) e g see PC 3 4 9 3 4 10 3 10 5 3 13 3 3 13 4 3 13 6 4 2 3 4 6 10 4 7 8 4 7 9 2 8 1, 2 8 6 2 8 8 2 14 2, 2 14 3 2 14 4, 5 7 3, 5 7 4 5 8 7 etc

(4) There is overwhelming evidence to show that the language of the Apabhraṃśa texts has undergone continuous revision and modernization so far as its

(3) cf Tagare 1948, 14

orthography was concerned Hence the picture of the language of the same text would vary in accordance with the age of the Ms of that text To quote one instance only at PC 19 12 15 PS read *An ayahe* A *An avahe* equivalent

tion between *-he*, *-hi* and *-hiṃ*, where *-hiṃ* can be as well genuine. Hence besides *Aujjhahe* 2 7 5, *Ujjhahe* 4 1 8 we have *Aujjhahiṃ* (S. °*hi*, A. °*he*) 5 1 1, *Ujjhahiṃ* (A. °*he*) 5 12 9*b*, *guhahiṃ* 19 9 4, *silahiṃ* (A. °*ha*) 13 8 6.

§77 Here as elsewhere, the short *e* of the earlier orthography is spelt as *i* in the later orthography and hence the earlier form of the G L. termination is *-he* and not *-hi* or *hiṃ* as held by Tagore[1]. Hence Alsdorf is right in considering the terminations of G. and L. of Fem A stems as identical and we need not try to connect it with *-asmin* or *-adhi*.

§78. In later Apabhraṃśa *-ahiṃ* is quite frequently used for the Loc. sing of masc. *A*-stems

§79. Besides *-he* and *-hiṃ*, thrice *-hā* is attested in L. sing. of the fem *A*-stems: *silahā* and *ilahā* 12 19 9b, *dikkhahā* (PS. °*ha*) 3 10 2; The *Sanatkumāracarita* has *piyahā* and *niyahā* and *Sāvayadhammadohā* 95 uses *ḍālahā* in the Loc. sing. sense. *narayahā* at *Pāhuḍadohā* 5 is a similar instance of L. Sing of masc. *A* stem. All these forms cannot be possibly just scribal errors[2].

§80. In G. plur. we find *-huṃ* and *-hā*, obviously extended from the masc. Thus *chāyahuṃ* and *padāyahuṃ* 3 4 7, *muahuṃ* 19 2 8, *cavantiyahuṃ* and *acchantiyahuṃ* 19 9 4, *sunhahuṃ* (P S) 19 4 9, *sua-sāriyahuṃ* 17 5 2, *vijjahuṃ* (S °*he*, A °*hu*) 12 9 7, *vijjahu* 9 11 9*b*; *pīvara-thanahā* and *varaṅgaṇahā* 3 13 2, *dhenuvāhā* 3 13 5, *kaṇṇahā* (PS *hiṃ*) 10 7 1.

§81. *sāsuāṇa* and *sunhāṇa* 19 5 1 are Prakritisms.

Masc. *I* and *U* Stems

§82. The final vowel of the bare stem used in the Nom. Acc. sing and plur. is optionally lengthened.

§83. *-ṇā* and Anusvāra are the terminations of I. sing.: *suravuiṇā* 2 3 2, *nahuṇā* 13 2 1*a*, *Sumāliṃ* (S *Sumāleṃ*) and *Māliṃ* (S *Māleṃ*) 8 6 8, *Vāliṃ* 12 9 10, *Sumāliṃ* 8 9 6, *vairiṃ* 15 14 1, *Harikesiṃ* 16 13 7, *Sirimāliṃ* and *aliṃ* 17 5 6; once the form ends in *-eṃ*, *Māleṃ* (rhyming with *ḍāleṃ*) which betrays the influence of *A* declension.

To the derivation of this Anusvāra of I sing from *-ṇā* (*aliṇā* becoming *aliṇa* becoming *aliṃ*) Tagare[3] prefers to

to *Añjaṇēyāh* A. is in many points more reliable than P and S so far as the metre, language and orthography of PC are concerned Had I only P and S. at my disposal and constituted that text on their basis, I would have quoted *Añjanaho* as an instance of the extension of masc *-ho* termination to the fem A stems. Similarly there are several instances in PC. of P. and S. giving the Nom Acc sing of masc A stems as ending in *-a* while the corresponding reading in A ends in *u* Paying little heed to this sort of variable, defective and unreliable orthography of the Ap Mss., the uncritical character of some Ap texts and their indiscriminating use have marred many conclusions in Tagare's *Historical Grammar of Apabhraṃsa* which otherwise so far as the method of treatment is concerned, makes a valuable contribution to Apabhraṃsa linguistics

(1) Tagare, 1948, §92

(2) Over and above these terminations, Tagare gives a supposed instance of 'zero' termination in L sing of fem A stems (Hist Gram of Apa 92A and 93B and p 160) The form in question according to Tagare is *akhaini* 'of a perpetual nature' qualifying *rāmaiṃ* supposed to be I sing. from *rāma* = *rāmā* in *Pāhuḍadohā* 42. This is a clear case of misinterpretation based on misdivision. The line actually reads *jasu akhai ṇiramaiṃ gayau manu* i.e. *yasya akṣaye niramaye gatam manaḥ*. Thus *akhaini* and *rāmai* are ghost words and there is no instance of zero termination in I.

(3) Tagare, 1948, 103

explain it as a result of the influence of masc. *A* declension. He parallels *aggiṁ (aggiṇā)* with *sappiṁ (sarpeṇa)*. But this is unacceptable as in the *A* declension the genuine early form ends in *-eṁ* and not in *-iṁ* and as such *aggiṁ* cannot be explained with the help of *sappeṁ* Only those I. sing. forms of the masc. I, *U* declensions which end in *-eṁ* are formed under the influence of masc. *A* declension.

§84 -*he* and -*ho* are found in G. sing. *muṇihe* (S.A. °*ho*-) and *jhuṇihe* 1 1 9, °*disihe* (S.A. °*ho*) 1 1 13, *Nāhihe* (P.S. °*hi*) 1 13 3, *saṁdhihe* (P.S. *saṁdhie*) 1 3 3, *sihihe* 2 11 9*b*, *Vāhuvalihe* 4 10 5, *guruhe* 2 9 6, *Meruhe* 12 1 19*b*, *muṇiho* (S. °*hiṁ*) and *cūḍāmaṇiho* 1 1 12, *guruho* and *kappataruho* 1 1 8. °*vaihu* (rhyming with *Vijayasihu*) 7 4 5 is obscure.

§85. Corresponding to the singular terminations, -*hiṃ* and *huṃ* are the terminations of the plur. Instances are *aṭṭhāṇavaihiṃ bhāihī* 4 2 6, *bhāihim* 9 11 4. *vairihim* (P.S °*hiṃ*) 7 9 1. *guruhuṃ* 7 12 5, *vairihum* (P.S *hi*) 7 11 6, *sāhuhum* and °*vāhuhum* 5 3 5.

§86. Loc sing. ends in -*hiṃ*: *Meruhiṃ* 2 1, 5 1 6, (P. °*he*), °*irihiṃ* 11 3 1.

Fem. i and u stems.

§87. -*he* is used in Abl. and G. sing, -*hiṃ* in plur. *Paramesarihim* and °*sarihiṃ* 9 1 9, °*seḍḍhihiṃ*[1] 2 15 5, *kamalinihim* 19 4 9*a*.

§88. Loc. Sing. has -*he* and -*hiṃ*. Instances are *vihattihe* (S. -*hiṃ*) 4 1 8, *vāvihe* 5 14 7; 5 10 6, *karinihe* (P.S. *hi*-) 7 3 1 *gaṇiyārihe* 7 3 3, *uccolihe* (P.S °*hi*) 9 3 1, *seḍḍhihim* 2 15 9, 6 2 2, 7 1 2, 8 1 1 (A °*he*), *mahihiṃ* 4 8 9, 4 12 2, 10 10 3. *purihim* (P.S °*he*) 11 14 11*b*, *rayaṇihim* 18 6 6, *uccolihiṃ* 20 3 3.

§89. -*hiṃ* is also employed in L. plur. e g. *paolihiṃ* 16 14 8

b) Post-positions.

§90. The following post-positions in a compounded or uncompounded form, are found in PC. In the case of those which are declinable, the base is also given.

§91 *samau* (Sk *samam* eni) (2 12 2, *samāṇa*- (sk. *samāna*-) 2 11 7, 4 2 2, 3 10 2 and *sarisau* (Sk *sadṛśakam*, Guj. *sarsuṃ*) 14 4 9 govern Ins and are used in an instrumental sense conveying the idea 'with', 'along with'

§92. *kārane* 4 12 3, 10 6 6, °1 10 5, °9 1 2 and °*kajje* (**kārye* =*kṛte*) 6 12 7, 12 5 5 or °*kajjena* (**kāryeṇe*=*kṛte*) 10 4 3, governing *Gen. are used in a dative sense to convey the idea 'for' 'for the* sake of'.

§93 *laggeṃ* (abs of √ *lagg*- 'stick'; = *ārabhya*) 1 16 4, 6 9 8, 12 2 8 governing Gen. is used in an Abl sense to convey the idea 'beginning from'.

§94. *keraya*- and *taṇaya*- (HC IV 422) the early ancestors of Guj. *keruṃ* and *taṇuṃ* are used frequently as Gen post-positions. They govern Gen. They are found at 6 13 5, 9 8 3, (*kerau*), 4 3 8, 5 3 3 (*keri*), 1 9 9*b* (°*keri*), 6 11 9 (*kerāiṃ*), 9 11 7 (*tāha mi kerāiṃ*, where *mi* (*api*) intervenes) etc, and 4 5 2, 4 5 5 (*taṇau*), 3 7 1

(1) This can also be interpreted as L. plur

(*taṇai*), 3 6 10*a*, 4 3 7, 4 14 2, 9 6 2 (*taṇiya*), 8 4 9 *ab*, 9 6 2 (*ttaṇiya*), 1 16 5 (*taṇaya*) etc.

§95 Tagare has misunderstood the function of *taṇaya*-. It is a declinable adjective (like *sambandhin* with which it is rendered by Hemacandra), qualifying the following substantive and as such quite normally is in number, gender and case concord with the latter. *taṇaya*- can be declined in all cases and numbers depending upon the substantive qualified by it. Hence there is nothing like a double genitive in *taho taṇayaho ṇāmaho* (*Bh.* 96 7) as is held by Tagare[1] Again he understands that *taṇa* was also popular as an Instr. post-position in Western Apabhraṁśa. This conclusion is arrived at from *mahu taṇai* (*Paramappapayāsu*, 2 186) =*madiyena*, *sukaihiṁ taṇāṁ* (MP. 1 12 8) 'pertaining to good poets' and *vaḍḍattaṇaho taṇena* (HC. 1 12 8) 'for the sake of greatness' which is comparable to *siddhattaṇaho taṇeṇa* (*Pāhuḍadohā*, 88). But by no stretch of imagination there cases can be made to yield the conclusion that therein *taṇa* is used as an Inst post-position. In the first case it qualifies a substantive in Inst. sing. The second case has neither any Inst ending nor any instrumental sense In the remaining two instances *kāraṇeṇa* is to be understood after *taṇena* (i.e *vaḍḍattaṇaho taṇeṇa kāraṇeṇa* and *siddhattaṇaho taṇeṇa kāraṇeṇa*) and then it is clearly seen to be a gen. post-position.

Thus there is no justification for holding that *taṇa* was used as an Inst. post-position also.

§96 *uvari* (*upari*) 2 3 8, 6 6 2 etc. *uvariṁ* 17 8 10*b*, *uppari* 1 3 3, 2 3 4 governs Gen and are used in a Loc. sense conveying the idea 'on' 'above'. So also °*matthae* (*mastakē*, Guj. *māthe*) 1 8 13, 9 9 9.

§97. *bhaṇevi* (abs. of √*bhaṇ*- 'speak') 2 7 8, 2 17 8, 14 5 8 governs Acc. and has the sense of Sk. *iti kṛtvā*, *iti matvā*. From *mahi-vallahu bhaṇevi jo thuvvai* 3 9 6, 'who is praised by being spoken of as the lord of the earth—by being looked upon as the lord of the earth', we can see the semantic evolution which further changes the meaning to *uddiśya*, *prati* or 'towards' as exemplified at 6 7 5 and 2 4 9 (*bhaṇevi*), thus bringing it not only morphologically, but semantically too in harmony with its Guj. representative *bhaṇī* 'towards'.

§98 Neither *hontau*[2] nor *thiu* are found in PC *pāsu* and *pāsehiṁ* governing genitive are used in the sense of near. See Index s.v. *pāsiu* governing genitive is used in the sense of 'because of' as in *eyaho pāsiu* 10 8 2, 3 'because of him' But at 4 5 4, 10 9 6, 9 5 6, 7, 8, it appears to have been used in a genitive sense conveying the idea 'belonging to'.

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(1) Tagare, 1948, 197.

(2) Tagare says that *hontau* in the Abl. sense is unknown to Southern Apabhraṁśa (*Hist. Gram. Apa.*, 192). But Alsdorf quotes four instances, three from Hp (83 18 13, 92 17 12, 92 19 2) and one from *Ṇāyakumāracariu* (6 7 9) of the post-positional use of *hontau* I have come across the following instance from Svayambhū's RC: *āyau kuṇḍina-nayaraho hontau* 9 2 7b, and one more from the *Jasaharacariu* *haum nayaraho hontau pāsanu* 3 3 17. There is, therefore, no ground to believe that this post-positional use of *hontau* was of a late Western Apabhraṁśa origin.

c) Pronouns

§99 **First Person Pronoun**

Sing	Plur
N *haum* 4 4 3, 4 4 5, 4 14 8	*amhe* 2 15 7, 2 8 3 *amhe* 7 4 9 *amhaī* 10 4 3
Acc I L *maim* 15 6 2, 1 3 1, 2 16 8, 3 9 5, 4 5 3, 5 9 8	*amhehim* 2 13 9b (I L)
Abl G *mahu* 1 12 6, 8, 4 1 9b, 4 3 3 4 5 2 *majjhu* 11 5 9b	*amhahum* 2 4 2, 3, 4 2 6 10 *amhahã* 2 15 3, 10 6 6

§100 **Second Person Pronoun**

Sing	Plur
N *tuhum* 4 3 6, 8, 4 12 6	*tumhe* 7 4 9 *tumhaim* 6 12 5
Acc I L *paim* 1 3 1, 4 2 9b, 4 5 8, 2 10 8, 2 10 9	*tumhem* 5 9 4 (I L)
Abl Gen *tuha* 4 2 6, 3 8 10, *tau* 1 16 1, 4 12 2, *tuva* 19 15 9, *tujjhu* 4 4 9a	*tumahaim* 10 7 9a *tumhahum* 10 8 5 *tumhaha* 5 5 3 10 8 2 *tumha* 4 14 2

§101 *Other Pronouns* Their declension follows mostly that of the nouns So only the peculiar forms are noted.

a) Third Person Pronoun Nom sing[1] masc *su* 8 8 9 fem *sa* 10 2 3, I sing *tena* 3 9 10a fem *tie* 7 3 4 G sing masc *tasu* 4 9 2, 1 6 1, 8, 1 11 3 4 3 2 4 13 8, 4 14 2 (all at the end of a Pada), 1 11 7, 1 12 4 3 9 7, 4 3 2, 4 4 4, 4 9 2 5 1 3 4, fem *tahe* 5 1 5 as well as *tahe* 1 13 6

b) Relative Pronoun G sing *jasu* 1 3 14a, 1 7 6, 1 16 2, 3, 3 3 11a, *jāsu* 1 6 8, 1 11 3

c) *Interrogative and Indefinite Pronoun* N *sing masc* *ko vi* 4 6 9, 10, 13 2 4, 18 1 9a, *kavana-* 1 6 1, 4 4 4 8 6 9a 2 14 9, neut *kaim* 2 12 7 2 12 9b, 2 14 3 4 3 5, N plur *ke vi* 7 13 3, G sing *kāsu* 3 9 4

d) Proximate Demonstrative Pronoun N Sing masc *ehu* 1 3 12, 6 13 4 *ehau* 2 3 9b, neut *eu* 5 5 5, *iu* 10 1 8 N plur masc *e* (short) 15 3 4, I sing *em* 3 9 10b N sing fem *ima* 19 10 2 N sing neut *imu* 4 4 9a, *9 1 5 12 2 7, 15 11 9a* 19 1 10, 19 15 9 I sing masc *āyaehim* 10 6 7

d) Verbal Flexion

§102 **Present Indicative** It is also used to indicate shades of indefiniteness—subjunctive, immediate future etc

a) *First person Singular -mi is the only termination -um* is absent with the solitary exception of *visahaum* 18 6 2 which therefore invites suspicion *mi* appears as *-vi* (*vi*) in *dharevi*, *parihareci* 18 8 9b

b) *-ahum* serves for the First Person Plural as in *janahum* 2 13 9b, 5 5 2, *pavahum* and *aiahum* 2 15 2 *jāhum* 2 12 8

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(1) Tagare (1948 222) observes 'Neut. direct sing *tau* from *tako* from *ta ka-h* is an extended form of *ta-* in *Pāhudadohā* 11" This is an error Hiralal Jain has corrected his interpretation of this Dohā in the *Tippani* equating rightly *tau* with *tapah* but Tagare has failed to consult it and has followed the incorrect translation

3 4 10, *vandhahuṃ* 3 4 10, *lehuṃ* 2 15 8, *paribhamahuṁ* 6 13 7, *pekkhahuṃ* 12 9 7, *parisujjhahuṃ* 19 1 10b (in the last seven cases the sense has different shades of indefiniteness).

c) *-hi* is the only termination for the Second Person Singular and *-hu* or *-ho* (*acchahu* 3 4 10, *gavesaho* 12 8 9b, *jāṇahu* 4 5 2) for the Plural.

d) Besides the normal *-ai*, *-ei* appears in the Third Person Singular mostly in metrically conditioned cases (*khañcei* 3 12 5, *karei* 4 12 6).

e) *-ahiṃ* is not found in the Third Person Plural.

§103. The desinences of the Future are the same as those of the Present Indicative; only the special base is formed by adding *-(e)sa*. Instances: 1. plur. *karesahuṃ* 3 6 11a; 2. plur. *karesaho* 12 8 9b; 3. sing *hosai* 4 5 4, *vahesai* 6 11 3; 3. plur. *hosanti* 5 9 10.

The *-ha* type of future is not found in our text.

§104 Imperative.

a) Imper. 1. pl. (These cases can be also regarded as present Ind 1. plur. forms used in an indefinite sense) *jāhuṃ* 2 12 9, 3 4 10b; *vandahuṃ* 3 4 10b, *karahuṃ* 5 10 7, *bhamāḍahuṃ* 5 10 6, *paisahuṃ* 6 13 9, *paisarahuṃ* 7 9 1.

b) Imper. 2 Sing.

i) *-ahi*: *padarisahi* 2 9 6, *genhahi* 6 4 9b, *lahahi* 19 15 8, *bhuñjahi* 12 11 5, *jāhi* 2 9 6, *jajjāhi* (intensive) 15 5 6, *jivahi* 7 12 1, *vollahi* 18 6 3, *dakkhavahi* 19 15 2, *ehi* 7 9 1;

ii) *-u*: *jiu* 4 3 8, *nisuru* 4 7 2, *maru* 5 7 2, *hasu*, *bhuñju* 7 12 3, *taju*, *jujjhu* 7 12 3, *cau*, *saṁcaru* 7 12 4, *sunu* 7 12 5, *caḍu*, *āu*, *paḍu* 19 15 3, *bhamu*, *ramu* 19 15 5, *ujjhujjhu* (intensive) 10 4 4;

iii) short *-e*: *kare* 4 3 2, 9 2 6, (rhyme-secure at) 6 16 8, 15 3 6, *bhuñje*, 4 12 6, *kahe* (rhyme-secure) 6 13 7, 8 6 9, *pāle* 7 12 6, *anuhuñje* 12 5 13, *anubhuñje* 12 10 9b, *nihāle* 12 6 14a, *mue* 15 7 2, *jotte* 19 2 5, *dhare* 19 15 6.

iv) *-i*: *volli* 2 14 1, *suṇi* 5 1 1, *kahi* 1 9 6, *paṇṇi* 10 5 8

§105. The forms in short *-e/-i* as also in *-u* are commonly used There are several forms in short *-e*. The Ms. which leads in preserving original orthographic features, is also leading in attesting the imper. forms in short *-e*. It is quite naturally explained by Jacobi and Alsdorf as a development of the Sk. opt. 2. sing. in *-eh*. The *-i* forms represent a phonetically later stage Tagare's suggestion to explain it as due to passive + zero or to the loss of *-h* in *-(a)hi* is quite unattractive

The term *-u* is also to be explained in accordance with the Ap tendency to turn final *-a* into *-u*. It has nothing to do with the *-u* of the 3 sing.

§106. Imper. 2 pl ends in *-aho* or *-ahu*: *toḍaho*, *ḍohaho*, *chaṇḍaho* 2 13 4, *bhindaho* 5 11 5 (rhyme-secure), *joyaho* 2 3 9b (rhyme-secure), *lakkhaho* 5 5 1 (rhyme-secure), *bhaṇaho*, *vandaho* 4 8 9, *nijjharaho*, *pajjharaho* 6 2 8, *haraho*, *khaṇaho* 7 4 7, *dharaho* 7 7 2;

acchahu (rhyme-secure) 3 4 10b, *āmellahu* 3 7 4, *karahu* 4 3 3, 4 5 2, *thāhu* 2 16 11, *lahahu* 4 1 9b

(1) Tagare, 1948, 298

§107 Optative

2 sing dejja 2 6 10b, jujjhejjahi 15 5 6 I hamejjahi 19 14 4 lajjijjahi 18 8 3

§108 Passive

a) Pres 2 sing panavijjahi uvamijjahi 2 6 9
b) 3 sing 2 6 9 uvamijjai 1 6 1 ghaijjai 1 10 5 laijjai 2 5 5 jijjai 7 11 9b

§109 Causative

a) uddava 2 1 7 cadava 2 3 1 cintava 2 9 2 khamava 4 14 3 devava 1 8 3 darisava 2 3 9 nhava 2 5 9a
b) vinnava 1 3 1 1 7 9 dakkhava 2 8 5 nhava 2 6 1 thaia 2 2 7 2 6 5
c) bhamada 5 10 9
d) paisara (from paisa) 5 5 8 13 10 10a etc vaisara (from vaisa) 5 14 3 20 3 3

§110 Denominative

a) simple payada- 1 1 19 dhavala 3 3 6 uppallana 5 4 5 nhana 5 4 5 maila 14 7 8 dhuma 17 14 7
b) compound kanekkha (from kana + Vikkha) 2 12 8 mambhisa (from ma + bhisa-) 10 2 1 kannara (from karna + ara) 19 14 2

§111 evi forms

a) asannihuu 1 8 5 muhalihuyau 1 13 9 vilakkhi huu 4 11 8 duri hoi 6 4 3 dhillihontaim 8 5 11a niratthi kiu 20 4 7
b) kannuppali karevi 1 8 1 vasi kiu 4 5 3 duvvali huyau 18 5 9b

§112 Infinitives

a) -anaha vandanaha 1 9 1 parina aha 5 15 9b kampai ala 10 1 8
b) ehum niehum 10 2 4
c) evi dharevi 9 13 8

At 2 12 5 the infinitive of purpose is conveyed by using the Loc sing of the Gerundive pievae lagga began to drink

§113 Absolutives There are several terminations for the absolutive -evi evi -avi -eppinu evinu (e)ppi Of these evi is the commonest

a) evi pekkhevi 4 1 9a nisunevi 4 2 1 vavarevi 12 9 8 hoevi 2 15 8
b) evi panavevi 1 1 16 bhanevi 6 4 1 pariancevi 12 10 16 etc
c) avi parisesavi 3 10 8 niyavi 6 2 6 muyavi (rhyme-secure) 15 13 5
d) -eppinu naveppinu joeppinu 1 1 panaveppinu 1 1 1 gampinu 1 15 9 7 13 9b todeppinu 2 12 8 deppinu 2 2 7 2 14 8 thaveppinu 2 2 7
e) ppi gampi 2 7 5 4 3 6 5 5 1 5 7 9a
f) -evinu vihasevinu 1 16 1 nisunevinu 11 11 6

§114 Potential Participle

Termination -evau jievau 5 16 4 jujjhevau 4 9 1 ghaevau 4 12 3 paisevau 10 8 3 paharevau jaevau 11 13 5 karevi (f) 9 6 9b 20 1 7, harevi (f) 20 1 7

§115. Gerundives:
jīvevae 2 8 4, *parihevae* 2 8 4, *pievae* 2 12 5, *jievāho ruevāho* 7 8 8.

§116. Compound verbs:
There are several instances of compounding a participial with a verbal form to express tense-variation. Thus past passive participle is combined either with *āsi* 'was' to express a past perfect sense or with *'si* to express a present perfect sense.
kahiu āsi 'had been told' 1 12 8
kiu āsi 'had been committed' 2 13 9b.
pesiya āsi 'had been sent' 2 15 1.
samappiu āsi 'had been made over' 4 4 9a.
vuttau āsi 'had been said' 5 5 5
jāo āsi 'had been born' 6 15 2.
giliya āsi 'would have been swallowed' 19 8 10b
nimmantio 'si 'you have been invited' 16 13 5.
ḍhukko 'si 'you have approached' 10 10 8

§117 The order of the members of a compound is altered according to metrical convenience Note the following instances: *kommatthe°*- 1 1 4, *vaya-pañca°*- 1 1 5, *accanta-mahanta-patta-siva*- 1 1 11, *puccha-paihara*- 6 11 5, *lāṅgūla-paihara*- 6 11 8, *bhava-saṁsāra-mahaṇṇava-ṇāsiya*- 5 16 3, *pavara-bhuva-phaliha-diha* 7 5 1.

VII Some Syntactical Remarks

§118 In *Bharahesara-Vāhuvalī vi te vi, āsaṇṇaiṃ ḍhukkaiṃ valaiṃ ve vi* 4 4 7 the common predicate of the compound subject takes the gender of the following member.

Case usages.

§119 Instrumental:
a) Inst instead of Loc.:
dāhiṇa-bhāeṁ Bharahu thakku 1 11 8a.
'Bharata was situated in the Southern division'
b) Inst absolute for Loc. absolute:
paiṃ hontena, havantu asesaiṃ 2 10 8, *dhammeṁ hontaeṇa, deva vi seva karanti* 6 14 9a, *nisaṇeṁ pura-paramesareṇa, ṇisaṇiya vīra* 12 7 8

§120. Genitive:
The Ap. Gen. has a very wide province It has usurped the functions of several other cases.
a) As Dat is lost as a rule in MIA, verbs of giving govern Gen.: *tujjhu āsi samappiu* 4 4 9a, *taṁ taho dei* 3 12 5, *samappevi ṇandaṇaho* 6 8 5; *mālau ṇaraho uvasoha denti* 6 3 4
Another Dat usage: *hauṃ puṇu jāmi, thāmi ṇiya-kajjaho* 5 14 1
b) Verbs of motion govern Gen. of goal.
Risahu gau ṇivvāṇaho 4 14 9a,
Ajiya-bhaḍārau gau ṇivvāṇaho 5 10 2,
gau ṇiya-paṭṭaṇaho 6 8 5,
turaṅgamu gayau pacchima-bhāyaho 5 4 1,
Kikkapuresaraho lehu gau 6 16 3,
taṇiyau ḍhoyanti salilu rayaṇāyaraho 6 3 3,
jasu ḍhukkai, so so lei ṇāsu 7 5 7.

This holds good even when the motion is figurative·
ghāi-kamma gaya khayaho 4 14 3,
jāi visāyaho 5 15 1,
mā khayaho nehu 12 9 2

c) Further, words denoting movement require Gen of goal as in *mayaraharu aysaho utthalliyau* 11 8 9b, *Sukesena Magahahā mukku payānau* 15 8 9b

In such cases the Genitive has the force of *prati*.

In *nahimu divayaraho viyasanti* 6 3 6 also the Gen has the same sense

d) But we also occasionally come across instances of verbs of motion governing accusative of goal
naravai gau uvavanu 5 14 6,
(*te*) *Kikkupurakkhu patta* 7 6 3,
Bharahu nivvui pattau 4 14 9a

e) Other verbs governing Gen
i) Verbs meaning 'tell 'say' etc·
keniehim kanitthaho kahiu 4 7 1,
manti Sirikanthaho kahai 6 5 1,
suvināvali Marudevie
Nahi-narāhivaho sisai 1 15 9b,
ii) *Vgaraha- garahanti jinindaho* 2 14 5,
iii) *Vbhama bhamiu Mandaraho jema tarayanu* 2 16 11b
iv) *Vabbhida Nigghāu Mālihe abbhidiu* 7 13 9b, *Ravanu Indaho abbhidai* 1 7 1b
It governs Loc also
Ravanu Sahasakirane abbhittau 1 5 1b
Note also the construction *abbhittu jujjhu Vijjāharāhā* 7 5 2 'A battle ensued among the Vidyādharas' The construction is familiar in the *Paumacariya* of Vimalasūri See 4 42, 5 69 etc
v) V *samavada matta gaindu pañcananaho samavadiu* 7 13 9a

f) In *marai to-vi mahu Toyadavāhanu* 5 7 7 Gen conveys cause

g) In the absolute construction Gen does not convey, unlike Sanskrit, the sense of *anadara* Mostly it is found with present participles and has been inherited by Gujarati Instances (*taho*) *rajju karantaho, puvvahā lakkha tisatthi gaya* 2 8 9a 'As he ruled, sixty-three lakhs of Pūrvas passed',
rajju karantaho taho Maharakkhaho Devarakkhu uppannau nandanu 5 14 5 6 'As that Maharakkha ruled, a son Devarakkha was born to him',
taho Lankāhiva-duhiya parinantaho pangane kena vi kai lihiya 6 9 1' 'When he was marrying the daughter of the Lord of Lanka somebody drew monkeys in (his) courtyard'

h) Genitive of contents (Instr sense)
ikkhu rasaho bhariyañjali 2 16 9 2 17 5 'The palm cavity was filled with the sugar-cane juice'

§121 Locative

a) Vpaisa- governs Loc or Acc
i) *jale paitha* 4 10 2 *paisarai na pattane cakka rayanu* 4 1 1, *na paisai ujjhahe cakku* 4 1 8, *samasarane paitthau* 5 0 9b

ii) *paisai saranu* 5 7 3, 4, 5, *so samasaranu paiṭṭhau* 5 7 9, *Nandisarakkhu paisaranu* 6 8 4 *paisahuṃ jiṇālau* 6 13 9, *paiṭṭhu vaṇu* 12 12 9

b) Instead of Acc or Gen, Loc is used with *visajjiya* 'sent' in *Nala-Nila visajjiya Kikkapure* 12 12 2,

c) *Khira-mahannave khiru bhareppiṇu* 2 5 8 is not a case of the use of Loc for Abl It is a different construction, stressing the source Loc is used similarly in Gujarati,

d) Loc Absolute is quite common *Kāle galantae, nāhu niya-deha-riddhi paṇiyaḍḍhai* 2 7 9a, *kiye khae vandha-vahuṃ, kena sahuṃ rajju karesaho?* 12 8 9b etc

§122 Some verbs of saying like *pahāsa-*, *cava-*, *pacara-* are used intransitively Their preterite participles take a nominative and not an instrumental subject, like *gataḥ* etc in Sk The instances are

so pahāsiu 3 9 3 'he said', *pamaya-nāhu caviu* 6 12 6 'The monkey-hoard said', *sa pacaviya* 10 2 3 'she said', *sura-pavaru caviu* 15 3 3 'The best among gods said'

Thus the distinction between the constructions required by Hindi *bolanā* and *kahanā* or Guj *bolavuṃ* and *kahevuṃ* has its roots stretching back as far as the ninth century A.D

jimia 'dine' is used intransitively in *bhaḍiraū jimiu* 2 17 9

§123 Impersonal use of the preterite participle is common *teṇa hatthutthalliu* 2 15 9a 'He made a gesture with hand' *Vahuvalisarena gajjiu* 4 4 7 'Lord Bāhubali roared

§124 Some of the idioms, expressions and usages peculiar to Ap are noted below

1) *Kikkupurakkhu* 7 6 3, *Nandisarakkhu* 6 8 4 etc Proper names are at times given in this manner—compounded with *-akkha*, Sk *ākhya* See HP, Introduction

2) *ovattiu Jama-muhe* 7 6 6 and *vagalamuhe ovaṭṭantau* 17 3 4 show that the expression *ovaṭṭiu* has the sense of 'be thrown as a victim into (the jaws of Death)'

3) *olagga-* with *pāṇehiṃ* means 'serve with one's life' 'sacrifice one's life while serving' as in *olaggai pāṇehiṃ Vijayasihu'* 7 6 5

4) *kaṃ divu* 3 6 11 'when?'

5) *kavaṇu gahaṇu* 'counts for how much?' as in *tasu viyaṭṭ-aho abbhiṭṭāho kavaṇu gahaṇu kira Rāvaṇu* 12 6 9b, 'for how much does Ravana count before him who has turned hostile and attacked (him)?'

6) *ḍhoū* with √*dā-* signifies 'allow to approach as in *ḍhoū na dintehiṃ* 3 6 9 'not allowing to approach Similarly *ḍhoū laha-* — 'be able to approach' cf the use of *ḍhaukaṃ* with √*dā-* in Jain Sanskrit

7) *eaṃ ṇaṃ* 1 6 2 3 is used in the sense of *nanu* to express objection or doubt to a previous statement

8) *tuḍihiṃ* with √*caḍa-* has generally the sense of *saṃśaya-dolām āruh-* In *kaṇṇa diṇṇu jahiṃ tasau, jai na diṇṇu to tuḍihiṃ caḍāvai* 6 3 9a 'If the daughter is not given away (in marriage) to somebody she would put one on the horns of a dilemma', its sense is slightly different

9) *thottuggiriya* 'laudatory and supplicant' generally qualifying speech as in *Dasasireṇa thottuggiriya-vaeṇa vuccai* 'Rāvaṇa said in supplicant words' and *thottuggiriya guru-purau* 'having sung a hymn of praise before the Master'.

10) *pesaṇu cukkau* is a euphemism for 'he died', e.g. *te mahu kerau pesaṇu cukkā* 5 13 2 'they failed to fulfil their mission entrusted by me' i.e. 'they died', (*Andhau*) *pesaṇa-cukku* 'Andhraka died'.
11) *gavaṇaṁmaṇau* 3 6 1b, *gamaṇamaṇu* 6 4 2, 'wishing to go, *jujjhaṇamaṇa* 12 8 9 'wishing to fight'.
12) *vaṭṭai* 18 3 7, 19 8 10b, 'to be sure' 'indeed'.
13) There are various forms of swearing expressions used at the time of taking a vow e.g.:
   i) *tāva ṇa jiṇavaru jaya bhaṇami, jāva ṇa raṇe vivakkhu sara-siriu* 6 1 10 'I will not say "be victorious" to the Jina, till I pierce the enemy with arrows in the battle'.
   ii) *jai kallae tāya! Laṅkāṇayari ṇa paisarami, to ṇiyaya-jaṇeri Indāṇī kara-yale dharami* 7 12 9, 'O Papa, if I fail to enter the city of Laṅkā tomorrow, I would hold my mother Indrānī in my hand'.
   iii) *jai taṁ bhadda-hatthi ṇau sāhami, to jaṇaṇovari asivaru vāhami* 11 5 2 'If I fail to subdue that Bhadra elephant, I would brandish (my) best sword over (my) father'.
   iv) *jai raṇamuhe māṇu ṇa malami taho, to chitta pāya rayaṇāsavaho* 12 7 4 'If I do not crush his pride in the battle front, the feet of Ratnāśrava are touched'.

7 METRES OF PAUMACARIU I—XX[1]

The present study of the metres employed in PC. I-XX is divided into three sections in accordance with the three structural units of the Kaḍavaka[2]. At times each Kaḍavaka of a particular Sandhi has a beginning piece made up of one stanza having two or four rhyming Pādas. This unit is an occasional feature of the Kaḍavaka. As contrasted with this commencing piece the main body and the concluding piece (which is also found invariably in the beginning of the Sandhi) called Ghattā are the permanent features of the Kaḍavaka. Every Kaḍavaka has got them. The metres employed in these three Kaḍavaka units, viz. the commencing piece, the main body and the concluding piece or Ghattā are different from one another. Hence they are described separately. The metres of the commencing piece are taken up first. Next follows a description of the metres of the Ghattā. Lastly is given an account of the metres employed in the body of the Kaḍavaka.

A. The Commencing Piece at the Head of the Kaḍavaka.

We have no definite knowledge as to whether the commencing piece of the Kaḍavaka was known by any general name. SC. VIII 31a while explaining the term *Kaḍavaka* declares, *āihiṁ puṇu ghatta samāmaṇanti, jamaāvasāṇa(i) chaḍḍaṇi bhaṇanti*. 'In the beginning (of the Kaḍavaka), they prescribe Ghattā and at the end of the Yamakas, they say Chaḍḍaṇi'. This means, that the Kaḍavaka-commencing piece is to be called Ghattā, while the concluding piece

(1) For the earlier contributions to the critical study of Apabhraṁśa metres see Jacobi, 1918, 1921, Alsdorf 1928 1936, 1937 Shahidullah, 1928, Bhayani, 1945, 1948.
(2) (a) Kaḍavaa(u) aṭṭhahiṁ Jamaehiṁ raanti | |
   āihiṁ puṇu Ghatta samamaṇanti | |
   Jamaāvasāṇa(i) chaḍḍaṇī bhaṇanti || SC VIII 30-31.
   (b) Sandhyadau Kaḍavakānte ca dhruvaṁ syād iti Dhruvā, Dhruvakam, Ghattā vā | Ch. 5 1.

is to be known as Chaddani But the Ap Mss consistently follow the practice of calling the closing piece Ghattā, while the commencing stanza is not given any class name Hence Svayambhu's account requires further support from other authorities, before it is accepted

Only Sandhis 3, 13, 17 and 19 have the Kaḍavaka commencing stanza[1] It appears in the beginning of each Kaḍavaka of these Sandhis In Puspadanta's *Mahapurana* Jambheṭṭia (IV) Racita (V), Malayavilasitā (VI), Khaṇḍaka (VII), Āvali (VIII), Dvipadi (X, XIV etc), Helā (IX, LXXXVII) Āranala (XVI) and Malaya-mañjari (LXXVI) have been used for this purpose[2] The Ap texts or their Mss have not got any uniform practice of mentioning the name of these metres Usually Duvaī, Jambheṭṭia, Doha and Hela or (Helāduvai) are mentioned by name, the others are left unnamed But we find little consistency in this matter Thus only one Ms of PC prefixes the term *Duvaī* to the Kaḍavaka-commencing stanzas of 3 Sandhi, other Mss are silent about it On the other hand MP is in the habit of mentioning the name in every case

The value of the end syllable is discussed below under the description of the Ghattā

(1) The Kaḍavaka-commencing stanza of the 3 Sandhi (Gandhodakadhara)

Scheme—No of lines 4

No of moras per line 13 (or 14, if the end syllable is scanned as long)

Gana-scheme $6 + 4 + 3$ (or 4)

Rhyme-scheme *a* with *b*, *c* with *d*

The six-moraic Gana has, except in four cases two-moraic grouping For its two middlemost moras the form UU is preferred The second Gana has the following forms

UU — 21	— — 10	UU — 5
UUUU 10	— UU 5	

This means that Jagana is permitted

The last Gana is invariably constituted of three shorts

It will be seen that the structure of the Padas of this metre is identical with that of the odd Padas of the Duvahaya or Doha metre Technically this is a Sarvasama Catuspadi If the final syllable is given its natural value, the line is 13 moraic, if it is scanned as long, it becomes 14-moraic Among the Saravasama group of the Catuspadis the Accharovilasia or Apsarovilasita[3] has 13 moras the Gandhoaadharā or Gandhodakadhara[4] has 14 SC VI 157 gives

(1) In the rest of PC Sandhis 25 59 85 (all Heladuvais) 40 51 66, 75 (all Duvais) 48 81 (Jambheṭṭia) 49 77 (Gandhodakadhara) 50 (Paranaka) 52 53 (Āranala) 54 (Doha) 63 and 74 (Matra+Manjari) have got the commencing piece

(2) Most of these metres employed in the commencing piece are treated together in the Khanjaka section of the *Chando nusasana*.

(3) (a) Calane teraha-mattaam pa pa ta-gaṇehiṃ vihattayam |
ahava ca ca pa-vihūsiam, tam-inam Accharavilasiam || SC VI 157
(b) Apsaravilasitam bhavet, sa ca-tair dvi ca(pa)-ganais tu va ;
Chandassekhara, 168
(c) sa-ca tah ca pau pā tau vā Apsarovilasitam | Ch 43a 3-4

(4) (a) Calaṇe coddaha mattae(?) aṇṇam āhuṭṭha caara | SC VI 158
(b) syur Gandhodakadharayam pa-dvicakarās tri ca-dā va |
Chandassekhara 169
(c) sa-cāh cidau vā Gandhodakadhāra | Ch 43a 3 5.

5 + 5 + 3 or 4 + 4 + 5 as the Gaṇa scheme of the Apsarovilasita[1] None of these schemes applies to 3 1 1a (*dihara kālacakka-haena* i e —UU—U—UUUU), 7 1 c (*jiṇavara punna vaya hayaṃ* i e UUUU—U—UUUU), 3 12 1 d (*uvasamu jāu savva-janaho* i e UUUU—U—UUUU), etc On the other hand the scheme 6 + 4 + 4 given for the Gandhodakadhāra (SC VI 158 *c*) is satisfied by all the lines Of course the theory as usual requires the end syllable to be counted as heavy.

The rhyme-scheme seen in the definition stanza of the Gandhodakadhāra in SC and in the illustrative stanza given in Ch is *b* rhyming with *d* i e the usual rhyme-scheme of the *Antarasamā Catuṣpadī*, while in our stanzas *a* rhymes with b and c with *d* But this has little significance, because in their treatment and statement Prakrit metricians were far from being precise or exhaustive and they have hardly ever paid due attention to rhyme even though it was a very important feature of the Apabhraṃśa prosody. The Gandhodakadhārā itself is a good instance of this state of affairs For earlier in Ch while defining the Jhambaṭaka Hemacandra has observed that the Gandhodakadhara itself that will be defined later on is called Jhambaṭaka when sung Thus from a metrical point of view according to Hemacandra himself the Jhambaṭaka and the Gandhodakadhara[2] are identical Now if we glance at the illustrative stanza of the Jhambaṭaka we find that it has got the rhyme-scheme *a/b*, *c/d* (i e the same as found in our stanzas) and not that found in the illustrative stanza of the Gandhodakadhāra, viz, *b/d*[3]

Irregularities In 3 3 1b the Mss read *cautisaisaya°* (P), *cautisaisayam* (A) and *cautisa aisai* (S) Acceptance of any one of these readings yields one or more moras too many for the line Hence the text has been emended as *cautis'aisaya°*

(2) The Kaḍavaka-commencing stanza of the 13 Sandhi (Dvipadi)

Scheme 6+U—U (or UUUU)+4+4+4+U—U (or UUUU) — sporadic caesura after the 16 mora. This is Duvai or Dvipadi For a detailed discussion on this metre see HP 195 Sr 60 The results obtained by Alsdorf hold good in all particulars for our *Dvipadis* also, except in one important point Against Alsdorf, the 4 Gana is twice Jagana 13 4 1 a is—UU—U—U UUUU U—UUU—U—U— and 13 5 1 b is—UU—U—U—UU U—U— — U—U—

These cases clearly show that the form U—U (UUUU) was not forbidden for the 4 Gana

(1) Hemacandra and Rājaśekhara give 6+4+3 also This would deprive our test of its validity But in examining the metres of Svayambhū's works, his own metrical work above all else should be given due consideration

(2) vakṣyamāṇā Gandhoddakadhārāiveyaṃ gāna vaśād Jhambaṭaka-saṃjñaṃ labhate Ch 38a/10-12

(3) Its illustration

pahu tuha veri araṇṇi gaya, ṇicchu vi ṇivasahiṃ jiṇva sasaya- |
ghana kaṇṭaya-dūsaṃcarani, tahi jhambaḍai karira vaṇi |

The Duvaī is used as the commencing stanza in MP. 10, 14, 73 etc., Jas 3, 4; Nāy. 3, 4.

(3) The Kaḍavaka-commencing stanza of the 17. (and 25.) Sandhi (Helā-dvipadi).

Scheme: 6+∪—∪(or ∪, ∪∪∪) +4+∪—∪ (or ∪, ∪∪∪) +— —

Trochaic rhythm is not permitted in the 1. Gana Jagana is forbidden in the 3. Gaṇa. The last Gaṇa has the form — — excepting three cases of ∪∪ —. The 2. and the 4. Gana are more frequently ∪—∪. A weak caesura is felt after the 10. or 12 mora

Helā is defined by Hemacandra in the Khañjaka section of Ch. Its illustration is a four-lined stanza. But as the Kaḍavaka-commencing stanza it appears in PC as also in MP (9, 74, 77) in the two-lined form and hence some Ap Mss. designate it as Helā-duvaī, not merely Helā

Irregularities: Though the end syllable in a line of the Helā-duvaī is required to be long, it is at times given as short in the Mss. This is due to incorrect orthography. Most of such cases can be easily emended by reading *-u* of the Nominative as *-o*, *-ēna* of the Instrumental as *-ēṇam*, final *-a* as *ā*, *-him* as *hiṁ* etc.

17 3 1 b: one mora too few. Scansion:

∪∪∪∪— —∪— — ∪—∪ — —

The 2 Gana is defective Hence the text is corrected by reading *kuddhaena* for *kuddhena*. cf the identical expression *amarisa-kuddhaena* at 25 13 1 *a*. This emendation will also give the requisite form of Jagaṇa to the 2 Gana.

17 12 1: The end syllables are to be scanned as long

(25 3 1*a*: Proper rhythm requires to be read *Vajjayaṇnenaṁ hasevi* with A

25 6 1: The end syllables are to be counted as long Even then *a* is short by two moras

The 1. Gaṇa is defective Adding one more *hanu* to *hanu hanu* would rectify the metre.

25 14 1 *b:* Three moras two few.

Scansion: ∪∪∪∪ ∪—∪ — — ∪—∪ — —

The 4 Gaṇa appears to be defective Emendation Perhaps *hanu hanu hanu bbhananto* to be read for *hanu hanu bhananto*).

(4) The Kaḍavaka-commencing stanza of the 19 Sandhi. (Mañjarī)[a]

Scheme. —∪ (∪∪∪) + —∪ (∪∪∪) + 4+4 + 4 +∪ —. —∪ is preferred for the three-moraic Ganas, more so in the 2 Gana. Jagana is found in the 4 Gaṇa only. The 5. Gana generally ends in a heavy syllable. A weak caesura is felt after the 12 or 11 mora.

Excepting the commencing stanzas of 1., 6, 8, 13 and 15, Kaḍavakas, all the remaining commencing stanzas end in a short syllable, but it should be considered as long.

(a) cho cau ca. [illegible] tattha Helā [illegible] SC. IV 41 (b)
(b) [illegible] Helā Ch 32 [illegible]
(a) [illegible] Ch 32 [illegible]

The Tarangaka[1] with its forms (1) 6 + ∪ – ∪ (∪∪∪∪) + 4 + – – (∪∪ –) + ∪ – and (2) 6 + ∪ – ∪ + ∪∪ – + ∪∪ – + ∪ – and the Plavangama (6 + 4 + 4 + 4 + 3, beginning with and ending in a heavy syllable) are fundamentally the same as the Mañjari and these together with the Magadhanarkuṭi, Narkuṭaka and Samanarkuṭaka[2] (in its Sanskrit and Prakrit forms) appear to be but variations of one basic type

Irregularities 19 12 1 *b* Two moras too few

Seṃmon ∪∪∪ – ∪∪ ∪∪ – ∪∪ – ∪ –

The 2 Gana is defective

B Metres employed in the Ghatta

General Observations The closing piece of the Kaḍavaka is variously called Dhuva Dhruvaka, Ghatta[3] or Chaddaṇia, though Mss always have only *Ghatta* Every Sandhi as a rule opens with a stanza, generally but not invariably, in the same metre in which the Ghattas of that Sandhi are composed Occasionally the Mss call this Sandhi-commencing stanza Dhruvaka The metre employed in the Ghattas of a Sandhi is different from one used in the main body of its Kaḍavakas the purpose being the indication while reciting of the end of the Kaḍavaka and the topic According as the metre is two lined, four lined or six lined it comes under the respective categories of Dvipadi Catuspadi Satpadi Catuṣpadis again fall under any of the divisions Sarva sama (all the four Padas of equal measure), Ardhasamā (the first Pada equal to the second the third equal to the fourth), Antarasama or Ardhasama (the first equal to the third the second equal to the fourth) and Samkirna (mixture of the above varieties)

All the Ghattās of a particular Sandhi are composed, generally but not invariably, in the same metre This also appears to be the significance of the designations *Dhruva* and *Dhruvaka*, though Hemacandra[5] takes *them to mean 'unfailingly occurring (at* the beginning of the Sandhi and end of Kaḍavakas) But compare the term *Dhruvapada* 'refrain occurring in Early Gujarati and *Early* Hindi poetry Structurally the Ghatta corresponds to *Valan* or *Uthlo* found in the Early Gujarati Ākhyanakavyas

Value of the end syllable in the Ghatta

Thanks to the disappointing insufficiency of the original sources and to the loose treatment of the subject by the ancient writers Ap prosody presents several perplexing problems But of these the problem of properly determining the metre of the Ghattas is the

(1) trisu api Magadhanarkuti Narkuṭaka Samanarkuṭakesu
antyasya caturmatrasya sthāne trimatrah ced bhavati
tada Tarangakam | Ch 32 b/third and second line from end

(2) sa ladala ca daṛad gau Magadhanarkuṭi
sah ced Narkuṭakam na la ga ja sāh sa sau yadi
tada Samanarkuṭakam Ch 32b 11 18

(3) (a) Sandhyadau Kaḍavakante ca dhruvam syād iti Dhruva
Dhruvakam Ghatta vā Ch V 1
(b) Sandhi muhe Kaḍavante Dhuva ca Dhuvayam ca Ghatta va
Chandahkandali as quoted at KD 79 see also KD 38

(4) For *Chaddanika* see below

(5) tasyante (=Kaḍavakasyante) dhruvam niscitam syād
iti Dhruvā Dhruvakam Ghattā veti samjnantaram Ch V 1 Com.

most ticklish The varieties of the different types of the Ghattās are distinguished from one another by the number of moras their Pādas are required to contain. But addition or removal of even one mora makes a difference in metre. Coupled with this narrow margin of difference in the continguous varieties of the Ghattās is the fact that the nature of the orthography of the Ap. Mss. being in various points confusing, the text preserved by them is far removed from having a mora-perfect correctness. This state of affairs many a time obscures the exact number of moras contained in a particular Ghattā-pāda and as a result it becomes considerably difficult to identify with precision the Ghattā-metres. Apart from this, the main cause of obscurity lies in the anceps value of the end syllable of a Pāda. This always causes a difference of one mora and the consequent dubiety.

The treatment of this point by ancient metricians does not contribute much to the clarification Hemacandra offers the following remarks:

Vānte G Vakraḥ

Pādānte vartamāno hrasvo g saṁjño bhavati. Sa ca prastāre takraḥ sthāpyate. 'vā' iti vyavasthita-vibhāṣā. Tena yatra —apavādah tatra g samjño na bhavati.Dhruvāsu vivakṣā-vaśād gurutvaṁ laghutam ca yad āha: Oja-saṁkhyā yadā'bhiṣṭā, dhruvāsu viratau tadā/go latā, yugma-saṁkhye tu, viratau gurutā laghoḥ//Tathā: gurua(o) cchiya ekka-lahu-virāma-visayammi visama saṁkhāe/jamala-lahu lahua(o) cchiya, sama-saṁkhā-saṁṭhio hoi// Ch 1 5 with Com.

For the last stanza in the above citation Hemacandra is indebted to Svayambhū, since that very Gāthā is found at SC. V 2 with the correct readings *guruo* and *lahuo* The passage means:

(1) The short end syllable of a metrical Pāda is to be treated as long as a general rule.

(2) To this rule there are fixed exceptions. In these exceptional cases the final short is to have its natural value.

(3) In the case of the Dhruvā or Ghattā, the value of the end syllable depends upon the number of moras the Dhruvā-pāda is desired to contain.

(4) After counting the moras of a Ghattā-pāda exculsive of the final syllable, if the Pāda is short by one mora, then the remaining end syllable should be counted as of one mora and accordingly even if in such cases the end syllable is actually long, it should be considered short. On the other hand, if the Pāda is short by two moras, then the end syllable should be given the value of two moras and accordingly even if the end syllable is actually short it should be considered long

This rule works well in those cases wherein we know beforehand the metre, but in those cases in which we have to decide the metre by scanning a specimen, we would be faced with as many as four alternatives regarding the Antarasamā Catuṣpadis. A Ghattā with the actual mora count of 13/10, in its odd and even Pādas and with short end syllables, for instance, can be regarded as containing 13/10, 14/10, 13/11 or 14/11, moras and these are four different metres called Marakatamālā. Abhinavavasantaśrī, Kusumākulamadhukara and Bhramaravilāsa' The form of the metre has nothing

in it to decide in favour of any particular alternative Of course Svayambhū and Hemacandra lay down[1] the Gaṇa schemes for all the Pādas containing from seven to seventeen moras, but there are several and overlapping schemes for each Pāda and in several cases there is disagreement between the two metricians Hence this does not help us in making the choice out of the four possible alternatives as pointed out above

A reference to the illustrations adduced by Hemcandra and Svayambhū for different kinds of Ghattās only helps to bring the complicated nature of our problem into relief The text of the *Svayambhūcchandas is considerably corrupt in its Ap section* Hence it can prove of limited help only in so far as we are able to check the illustrations from PC So some of the Ghattā illustrations from the *Chando'nuśāsana we shall consider first*

In an overwhelming majority (but not all) of the cases the end syllable in the Ghatta illustrations of Ch is to be regarded as long irrespective of its natural value, but in several cases (VI 19 4, 11 *bd*, 21*a*, 44, 20 78 115, 23, 30, 14 1 *cf*, 15 2, etc) it is to be given its natural value, i e if it is short, it is to be counted one-moraic, if long, two-moraic Further, in two Pādas of the same metrical value, the final short is to have its actual value at one place, is to be counted as long at another Thus in the following illustration of the Campakakusumā (7+8)

anga-cangima, jai gorangihim/

campaya kusuma, ta kaha agghahiṃ// (Ch VI 19 4)

the end syllables of the 7-moraic Pādas (*i e*, *a*, *c*) are to be counted as short, but in the following illustration of the very next variety Sāmudgaka (7+9)

jai bollai, ghana ukkaṇṭhia/

sa muddau, muhu kalayanthia/ (Ch VI 19 5)

the end syllables of the 7 moraic Pādas are to be regarded as long Thus *the Pādas which are theoretically equivalent turn out to be actually different* Similarly though the even Pādas of the above-quoted illustrations of the Campakakusumā and the Sāmudgaka have to all appearance the same mora-contents yet their end syllables are to be regarded as short in one case, long in the other *Thus the Pādas that are actually equivalent turn out to be theoretically different*

Now let us glance at the *Svayambhucchandas* Svayambhu's general practice also in SC appears to be to consider the end syllable as long But here too some Ṣaṭpadis (e g VIII 20 21 V 7) and Catuṣpadis (e g Kammiharisa VI 112 *a c*, Chabbhania VIII 15 etc) are treated as ending in a short

One illustration from the actual practice of another epic poet will be illuminating on this point The commencing stanza of the 6 Sandhi of Puspadanta s *Mahapurana is called* Malayavilasiya in in the text itself Ch VII 66 and *Chandaśśekhara*, 234 define a Dvipadi called Madanavilasita, but its scheme is given as 5+3, which does not apply to the Malayavilasiyas of MP But SC VII 10 describes a Dvipadi called Malaavilasia which has the scheme 6+2 which is satisfied by the MP stanzas in question Now on examining these stanzas, we find that in three cases(MP 6 1, 6 3, 6 7) all the four Pādas end in ∪ ∪ In the rest, the end is a long In the six-moraic Gaṇa a heavy syllable is avoided in the place of even+odd

(1) SC VI 28 53 78 95 110 124 134 141 144 146 147 Ch VI 4-14

moras and hence only the following eight forms are permitted UUUUUU UUU — UU — — — — — —UUUU — —UU UU — UU — UU —
This means that all the Padas of the stanzas in question are also divisible as 4+4 Now on the strength of the convention of counting the end syllable long we can regard those Padas which end in U U as containing 9 moras divisible as 4+5 And the Dvipadi Jambhettia (SC VII 11, Raj 235 Ch VII 67) has the scheme 4+5 Consequently if we come across the commencing stanzas of MP 6 1 6 3 and 6 7 isolated from their context and without the name of the metre prefixed to them it would not be possible for us to tell whether the metre is Malaavilasiya or Jambhettia

But SC can help us in quite a different way to solve this problem Svayambhu has taken several stanzas from his PC to illustrate some of the metres in SC In the case of these stanzas we possess an unusual means their metre is named and their structure is defined by their author himself There can be nothing more definite than this And the considerably corrupt character of the text of these illustrations in SC need not hinder our investigation because we have an access to their correct text from PC Moreover the Ghattas of any one Sandhi being normally in one and the same metre we can use additional data also to check up the observations of SC The table below indicates the common stanzas between SC. and PC along with the names and schemes of their metres

	SC		Metre	Scheme	Occurence in PC		
1	V	5	4th Ṣaṭpada jati	7+7+13	3	3	11
2	V	9	6th Ṣaṭpada avajati	9+9+15	14	7	9
3	VI	42	Vammahatilao	8+14	65	1	
4	VI	71	Candujjuo	9+16	77		
5	VI	74	Raaṇavali	9+17	77	13	13
6	VIII	4	Maaṇavaara	5 × 4	24	2	1 2
7	VIII	6	Dhuvaa	9	33	3	9
8	VIII	17	5th Chaḍḍania	7+7+13(?)	3	1	
9	VIII	21	7th Chaḍḍania	10+8+13	31	1	
10	VIII	25	1st Ghatta	9+14	41	1	
11	VIII	27	2nd Ghatta	12	5	1	

Of these Nos 1 2 8 and 9 are Ṣaṭpadis Nos 6 7 and 11 are Samacatuṣpadis and Nos 3 4 5 and 10 are Antarasama Catuṣpadis Excepting No 6 all the stanzas are Ghattas appearing either at the beginning of a Sandhi or at the end of a Kaḍavaka The text of SC VIII 17 is corrupt and the meaning is obscure Therefore No 8 is to be left out from consideration Now SC V 5 V 9 and VIII 20 tell us that the Ṣaṭpadis employed in PC 3 3 11 14 7 9 and 31 1 have the respective schemes 7+7+13 9+9+15 and 10+8+13 If we examine the text of these stanzas in PC we find that actually their schemes are 6+6+12 8+8+14 and 10+8+13 respectively This means that in the first two cases the end syllable in all the Padas is to be regarded as long but in the last case it is to have its actual value The basis of this discrimination is not clear The normal expectation is either to assign uniformly its actual value to the end syllable or alternatively to regard it uniformly long And in the structure of the stanzas themselves there is nothing to account for this discrimination so that we could take their measures to be either 6+6+12 8+8+14 and 10+8+13 or 7+7+13 9+9+15 and 11+9+14 If we look up the other Ghattas of these Sandhis we find that in the case of the Ghatta of 14 2 the 3rd 4th 5th and 6th

Padas actually end in a long syllable and in their case there is no possibility of getting 15 9 9 and 15 moras respectively If the *metre of PC 14 7 9 having the actual scheme of 8+8+14 is to be* regarded according to SC VIII 20 as having the scheme 9+9+15, then it follows that the Sandhi commencing stanza and all the other Ghattas of PC 14 are to be considered as having the scheme 9+9+15 and yet one Ghatta of PC 14 viz PC 14 2 9 has the scheme 8+8+14 Does this mean that in the last case a slightly different Ṣaṭpadi is employed? But there appears no reason for this variation The long vowel at the end of the four Padas of PC 14 2 9 is the feminine suffix ī and taking into consideration Apabhraṁśa development *iyā* into ī it is very likely that the end syllable of PC 14 2 9 *cdef* was originally *iya* In that case the irregularity would be removed

Of the Samacatuṣpadis No 6 is not a Ghatta It is used in the main body of the Kaḍavaka and hence useless for our present purpose For No 7 (Dhruvaka) the scheme given by SC VIII 5 is 9 moras for each Pada PC 33 3 9 and the other Ghattas of 33 Sandhi actually contain 9 moras in each of their Padas Thus in their case the end syllable is not to be counted as a long But though all the Padas of these Ghattas contain 9 moras there is a positive difference between the odd and even Padas The odd Pādas of the Ghattas of PC 33 end in — ᴗ while the even Padas end in ᴗ ᴗ This important difference possessing a definite rhythmic effect is not at all noticed by Svayambhu in his description of the Dhruvaka The case of the remaining Samacatuspadi is quite peculiar It is defined at SC VIII 26 as the second type of Ghatta but the definition stanza appears to be somewhat corrupt as it fails to satisfy the scheme given by itself Its odd Padas actually contain 13 moras the even Padas 11 If we examine PC 5 1 and the Ghattas of that Sandhi we find that in all the cases except 5 2 9*a* 5 7 11c and 5 12 9c the odd Pādas actually contain 11 moras and end in — ᴗ while the even Padas actually contain 12 moras and end in ᴗᴗ This means that *if all the Padas are to contain 12 moras in one and the same* stanza the end syllable of the odd Padas actually short is to be regarded as long while the end syllable of the even Padas also actually short is to be regarded as short! And inspite of the marked rhythmic difference in the construction of the end portions of the odd and even Padas the definition does not take any note thereof but on the contrary the even Padas of the definition stanza actually contain 11 moras and end in —ī being thus equivalent to the odd Padas of the illustrative stanza (as also of the Ghattas of PC 5)[1]

There remain now No 3 4 5 and 10 the Antarasamacatuṣpadis In their case also the inconsistency of now regarding the end syllables as long now assigning them their actual value is patent PC 65 1 has actually the scheme 7+13 but SC VI 41 considers 8+14 to be its scheme Similarly PC 77 1 and 77 13 having the actual schemes of 8+15 and 8+16 respectively are considered by SC VI 70 73 as having the respective measures of 9+16 and 9+17 On the other hand in the case of 41 1 both the actual measure as well as the scheme given by SC VIII 24 are 9+14 There is no discrepancy here in theory and practice But the fact that the open

(1) savvanahom pi payanam t nava kalao hu anti |
Chatta lakkhana eu au govala v a anti |
This reads as a regular Dohā

ing stanza of PC. 77 and the Ghattā of the 13. Kaḍavaka of the same Sandhi are said by SC. (VI 70-71, 73-74) to be constructed in two diferent metres (Candujjuo, 9+16 and Raanâvalī, 9+17) is very significant[1]. This is a positive evidence of two different though allied metres with the difference of only one mora being employed in one and the same Sandhi.

The above discussion has given us the following results:

(1) There is no uniformity in fixing the value of the end syllables in the Ghattā-pādas. They may be regarded short or long as desired.

(2) In the case of those Ghattā-pādas in which the total number of moras is to be increased by one by assigning the value of two moras to the short end syllable, it is not always possible to do this because there is no rule that Ghattās should invariably end in a short. Some of these Ghattās may have a long end syllable and in their case one cannot increase by one their actual mora-count.

(3) Even in one and the same Ghattā the short end syllables of odd and even Pādas can be given different values Of course this is to be uniformly observed for the whole Sandhi.

(4) Odd and even Pādas of a Ghattā having an actual difference of one mora between them are liable to be considered by metricians as equivalent in their mora-contents on the strength of counting a short end syllable long.

Thus our examination of the valuable evidence supplied by SC does not solve the problem of the value of the end syllable of the Ghattā Both the practices of assigning the face value as well as counting a short end syllable long are in evidence, and hence it is not always possible to give one definite name to any Ghattā

Failing to get unequivocal guidance from the indigenous authorities on Apabhraṁśa metre, Alsdorf in his edition of the *Harivaṁśapurāṇa* (=*Mahāpurāṇa* 81-92 Sandhis) takes recourse to giving two schemes for the Ghattās occurring in his text. First is given the 'theoretical' scheme which gives the number of moras contained in a Ghattā-pāda computing one more than what is found actually. The second scheme gives the 'actual' number. But there is one obvious objection to following this practise mechanically. Only a short end syllable can be regarded as long and thus give us an extra mora In the case of a long end syllable there is no possibility of raising the actual number of moras And still in such cases also Alsdorf has mechanically counted[2] one mora more than what is actually found.

Absence of Dvipadī Ghattās

Of the three classes of the Ghattās, Dvipadīs present a problem They are said to contain from 28 upto 40 (or 41 or 42) moras per Pāda and have some sixty-four varieties Svayambhū (SC. VI 163-203) and Hemacandra (Ch VII 1-57) both treat them at length. Now I have failed to spot even a single Dvipadī in any of the three voluminous Ap. epics, viz., the *Paümacariu* and the *Riṭṭhanemicariu*

(1) An examination of the Ghattās of 77 Sandhi shows that some have the measure 8 15 (or 9+16) and others have the measure 8+16 (or 9+17).
(2) e g HP. 197 no 22, theoretical scheme 6+4/4+4+4+3, which does not apply to MP 85 2 15, 16, 85 9 27, 32, etc

of Svayambhu and the *Mahapurana* of Puṣpadanta There are only Ṣaṭpadis and Antarasama and Sarvasama Catuṣpadis This is in explicable in view of the mention of the Dvipadi as a class of Ghattas along with the Ṣaṭpadi and the Catuṣpadi

In some cases it may not be so easy to distinguish between the Dvipadi on one hand and the Catuṣpadi and the Ṣaṭpadi on the other The Kunjaravilasita (SC VI 129 Ch VI 20 106) for instance with the scheme 15+13 finds a parallel in the first Dvipadi called Karpura (Ch VII 1) having 28 moras per line with a caesura after the 15 mora Those Dvipadis again which have two caesuras the first after the 10 or 12 mora and the second removed by eight moras from the first closely correspond to the Satpad s many of which have the 1 and the 4 Padas containing 10 or 12 moras and the 2 and the 5 Padas containing 8 moras[2] But even if we do not pay much heed to the difference in the rhyme-schemes of the Dvipadi and the Ṣaṭpadi it is plain that only a few of the Dvipadis are liable to be confused in this manner with some Catuṣpadis and Ṣaṭpadis What of the rest? Why they are not found employed in any of the available Ap epics? Perhaps there is some clue to explain this mystery Svayambhu defines Dhuvaa (Dhruvaka) as that which is sung again and again in the beginning of all poetic compositions[3] He does not give Chaḍḍanika or Ghatta as its synonyms At another place he mentions taking a retrospect as one of the functions of the Dhuvaa A metre named Dhuvaa seven types of Chaḍḍanias and three types of Ghattas are separately defined in the eighth chapter of SC where it is also stated that Ghatta is used in the beginning and Chaḍḍani at the end of the group of rhyming lines that constituted the main body of a Kadavaka that there are also other types of Ghattas and Chaḍḍaṇias and that Ghatta and Chaḍḍaṇia along with some other metres are employed in the beginning of a Sandhi and in the construct on of a Ras. Rajasekhara Kavi too deals[6] with Dhruva Ghatta and Chaḍḍanika but in view of the text of the *passage being corrupt we fail to make* out the precise sense Hemacandra clearly says that Dhruva, Dhruvaka and *Ghatta are synonymous and he further adds* that when the Catuṣpadi and the Ṣaṭpadi *and not the Dvipadi* are employed at the end of a Kadavaka to sum up the topic of the Kaḍavaka they are also termed *Chaddanika* This view is echoed in the *Kavidarpana* and its commentary Ghatt. esa Kadavavaya nihane chaddaniya/Com Dhruva Dhruvakam iti samjna-dvayapi eṣa (Ghatta)

(1) Over and above defining the Ṣaṭpadi, Catuṣpadi and Dvipadi Dhruvas SC treats in the eighth Chapter that deals with Ap poetic forms some other metres called *Chaḍḍanias* and *Ghattas* which seem to have figured in some special way in the structure of the Ap epic But their proper function is obscure and as such they are indistinguishable from the various types of Dhruvas In mos of them the end syllable appears to have its actual val e Two of the illustrations given for them occur in PC as shown in the table given on p 81 Bu so long as the function of these Chaḍḍanias and Ghattas is not clear we cannot get any guidance from then

(2) Ch VII 17 defines a Dvipadi with the scheme 10 8 13 and actually calls it Chaḍḍanika.

(3) Jam gijjai puvvaddhe puno puno savva-kavva bandhesu |
dhu aa tu(mt) tam ha ti ham chappāa caupyaam du aa. SC V I
Here *puvvaddhe* seems to be a corrupt reading

(4) SC VII 1

(5) SC. VIII 5 ff 31 32, 35 49

(6) *Chandas.ekhara* 29 3. 34

( ) Ch V 1 commentary

(8) Velankar 1935 1936, p . 8

Kaḍavakānte prakrāntārthasya bhangyantarenâbhidhāne chaḍ(ḍ)a-ṇikêti turya-nāmā'pi.

The commentary also quotes the following from a work called *Chandaḥkandalī*·

Sandhi-muhe Kaḍavante Dhuvā ca Dhuvayam ca Ghattā vā/ sā tıvihā Chappaı, Caupaī ya Dupaı ya tāsu puna dunni/ cha-cau-ppaiu kaḍavaya-nihane chaḍḍaṇiya-nāmā'vi//

From the statements of these metrical authorities we gather that some definite distinction was made between the functions of Dvipadis on one hand and Catuṣpadīs on the other. But what was the basis and scope of this distinction cannot be made out by us so ong as more informative sources do not come to light.

1) Antarasamā Catuṣpadīs

The rhyme scheme in the Antarasamā is: *b* rhyming with *d*.

(5). Scheme 9+13 (theoretically 10+14).

Occurrence 7. (42,. 54) Sandhis.

The odd Pādas are divisible as 4+4+1 or 6+3. In the former grouping, Jagaṇa is avoided in the four-moraic Gaṇas The second four-moraic Gaṇa is frequently ıu–. The end is trochaic except in 7 14 9a which ends in ı ı ı

The even Pādas are divisible as 6+4+3. They are identical in construction with the odd Pādas of the Dohā. Jagaṇa is avoided in the 2 Gaṇa The last Gaṇa is always ı ıı. This Ghattā is found in RC. 7, 34, 44, 57, 76, 82, 87, 93 and in MP. 11, 48, 91. If the end syllables are counted as long, the scheme would be 10+14, which is the measure of Mahuravanda or Madhukaravṛnda'. The odd Pādas in the illustration in SC end in a trochee.

(6). Scheme 10+13

Occurrence 16 Sandhi

4 *9a*, 6 *3c*, 11 *9a* and 12 *9a* end in a long Hence the odd Pādas cannot be made to contain more than 10 moras. Therefore the measure is either 10+13 or 10+14. Now SC VIII 10 defines' Chaḍḍaniā II with the scheme 10+13 and the illustrative' stanza in the case of all its Pādas and the definition stanza in the case of its even Pādas show that the end syllables are not to be regarded as long Hence I think we are amply justified in taking the metre of the Ghattās of the 16 Sandhi to be the same as the Chaḍḍaniā II Otherwise with the scheme 11+14 it would be Vaṇaphullandhua (SC) or Navaphullandhaya (Ch) as defined and illustrated at SC VI 101.102. Raj 117. Ch VI 19, 40.

The odd Pādas are divisible as 4+4+2 or 6+4 This means that if the former scheme is adopted, the 2 Gaṇa is never ı ı. That form is avoided in the 1. Gaṇa also ı ı– finds preference in the 1. Gaṇa, and is the most pervalent form in the 2 Gaṇa The end is generally ıı, rarely –

The even Pādas have the scheme 6+4+3 and are identical in construction with the odd Pādas of the Dohā. The end is always ı ı ı

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(1) SC VI [illegible] The illustration is
[illegible]
[illegible]
Raj [illegible] Ch VI [illegible]

(2) [illegible]
[illegible]

(3) [illegible]
[illegible]

(7) Scheme 11+14 (theoretically 12+14)
Occurence 2 (55 70) Sandhis

2 9b d 6 10b d 10 9b d, 14 9b d end in a long and it is not possible to make them contain more than 14 moras 13 9 b d actually contain 13 moras All the other Ghattas of the 2 Sandhi have actually 14 moras in their even Padas So on the assumption that all these Ghattas are composed in the same metre the even Pada has got to be uniformly of 14 moras If the short end syllable of the Padas is counted long the measure would be 12+14 This is the scheme of Avaduvahaa as described at SC VI 115 Raj 128 Ch VI 19 45

The odd *Padas* (6+4+∪) are identical in structure with the even Pada of the Doha The four moraic Gana is most frequently ∪∪ the last two moras having only once the form ∪∪ Hence its characteristic end is — ∪

The 14 moras of the *even Padas* are divisible as 4 + 4 + 4 + 2 It is not possible to constitute the first Gana with 6 or 5 moras The end is generally — ∪ ∪ thrice ∪ ∪ ∪ ∪ Jagana is found in the 2 four moraic Gana only The form ∪∪ — is preferred by all the four moraic Ganas it being most frequent in the 3 Gaṇa The form — ∪ ∪ is not found in the 2 and 3 Gaṇas This suggests a dactylic rhythm

The *odd Padas* of this metre are structurally different from the odd Padas of the previous two Ghatta metres It is quite possible to suggest that excepting the Ghattas of Kaḍavakas 2 6 10 and 14 the others have the scheme 12 + 15 and hence the metre is Premavilasa (SC 118 Raj 129 Ch VI 19 46) This Ghatta is used also in PC 12 22 59 102 MP 86 has its Ghattas in a metre which has the scheme 11 + 14 But the scheme of the even Padas there appears to be 6 + 4 + 4

In PC 2 13 9 b d the last words are read by all the Mss as *nahu* and *avarahu*. They are emended as *naho* and *avaraho* to make the requisite number of 14 moras

(8) Scheme 11 (or 12) + 12
Occurrence 5 (23 24 62) Sandhis

SC VII defines in the beginning certain special Ap metres connected possibly in some way with the construction of the Ap epic which is described just next in the same chapter SC VIII 7 states that there are seven types of Chaḍḍaṇas and three types of Ghattas and SC VIII 8 29 define and illustrate them SC VIII 26 describes Ghatta II as follows

savvanahom pi paanam t nava kalao huvanti
ghatta lakkhaṇa erisa govala vilavanti

All the Padas have three plus nine (i e twelve) moras such definition of the Ghatta (of the second type) is stated by Abhiras (lit cowherds)

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(1) SC ... Du aha and its varieties A ... du ahaya and ... adu ahaya at two different places (SC. IV 7 1 VI 115 11) First they are treated as independent metres Afterwards they are described as varieties of Ghattas These are to be distinguished from each other

(2) Here the designations *Chaḍḍaṇ* and *Ghatta* are given to some definite metres. They are not here generic names synonymous with *Dhruva* *Dhruvaka* and *Ghatta* Further SC. VIII 5 mentions Ghatta and Chaḍḍaṇa among the metres used in the beginning of a Sandhi and the structures of these Ghattas and Chaddanas are different from the ones given in the beginning of Ch VIII.

(3) The text is corrupt *paana, kalao* *lakkhaṇa* and *erisa* can be suggested as emendation

And for this the commencing stanza of PC. Sandhi 5 is given at SC. VIII 27 by way of an illustration. From this we can presume that this is the scheme of all the Ghattās of the 5 Sandhi. Actually there is marked difference in the structures of the odd and even Pādas of the Ghattās in question The *odd Pādas* have for the most part 11 moras, divisible as 6 + 4 + ᴗ and end in a trochee. To all purposes they are identical with the even Pāda of the Dohā 2 9 *a*, 7 11 *c*, 12 9 *c* have 12 moras with a final long, and 10 9 *a* has 12 moras closing with ᴗ ᴗ Hence all these Padas, with 11 moras and ending in a ᴗ are to be counted as ending in a long and thus containing 12 moras. The *even Pādas* on the other hand mostly have 12 moras divisible as 6 + 4 + ᴗ ᴗ. A long appears for the final two shorts in 3 9 *b*, *d*, 12 9 *b*, *d*, 13 9 *b*, *d*, 15 9 *b*, *d* Thus excepting final two shorts for one, the even Pādas and the odd Pādas are identically built up But the small difference in their ends produces remarkably different effects. And yet metricians have not cared to notice this important feature. Svayambhū has in his definition lumped together the odd and even Pādas as containing 12 moras.

The same Ghattā is employed in Sandhis 23. and 24. 23 4 11 *c*, 24 7 9 *a* and 24 15 9 *a* contain 12 moras, closing with a long and 23 5 12 *c* has 12 moras ending in ᴗ ᴗ. 23 3 9*b*, *d*, 23 5 12 *b*, *d*, 23 8 9 *b*, *d*, 23 9 12 *b*, *d*, 23 14 9 *b*, *d*, 24 7 9 *b*, *d*, 24 8 9 *b*, *d* end in a long, while 23 7 9 *b*, *d* and 24 4 11 *b*, *d* have 11 moras ending in a trochee. In the last cases the structures of all the Pādas are exactly similar. 24 1 11 *b* has 13 moras, and hence requires to be emended. RC. has got this Ghattā in 1, 25, 75, 86 MP. employs it in 9, 33, 50, 69, 83., 87. and 98 Sandhis, and Ṇay. has it in 7.

(9). Scheme 13 + 10.

Occurrence. 1. (80.) Sandhis

It is not possible to make out more than 10 moras from 1 19 *b*, *d*, 5 9 *b*, *d*, 9 9 *b*, *d*, 11 9 *b*, *d*, 13 9 *b*, *d*, 14 9 *b*, *d*, because they end in a long, and from 7 9 *b*, *d*, because they actually contain 9 moras. Hence on the assumption that the even Pādas of all the Ghattās of the 1. Sandhi have the same measure it cannot be other than 10-moraic, and this gives for the metre two alternative schemes 13 + 10 or 14 + 10, according as the short end syllable of the odd Pādas is treated as short or long

The odd Pādas invariably end in ᴗ ᴗ ᴗ None of the three Gaṇa schemes (5 + 6+ 2, 5 + 5 + 3, 4 + 4 + 5) given by SC VI 134 for a 13-moraic Pāda is uniformly applicable to the odd Pādas of the 1. Sandhi On the other hand taking the Pādas as 14-moraic we find them divisible according to the scheme 6 + 5 + 3, which is given among others for a 14-moraic Pāda at SC. VI 141. But the scheme 6 + 4 + 4 is also applicable to these Pādas This fact combined with the characteristic ending in three shorts makes it highly probable that these Pādas are identical in structure with the odd Pāda of the Dohā. 14 + 10 is Ahiṇavavasanatasiri or Abhinavavasantaśrī (SC. VI 87, HJ 105; Ch VI 20, 89). Once (12 9 *c*) the middle Gaṇa is Jagaṇa

The even Pādas are divisible as 6 + 4 or 4 + 4 + 2 A long is eschewed for the 2 + 3 moras and the 6 + 7. moras If the scheme 4 + 4 + 2 is adopted, the second four-moraic Gaṇa always ends

in a long except once (10 9b) The end is either two shorts or a long

This Ghatta is also found in RC 43

Irregularities 1 4 9d Two moras too many Perhaps *sire* is superfluous

(10) Scheme 13 + 15

Occurrence 8 11 19 (21, 50, 79) Sandhis

In 212 cases out of 232, the Padas end in ∪ ∪ ∪ which show a strong tendency to be preceded by a long especially in the *odd Padas* These are identical in structure with the odd Padas of the Dohā 1 *a c*, 1 9 *c* 2 9*c*, 5 11 *a c* in the 8 Sandhi (and 12 9 *a b* in the 21 Sandhi) have a trochaic end

The *even Padas* are identical in structure with a Paranaka pāda (SC VII 59 Raj, 170, Ch. VI 29) divisible as 4 + 4 + 4 + 3 The alternative scheme 6 + 4 + 5 is violated by 11 5 9*d* 19 1 10*d* 19 7 11 *b d*, 19 8 10 *b d* Jagana is rare in the 1 and 3 Gana The end is — ∪, in 11 1 b, d, 11 1 9 *b*, *d* RC 24 67 have this Ghatta The Ghattas of MP 49 have the scheme 13 + 15 but there the even Padas are different They end in — ∪

Irregularities 11 4 9 *d* One mora too few Emendation Read *sayaṃ* for *śayaṃ* 13 3 10 *c* Two moras too many *jaya* in the opening appears to be redundant

(11) Scheme 13 + 16

Occurrence 6 (28 51 57 76 86) Sandhi

6 15 9 b *d* (28 2 9 *b*, *d* 28 4 9 b *d* 28 8 9 b, *d* 28 8 11 *b*, *d*) end in a long and hence they cannot yield more than 16 moras *6 14 9 b, d (28 3 9 b, d 28 9 11 b, d) have actually 15 moras and* so even after counting the short end syllable as long they cannot be made to contain more than 16 moras

The *odd Padas* are built up like the odd Pādas of the Dohā and have the same structure as the 13 moraic Pada in Nos 9 and 10 The *even Padas* have the scheme 6 + 4 + 4 + 2 Jagana is permitted in the 2 Gana eschewed in the 3 Gana which as a rule ends in a long The last Gana is mostly ∪ casually — Thus the Padas are identical in structure with a Vadanaka pada (SC IV 29 Raj 16 Ch V 28) or a Samkulaka pada (SC VI 160 Raj 172, Ch V 28 Com) The Ghattas of RC 14 19 29 32, 35 39 41 48 58 79, MP 13 17 20 22 26 and of Nay 9 are composed in this metre

In 6 4 9 *b*, *d* 6 6 9 *b d* 6 14 9 *b d* (28 3 9 *b d*, 28 9 11 *b*, *d*) the end syllables should be regarded as long

(12) Scheme 14 + 13

Occurrence 13 (44 49 56 61 67 83 84 90) Sandhis

The *odd Padas* have the same structure as the 14-moraic Padas in No 7 i e 14 moras divisible as 4 + 4 + 4 + 2 Jagana permissible in the 2 Gana but eschewed in the 1 and the 4, the last Gana having generally the form ∪ ∪ which is mostly preceded by a long The *even Padas* have the structure of the odd Padas of the Doha 1 10 *b d* 12 10 *b* d end in — ∪ instead of the usual ∪ ∪ ∪ RC 9 15 42 47 49 69 72 84 91 have this Ghatta

If the measure is taken to be theoretically as 15 + 14 the metre would be Anaṅgalalita (SC VI 136 Raj 148 Ch VI 20

(1) The text is a bit corrupt.

109). The illustration in Ch. is similar in structure to our stanzas.

Irregularities. In 13 6 10 *a* one mora is too many, while in 13 8 10 *c* one mora is too few.

(13). Scheme. 14 + 12

Occurrence. 10 Sandhi.

The *odd Pādas* have the same structure as the 15-moraic Pāda in No 10 It is not different from a Pāranakapāda. The Gana scheme is 4 + 4 + 4 + 3. Jagana is absent in the 1 Gana, rare in the 3., permitted in the 2. The end is generally ∪ ∪ ∪, once (5 5 8c) — ∪.

The *even Pādas* are constructed on the scheme 6 + 4 + 2 i.e. the scheme of the odd Pādas of the Dohā less by the final short. The end is always ∪ ∪. The form ∪ ∪ — is preferred in the 2. Gana.

If the end syllables are regarded as long, the scheme would be 16 + 13, which is called Rāahaṁsa or Rājahaṁsa (SC. VI 131; Rāj 143, Ch VI 20, 107) This is one of the favourite Ghattās of Mp It occurs in 6., 16., 18., 23., 28., 30., 35., 37., 38., 41., 43., 46., 54., 70., 73., 90., 92., 100 and 102. Sandhis.

Irregularities.

10 4 9 *d* one mora too many Emendation *vayaṇu* should be emended as *vaṇu* which also improves the sense.

2) Sarvasamā Catuṣpadīs.

The usual rhyme scheme in the Sarvasamā is: *a* rhyming with *b*, *c* with *d*

(14) Scheme 15 moras per Pāda

Occurrence. 9 18. (27, 48., 74) Sandhis

This is Pāraṇaka treated at SC. VI 159; Rāj 170; Ch. VI 29. The illustrative stanza in Ch shows that the end syllables need not be counted as long This is the same as the third principal metre employed to build up the main body of the Kaḍavaka For its detailed treatment see below 9 3 9*a*, 9 5 8*d*, 9 13 9*c*, 9 14 9 *c*, 18 2 9*c*, and 18 7 9d have a long in the place of the 10 and the 11 mora together and hence they violate the scheme 6 + 4 + 5 The alternative scheme of 4 + 4 + 4 + 3 is satisfied by all the Pādas This Ghattā is also found in RC. 26, 98, MP 32, 88. and Nāy. 5 1 9 1 *a*, *b* and 18 12 9 end in a trochee.

3) Ṣaṭpadīs.

The rhyme scheme in the Ṣaṭpadī is *a* rhyming with *b*, *d* with *e*, *c* with *f*.

(15) Scheme. 6 + 6 + 12)theoretically 7 + 7 + 13)

Occurrence. 3 Sandhi.

The opening stanza of the 3. Sandhi is found in a corrupt form[1] at SC. VIII 17 as an illustration of Chaḍḍaṇiā V. Its definition given by SC VIII 16[2] is not clear, because of the corrupt and confused character of the text The rhyme-scheme shows it to be a Ṣaṭpadī, while the stanza appears to refer to four Pādas only. The 3. and the 6. Pādas also are of unequal length. Hence the reference is of little value for us.

Again SC V 5 cites in a corrupt form the Ghattā of the 3 Kaḍavaka of the same Sandhi as an illustration of the fourth variety of the Ṣaṭpada-jāti Dhruvaka, whose measure is to be

(1) tihuanaguru tam gaa guru, mellavi jhīṇakasāum/ gau samtatas iraham tau, purima tānu sampāizu//

(2) paḍhama-pae, vidha-pae taia-pae, a tehim thia/ ekkakkhau, cha-gaṇu kau, vennim saala tune samthiā/

and the Ghattas of the same Sandhi are composed in the same 7 + 7 + 13 Now normally the commencing stanza of a Sandhi metre and if we examine these in the case of the 3 Sandhi, we find the same thing Still according to SC we have to understand that the metre of the opening stanza of the 3 Sandhi is Chandania V, while the metre of the Ghatta of the 3 Kadavaka (and hence possibly of all the Ghattās) of the same Sandhi is the fourth variety of the Ṣaṭpada-jati The reason for such difference in nomenclatures is not clear

Actually the 1, 2, 4 and 5 Padas in the Ghattās of the 3 Sandhi contain 6 moras But from the treatment of the Ap prosody by Svayambhu and others, we gather that in the case of the Dvipadis, Catuṣpadis and Ṣaṭpadis, the shortest Pada cannot contain less than 7 moras Hence we have to take the short end syllables of all the Padas of the Ghattās in the 3 Sandhi as long

All the Padas actually end in ᴗ ᴗ The form ᴗ–ᴗ is not found for the first four moras of the six moraic Padas The 3 and the 6 Padas have the scheme 6 + 4 + ᴗᴗ. Jagaṇa is not used in the four moraic Gaṇa The 1 Gaṇa does not show preference for any particular form

This Ṣaṭpadi occurs also in the Ghattas of MP 5 32 Jas 2

(16) Scheme 8 + 8 + 14 (theoretically 9 + 9 + 15)

Occurrence 14 Sandhi

SC V 9 cites in a somewhat corrupt form the Ghattā of the 7 Kaḍavaka of this Sandhi as an illustration of the sixth variety of the Ṣaṭpada Avajati, having the scheme 9 + 9 + 15 The Avajatis are required by definition[1] to contain nine moras in their 1 2 4 and 5 Padas Hence in the present Ghattas the short end syllables are to be regarded as long But in the case of 14 2 c, d c, f this arrangement does not work since all these Padas end in a long and have 14 8 8 and 14 moras respectively Here we have to suppose that either their final long i s have resulted from original iya s through modernization of the text or that in this one Ghattā an allied metre—5th variety of Ṣaṭpada Avajati is employed

The 8 moraic Padas are divisible as 4 + 4 except in 6 9b which has the form – ᴗ – ᴗ ᴗ ᴗ Jagaṇa is not used in these four-moraic Gaṇas The form of the second Gaṇa is –(or ᴗ ᴗ) ᴗ ᴗ The 14-moraic Pādas have the scheme 4 + 4 + 4 + ᴗ ᴗ Only the 2 Gaṇa can be Jagaṇa The 3 Gaṇa prefers the form ᴗ ᴗ –

Irregularities 7 9 d one mora too many **Emendation** SC V 9 reads vegge for veggena (P S) or vegena (A) If vegge is adopted the metre is rectified

(17) (18) Scheme

8 + 6 + 12 (theoretically 9 + 7 + 13)
8 + 8 + 12 (theoretically 9 + 9 + 13)

(for Kaḍavakas 2 3 and 4 only)

Occurrence 15 Sandhi

Svayambhū and Hemacandra while describing the Ṣaṭpadi Ghatta treat only their three types viz Jati Upajāti and Avajāti with the respective schemes 7 + 7 + 10 to 17 8 + 8 + 10 to 17 and 9 + 9 + 10 to 17 But as Hemacandra makes it clear[2] many

(1) padhama-caü thae pancama vae jai hava ma[illegible] [illegible]
[illegible] pase [illegible] lakkhana[illegible] Ava[illegible] taṃ bhanantu// SC V 8
[illegible] and Avajātim of the printed text have been emended
(2) evam ca saptā[illegible] saptadaśānta-[illegible] [illegible]
tulyaih tulyaih va [illegible] [illegible] ṣaṭpadi dhruva Ch [illegible]

other varieties of the Ṣaṭpadī Dhruvā having all equal, partly equal or all unequal Pādas containing from seven to seventeen moras were employed. The commentary of the *Kavidarpaṇa* too echoes these words[1] The *Kavidarpaṇa* specially mentions[2] the varieties 10 + 8 + 13, 12 + 8 + 13, 8 + 8 + 11, 10 + 8 + 11, 12 + 8 + 11 and 12 + 8 + 12. Svayambhū also gives 10 + 8 + 13 as the measure of the Chaḍḍaṇiā VII and gives 12 + 8 + 13 and 12 + 8 + 11 as its variations[3].

In most of the Ghattās of the 15 Sandhi the Ṣaṭpadī that is employed has actually the scheme 8+6+12, but as the theory does not recognize a Pāda of less than seven moras, the scheme is to be regarded as being 9+7+13, by counting the short end syllables as long. Such a Ṣaṭpadī is to be considered like those mentioned above.

The Ghattās of the 1., 2. and 3. Kadavakas have the scheme 8+8+12, theoretically 9+9+13. This is fourth variety of the Satpada Avajāti (SC. V 8).

The 8-moraic Pāda has the scheme 4+–(or ∪∪)∪∪. The form –∪∪ is preferred in the first Gaṇa. The 6-moraic Pāda shows preference for the form ∪∪ – ∪∪. The end is always ∪∪ The 12-moraic Pāda is divisible as 6+4+ ∪∪, wherein in the 2. Gaṇa is never ∪–∪ RC. 70 has 8+6+12 for its Ghattās.

I r r e g u l a r i t i e s 2 9e Two moras too few in the opening If the scheme is 8+6+12 then 2 9b is to be regarded as having two moras too many and the irregularity can be removed by dropping *tum*. 6 8b and 11 9b have two moras too many. Dropping *so* sets the metre right.

(19). Scheme. 9+7+12.
Occurrence 12 Sandhi

If the short end syllables are regarded as long the scheme would be 10+8+13 But No. 20 below with the actual scheme 10+8+13 is regarded so by Svayambhū himself, and the difference between the structures of No 19 and 20. is patent. 5 14d with the opening –∪–∪ would not allow us to constitute the 1. Gaṇa with four moras. Therefore the scheme of the Ghattās of the 12. Sandhi should be 9+7+12 Hence the scheme of the 9-moraic Pāda is 6+∪∪∪. Only once, in 6 9d, the end is –∪ The 7-moraic Pāda is divisible as 4+∪∪∪ The 1. Gaṇa avoids the form ∪–∪. It has a tendency to end in a long. 6 9e exceptionally has –∪ for the end The 12-moraic Pāda has the grouping 6+4 ∪∪ The 2 Gaṇa avoids ∪–∪ ∪∪– is its usual form This Ghattā occurs also in MP 25, 52, 55. and in Nāy. 2.

I r r e g u l a r i t i e s 2 9e. One mora too many. E m e n d a t i o n -*jjhaḍa* should be read as -*jhaḍa*.

(20). Scheme 10+8+13
Occurrence 17, 20 (31., 37., 40, 52, 58) Sandhis

This is Chaḍḍaṇiā VII defined at SC. VIII 20 as

dasa-kala-pari-vaddhahe, aṭṭha-nivaddhahe, teraha-kala
sambhāviahe |
paḍhama-vidia-paa kara(u), taia(u) puṇu viuṇu,
chaḍḍaṇiā chappāiahe ||

(1) Velankar, 1935-1936, p 39, on V 29-31
(2) Ibid, V 29-31
(3) SC. VIII 20-23. cf the metres treated in the *Prākṛtapaiṅgala* at I, 97, 99, 102, 131, 144, 156, 179, 189, 194, 196, 202, 205, 208 and in the *Chandaḥkośa* at I, 25, 26.

To illustrate this, SC. VIII 21 cites the opening stanza of the 31. Sandhi of PC. Thus in the present case the theory also does not require to count the short end syllables as long.

This particular variety of the Ṣaṭpadī seems to have become very popular. Poems in Late Apabhraṁśa have this Ṣaṭpadī as their standard Ghattā metre and hence it is understandable why it has received the designation *Ghattaa (the Ghattā metre par excellence)* in some late works on Ap. prosody[1]. The *Kavidarpaṇa* mentions[2] this first among the six Ṣaṭpadīs treated. Compare also the Dvipadī called Chaddanikā (incorrect for Chaḍḍaṇikā) treated at Ch. VII 17 having 31 moras per Pāda with caesura after the 10 and the 18. mora

The Gaṇa schemes of these Padas are 4+4+ ᴗᴗ or 6+ ᴗ ᴗᴗ ᴗ (=10), 4+ –(or ᴗᴗ)ᴗᴗ(=8), 6+4+ᴗᴗ ᴗ (=13). *In general the same* remarks apply to the structures of these Pādas as have been made regarding equivalent Pādas in Nos. 6, 17 and 18. In 17 1 10*d*, *e*, 17 5 10*d*, e, 17 14 9*a*, b, 17 16 9*a*, *b*, d, *e*, 20 7 9*a*, *b*, *d*, *e*, 20 9 9*a*, *b*, *d*, *e*, 20 11 9*a*, the end syllable is actually long. Jagana casually appears in the 2. Gana of the 13-moraic Pāda, which four times (17 10 10 c, *f*, 20 8 9 c, *f*) ends in – ᴗ. This Ghattā appears also in RC. 30, 52., 53, 74, 89, MP. 40, 44., 71., 78; Jas 1, 4; Ṇāy. 8 (21). Scheme. 12+8+12.

Occurrence. 4. Sandhi

In 2 9 *d*, *e*, 3 9 *a*, *b*, *d*, *e*, 4 9 c, *f*, 5 9 *a*, *b*, 8 9 *d*, *e*, 9 9 *d*, *e*, 11 9 d, e the end syllable is long This would present a strong *obstacle against taking the scheme to be 13+8+13 in theory*.

This Ṣaṭpadī appears to be a variation of the Chaḍḍaṇiā VII. Though SC. does not know of any Ṣaṭpadī with the measure 12+8+12, we can infer it from the other two variations of the Chaḍḍaṇiā VII, viz. 12+8+13 and 12+8+11, given at SC. VIII 22, 23. *Kavidarpaṇa II 30* includes the present variety.

The 1., 3, 4 and 6. Pādas have the same structure and the remarks made in connection with the 12-moraic Pāda in Nos. 15, 17, 18 and 19 are equally applicable here Similarly for the structure of the 8-moraic Pāda refer to its description in Nos 17, 18 and 20

This Ghattā is also met with in RC 3, 33, 50, 71; MP. 1

C. Metres employed in the main body of the Kaḍavaka

They fall in two main divisions: (1) The Principal or Standard Metres employed throughout the epic, and (2) variation metres, employed in individual Kaḍavakas or some time throughout a Sandhi to break *the monotony*

1) The Standard Metres.

Jacobi[3] and Alsdorf[4] on the strength of a statement in Ch. hold that only four metres were recognised by Ap. prosodists as the principal metres of the Apabhraṁśa epic and accordingly Alsdorf attempts to support this view from the actual practice in Ap literature.

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(1) See the *Chandaḥkoṣa* (Velankar, 1923), 45, and Prakṛta-paiṅgala, I 99
(2) Velankar, 1935-1936, II 29-30
(3) Jacobi, 1918, *44
(4) Alsdorf, 1936, 184-185.

Let us examine Hemacandra s remarks in question Having dealt with the Apabhramśa metres in general in the fifth Chapter of his *Chandonuśasana* Hemacandra devotes the next two chapters to the treatment of the various metres used in constructing the Ap ep c The open ng Sutra of the fifth chapter defines the Dhruva or Ghatta That Sutra with its commentary reads thus

> Sandhyadau Kaḍavakante ca dhruvam syad iti Dhruva Dhruvakam Ghatta va

Com Kadavaka-samuhatmakah Sandhis tasyadau caturbhih Paddhaḍikadyais chandobhih Kaḍavakam tasyante dhruvam niscitam syad iti Dhruva Dhruvakam Ghatta veti samjnantaram

Here in the commentary first the term *Sandhi* is defined It is followed by the definition of the term *Kadavaka* In this the word *caturbhih* can be taken as applying to *Paddhadikadyaih* or alternatively *Paddhadikadyaih* and *caturbhih* both can be taken as qualifying *chandobhih* Jacobi and Alsdorf have understood the definition in the first sense and hence they take it to mean that a Kaḍaval a is composed in any one of those *four metres* one of which is the Paddhadika In other words according to these emi nent scholars the above-quoted definition of the Kadavaka lays down that only four (Paddhaḍika and some other three) metres are to be employed in composing a Kaḍavaka Thus the purpose of the statement *caturbhih* etc is they think to prescribe which metres are to be used in a Kaḍavaka This interpretation of the sentence in question makes Alsdorf inspite of some difficulties to set up the Paddhaḍik i Aḍ lla Pādakulaka and a Paranaka like metre as the four principal metres of the Ap epic

There are however several *prima facie* considerations which go against such an interpretation of the words in Ch In explain ing the other terms *Sandhi* and *Dhruva* Hemacandra has given par t culars that are peculiar from the point of view of structure or position and there is no reference to metrical form Thus *Sandhi* is defined as made up of a group of Kadavakas and *Dhruva* as that which appears without fail at the end of a Kaḍavaka According ly it would lead us to expect that the explanation of Kaḍavaka also would concern itself with pointing out something that is peculiar to its structure or position and not to its metrical form More-over it would be rather strange that in such an important point Hemacandra considered the cryptic mention *Paddhadikadyaih* suffi cient The ground of familiarity can hardly account for such bre-vity because the other terms *Sandhi* and *Kadavaka* were far more familiar and yet they have been expressly defined

It is from two other works on Ap prosody that these first con siderations get a decisive support in favour of the alternative in terpretation suggested above according to which the expressions *caturbhih* and *Paddhadikadyaih* both qualify *Chandobhih* and the whole definition means that a Kadavaka is made up of four *stanzas* of the Paddhaḍika or other such metres The *Svayambh cchandas* which as we have already seen served as a source for Ch has the following lines on the structure of the Ap epic

> Paddhaḍ punu je-i karenti te soḍa lajha mattau Pau dharenti |
> vihi Paahim jamau te nimmanti Kadavaa(u) aṭṭhahim
> Jamaahim raanti

āhim punu Ghatta samāmaranti, Jamaṃsasāna(e) Chaḍḍaṇi bhananti |
saṃkhā ṇisaddha kaḍavehiṃ Saṃdhi, iha visaha paārahi tuhum vi vandhi/SC VIII 30-31

'Those that compose in the Paddhadikā, bring forth a Pada (i e Pāda) of sixteen moras They construct a Yamaka with two Padas (i e Padas) and a Kaḍavaka with eight Yamakas For the beginning they lay down Ghattā and say Chaḍḍanī at the end of the Yamakas A Sandhi is (composed) with a limited number of Kaḍavakas So you compose it in a variety of modes' Here a Kaḍavaka is said to consist of eight Yamakas, i e sixteen Padas equivalent to four four-lined stanzas

The *Kavidarpana* says the same thing in words that would remind us of Hemacandra's definition It observes

Pajjhadiyai-caukkam Kaḍavam, tānam Gano Sandhi

Com Pajjhatikadi-chandamsi catvari Kaḍavam[2] Adi sabdad Vada nadi-parigrahah Teṣam Kadavakānam ganah Sandhi-samjnah

Here *Pajjhadiai caukkam* is predicted of *Kaḍavam* and this leaves no doubt as to the meaning Here as also in Hemacandra's definition *chandas* means 'a stanza, 'a unit of four lines' and not 'a metre' In the first chapter of Ch while dealing with terminology, Hemacandra has used this term in this technical sense

turyamśah pādo 'viśeṣe/

Com Chandasas caturtho bhagah pāda samjñah, avisese samanyabhidhane

Chandas here clearly means 'a stanza' of four lines

And this definition of the Kaḍavaka is born out by the practice of early Ap epic poets like Svayambhu in whose works the normal length of a Kaḍavaka does not exceed eight couplets But after Svayambhū this convention has become slack and in the compositions of Puspadanta and other poets, the Kaḍavaka tends to become longer than 16 lines[3]

Thus Hemacandra does not say anything as to how many metres are permitted to be used in the body of the Kadavaka

There are three metres which principally appear in the Kaḍavakas of PC I-XX viz Paddhaḍika Vadanaka and Paranaka The first two are 16 moraic, the last one 15 moraic

(22) Paddhadika

The Tippaṇa on the word *Sayambhu* in *Mahapurana* 1 9 5 describes him as *Paṃthaḍi* (corrupt for *Paddhaḍi*— Paddhaḍia)-baddha-Ramāyana karta Apalisamghiyah Thus Svayambhu's *Ramayana* or *Paumacariu* was known as a poem composed in the Paddh

(1) Velankar 1935 1936 49 51

(2) The *Chandal kardah* quoted by the Com of the *Kav darpana* (p 39) has the following Paddhaḍivāhuṃ cauhuṃ puna kaḍavam

(3) The difference in the definitions of the Kaḍavaka as given by Svayambhū on one hand and Hemacandra and others on the other is significant. The former takes a rhyming distich as a unit and hence gives eight distichs as the measure of the Kaḍavaka while the latter take a stanza of four lines as the unit and accordingly lay down four stanzas as the standard length of the Kadavaka But the rhyme scheme in the Kaḍavaka bears out Svayambhū's view Only in some late Ap works wherein all restrictions as to the length of the Kadavaka appear to have been given up, it is divided in four lined stanzas But even then the rhyming being confined to two successive lines, no organic connection obtains between the pairs constituting a stanza. Only when fresh material comes to light the difference can be explained

diā metre. Svayambhū himself says[1] in the beginning of his *Riṭṭhanemicariu* that Caturmukha gave him the Paddhaḍiā 'studded' with the Chaḍḍani, Duvaa and Dhuvaa. Thus Paddhaḍiā appears to be the outstanding metre in Svayambhū's epics.

Not only that, for the Ap. epic in general too the Paddhaḍiā has an importance second to none and comparable to that of the Anuṣṭubh in the Sk. epics. Nevertheless, not a single Ap. metrician has described it in any systematic or thorough manner on the other hand there prevails considerable confusion regarding the meaning, structure and function of Paddhaḍiā. All that we gather from what is said on this point by Svayambhū, the earliest authority, directly or as *obiter dicta* is collected below:

In the eight chapter of SC dealing mainly with the form and structure of the Ap. Sandhibandha and Rāsābandha, first we are informed[2] that there are seven types of the Chaḍḍaṇiā, three types of the Ghattā, many types of the Paddhaḍiā and different types of the Gīti From this it is clear that here the term *Paddhaḍiā* stands not for one particular metre, but a class of metres. In the succeeding portion of the same chapter of SC. these varieties of the Chaḍḍaniā etc. are described SC. VIII 30-34 are devoted to the description of the Paddhaḍiā. But the information we gather from that passage rather gives an idea of the structure of a Kaḍavaka.[3] It does little to enlighten us on the *anekavidhatva* of the Paddhaḍiā It states: if one undertakes to compose in the Paddhaḍiā, he should construct a Kaḍavaka with eight Yamakas (rhyming distichs), each of which is made up of two Pādas of 16 moras each. There should be the Ghattā and the Chaḍḍaniā in the beginning and end respectively of the group of the Yamakas. A Sandhi is to consist of a limited number of such Kaḍavakas. Various other Ghattās, Chaḍḍanis, Vidārikās and Dhavalas also can be employed. This gives us an idea of where and how the Paddhaḍiā is employed It also suggests that a Paddhaḍiā-pāda is 16-moraic. But nothing is said regarding the structure of these 16 moras or the different varieties of the Paddhaḍiā But we get some results by examining the structures of the lines in these definition stanzas (SC. VIII 30-33) which are also intended to illustrate the Paddhaḍiā, evidently in one of its varieties. The 16 moras are divisible into four groups of four moras each, the form of the last four-moraic Gaṇa being – ∪ without fail. This is supported by SC VIII 41-44 given to illustrate the Paddhaḍiā which is said by SC. VIII 35 to appear along with some other metres in the beginning of a Sandhi At another place in SC. VIII 45, the Paddhaḍiā is included among the metres that are preferentially employed in the Rāsābandha Lastly *Paddhaḍiā* occurs at SC. VII 160 *cd* as the name of a Sarvasamā Catuṣpadī Dhruvā having 16 moras per Pāda which are divisible as 4+4+4+4 The lines containing this definition end in ∪ ∪ –.

From these pieces of information we can gather that like the terms *Chaḍḍaniā*, *Ghattā*, *Dhruvaka*, *Vastuka*, the term *Paddhaḍiā* also had two applications. It was the name given to the group of

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(1) Chaḍḍaṇia-Duvai-Dhuvaehim jaḍiya, Caumuheṇa samappiya Paddhaḍiya/ RC. 1 1 10

(2) satta-vihā Chaḍḍaṇiā, ti-vihāo honti taha a Ghattāo/
Paddhaḍiā 'ṇea-vihā, Gīo honti va-hāo//SC. VIII 7.

(3) The text of the stanza is defective If the emendation *Paddhaḍiāhim* for Paddhaḍiā suggested by Velankar is accepted, this would be one more instance of the use of the term *Paddhaḍiā* in the plural.

metres containing 16 moras per Pāda and employed in the Ap epic called in all probability the Sandhibandha Besides it was the name of a particular metre having the form 4+4+4+ ∪ –∪ It is likely that as in the case of the other terms mentioned above, the development of the application may have been from the general to the particular In other words because the metre with the form 4+4+4+ ∪ –∪ was fondly employed in the Sandhibandha that alone came to be called the Paddhaḍikā. From the remarks *adi sabdād Vadanaādi parigrahaḥ* of the com of the *Kavidarpana*', we know that over and above the Paddhaḍika, Vadanaka and some other metre or metres were used for the main body of the Ap epic, and this finds support from the actual practice as evidenced by the works of Svayambhū, Tribhuvana, Puṣpadanta and others

Occurrence 1 (4-11, 13, 15-16 Kaḍavakas) 3 (13 Kadavaka) 4, 7, 10, 13, 16, 18 Sandhis

Seven out of the twenty Sandhis or, on a different count, 91 out of a total of 285 Kaḍavakas are composed in this metre Its normal form is +4+4+4+4 ∪ – ∪ Jagana being permitted in the 1, 3 For a systematic treatment of this metre see Alsdorf, 1928 73, *1936*, 190, *Jacobi*, *1918*,* 48, *Bhayani 1945*, 56 57 The 1 *Gana* enjoys great freedom of form though – ∪∪ finds a preference (about 60 p c) As contrasted with this the 3 Gaṇa has the form ∪∪ – ∪ ∪∪∪∪ in about 70 p c of the cases Accordingly in the case of the Paddhaḍias of PC Alsdorf's results that the Paddhaḍiā is a metre of anapaestic basic character and that its 3 Gana is built up similarly to the first shall have to be modified In the 2 Gana the form – ∪∪ is the least preferred (about 12 p c) while ∪∪ – has a relative majority This presents a contrast with the 1 Gana The end is rarely ∪ ∪∪∪ (about 5 p c)

(23) Vadanaka

Occurrence 1 (2, 12 14 Kaḍavakas), 2, 3 (2, 12 Kaḍavakas). 5 (1 5 7 16 Kaḍavakas) 8 11, 14 17 (1, 7, 9, 11, 13, 15, 18 Kaḍavakas), 20 Sandhis

This metre is found in eight whole Sandhis out of a total of twenty, or in 112 Kaḍavakas out of 285 in all It is defined by most of the Pk metricians' For its discussion see Jacobi 1918 *47 Alsdorf, 1928 76 1936 191 Shahidullah 1928 63, Bhayani 1945 50

Though Hemacandra has expressly given the designation Vadanaka and though Adila is the name given to a special form of the Vadanaka yet Jacobi and Alsdorf following perhaps the Bar d c group' of metrician accept the name Adila for our metre But from SC IV 32 and the *Kavidarpana* II 21 it is quite clear that the metre should be named Vadanaka it being called Adila only when it has got Yamakas

6 +4 | 4+2 is the general scheme of the Vadanaka A sample analysis indicates that in the 1 Gana froms – ∪∪ – and ∪∪∪∪ – occur more frequently and generally the forms with two shorts in the middle are preferred ∪ – ∪ and – have the smallest frequency In the 2 Gana one third of the total number of cases

(1) cf the term *Pasabandha* at SC VIII 49 and the description of the Sk Mahā kavya as *Sargabandha*
(2) Velankar 1935 1936 49 51
(3) SC IV 29 Raj 16 Ch V 23 *Kavidarpana* II 21 compare also *Vrttajātisamuccaya* IV 33 31 *Chandahkosa* 41-43, *Prakrtapaingala* I 127

are ⏑ –⏑⏑ ⏑. The form ⏑⏑ ⏑⏑ enjoys he preference (about 42 p.c.). – ⏑ ⏑ is the least preferred form. The commonest form of the 3. Gaṇa is ⏑⏑ – (about 69 p.c.). Next comes – – (about 25 p.c.). ⏑⏑ ⏑⏑ occurs rarely. The 4 Gāna is usually ⏑ ⏑, only about 18 p.c. cases are –.

These results are in agreement with those obtained in the case of the Saṁdeśarāsaka stanzas, while they are at divergence with Alsdorf's findings concerning the Vadanaka stanzas in the *Harivaṁśapurāṇa*, wherein ⏑⏑ ⏑– is frequent in the 1. Gaṇa. The *Saṁkulaka* described as a Samacatuṣpadi (scheme 6 + 4 + 4 + 2) at SC., VI 160; Rāj. 172; Ch. V. 28 Com. It seems to be the same as the Vadanaka, except that it ends in –, not in ⏑ ⏑. The famous Hindi epic *Rāmacaritamānasa* of Tulsidās is composed in this metre, the last two shorts of our metre appear there contracted as a rule into a long. It has come to be known as *Copāī* or *Caupāī* in the early vernacular literature.

(24). Pāraṇaka.

Occurrence 1. (1., 3 Kaḍavakas), 5. (6 Kaḍavaka), 6, 9 (1., 11., 13.-14. Kaḍavakas), 12., 15., 19. Sandhis.

It is employed in five whole out of twenty Sandhis, or in 77 out of 285 Kaḍavakas. It is a 15-moraic metre. Its structure is identical with that of the Paddhaḍikā except that the last Gaṇa has the form ⏑⏑⏑ instead of ⏑⏑⏑ ⏑. In other words omitting the first short and preferring ⏑ ⏑ for the middle of the last Gaṇa of the Paddhaḍikā gives the Pāraṇaka. Everything else said in connection with the structure of the Paddhaḍikā applies in principle to the Pāraṇaka. The form – ⏑ in the last Gaṇa is very rare.

The Pāraṇaka is described among the Samacatuṣpadī Dhruvās along with the Pādākulaka, Saṁkulaka and Paddhaḍikā by SC. VI 159 (*Araṇaa* is a blunder for *Pāraṇaka*); Rāj. 170, Ch. VI 29. Though it is described here as a Catuṣpadi, like the Paddhaḍikā it is used as a Dvipadi in the Kaḍavaka. Svayambhū gives[1] two Gaṇa-schemes for the Pāraṇaka: 4 + 4 + 4 + 3 or 6 + 4 + 5. The latter is not applicable to our lines.

The use of a 15-moraic metre in constructing the Kaḍavakas may appear as going against the above-quoted general statement of Svayambhū (SC. VIII 30) that a 16-moraic metre is to be employed for building up the Kaḍavaka. But difference between the Paddhaḍiā and the Pāraṇaka is slight and the latter can be well looked upon as a modified form or variation of the former[2]. It is characteristic of the Apabhraṁśa prosodists that such an important metre is not described independently. It is noticed along with a host of other metres among the Samacatuṣpadī Dhruvās.

2. The Variation Metres.

For the sake of variation, a Kaḍavaka here and there is composed in a non-Paddhaḍikā type of metre, or occasionally through-

(1) [illegible] taṭṭhea-[illegible] [illegible] Pāraṇaa [illegible]

(2) In old Gujarati verse literature a 15-moraic metre is very popularly used for building up the frame of the narrative. But it is derived from the Vadanaka by omitting its last mora, and hence is different from the Pāraṇaka. It is known as [illegible], and is described by the Chandaḥkośa (11), cf. also [illegible] under the name [illegible].

out a whole Sandhi different fancy metres are used to break the monotony of the narrative frame Many Varnavṛttas of the Sk. prosody—especially those characterized by a recurrent structural unit—are employed for this purpose The language of all such *passages in the Varnavṛttas is more or less Prakritized* This practice of the Ap epic poets is obviously based upon the similar practice found in Sk Mahakavyas

Four such variation metres are found in PC. I-XX.

(25). Madanāvatāra.

Scheme 5 + 5 + 5 + 5 (= 20).
Occurrence III 1, IX 12

Technically it is a Samacatuṣpadi Of course in the Kaḍavaka it appears in couplets The last Gana always ends in a long All the Gaṇas show a pronounced amphimacer (-x-) tendency This means that the forms x x x x x x and x x x are normally avoided SC VIII (3) treats this metre in a general way and illustrates it by citing PC 24 2 1-2

For other metrical authorities see Bhayani, 1945, 58-59

The Madanāvatāra is several times used in MP and appears to be a favourite of the post-tenth century Ap poets It is found in Devacandrasūri's *Sulasakkhāṇu* (2 Kaḍavaka), Jayadevamuni's *Bhavanāsandhi* (2, 4, 6 Kaḍavaka), *Nemināthadvātriṃśikā* (almost *throughout) etc*

[1](26) Scheme a 4 + ∪—(or ∪∪)∪ (= 8)
b 4 + 4 + 4 + ∪—(or ∪∪)∪ (= 16)
Occurrence XVII 8

Technically the metre is of the *Antarasamā* Catuṣpadī type But a rhymed distich being the unit of the Kaḍavaka it appears in a two lined form with the rhyme scheme *a/b* that is usual in the Kaḍavaka

The first Gana of the 8 moraic Pāda avoids ∪—∪ Hence the *odd Pāda* corresponds with the Pādas of the Dvipadī Candralekhā[1] (4 + ∪—(or ∪∪)∪) described by Hemacandra

The *even Pāda* is that of the Paddhaḍiā It can be easily seen that the odd Pada is identical in structure with the last eight moras of the Paddhaḍiā-pāda *Looked at in this way the metre in question* is just a combination of a truncated and a full Paddhaḍiā-pāda The metre of MP 13 10 is just the reverse of ours There *a* is equivalent to our *b* and vice versa

(27) Vilāsinī

Scheme 3 + 3 + 4 + 3 + ∪— (= 16)
Occurrence XVII 12 (XLVI 2)

All the lines satisfy the schemes of Vilāsinī[2] and Bhūṣaṇā Galitaka[3] (5 + 5 + 3 + ∪—) So the structure cannot tell us which of the two is the metre employed in the present case But in RC 71 2 it is called Vilāsiṇī-chanda and Vilāsinī belongs to that group

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(1) ca-la-da-lāḥ Candralekhā/ Ch VII 65
(2) tau caḥ tau Vilasinī/ Ch IV 60
(3) pau tau Bhuṣanā/ Ch IV 37

of Ap metres including the Hela Avali Manjari Dvipadi Racita etc which is treated together at Ch IV 57 66 This decides in favour of the Vilasini

A caesura is definitely felt after the 8. mora. This fact as also the general swing of the metre makes it closely allied to that metre which is used in the famous *Gopika-Gita* of the *Bhagavata purana* and which is known as Lalita in the Gujarati prosody The general pattern of our metre is —u—u—/—u—u— wherein all the heavy syllables except the last one are replaceable by two light syllables This metre is similarly used in RC 71 2 MP 78 27 34 10 40 12 42 12 45 9 48 1 86 8 88 11 Alsdorf fails to identify it and hence thinks it to be Panktika (Ch. II 108)

(28) Pramani

Scheme u— × 4
Occurrence. XVII 16.

This is a quite familiar metre of the Sk prosody It is defined at *Chandahsastra* V 7 *Jayadevacchandas* V 4 *Vrttaratnakara* III 18 *Chandonusasana* II 82 etc Here it is used in the two lined form. It is found several times in MP

CONSPECTUS OF THE METRES OF PC I XX.

I Metres employed in the Kaḍavaka-commencing stanza

Name.	Measure	Place of occurrence (Sandhi)
(1) Gandhodakadhara.	(6 + 4 + 3 =) 13 × 4 (a/b c/d)	III
(2) Dvipadi.	(6 + u — (or uu) u + 4 + 4 + 4 + u — (or uu) u + — =) 28 × 2	XIII
(3) Hela dvipadi.	(6 + u — (or uu) u + 4 + u — (or uu) u + — — =) 22 × 2	XVII
(4) Manjari.	— (or uu) u + — (or uu) u + 4 + 4 + 4 + / —) 21 × 2	XIX

II. Metres employed in the Ghatta

Measure	Place of occurrence (Sandhi)
(5) 9 + 13	VII
(6) 10 + 13	XVI
(7) 11 + 14	II
(8) 11 (or 12) + 12.	V
(9) 13 + 10	I
(10) 13 + 15	VIII XI XIX
(11) 13 + 16	VI
(12) 14 + 13	XIII
(13) 15 + 12	X
(14) 15	IX XVIII
(15) 6 + 6 + 12	III
(16) 8 + 8 + 14	XIV
(17) 8 + 6 + 12	XV
(18) 8 + 8 + 12	

(1) Alsdorf 1936 193.

(19)	9 + 7 + 12	XII
(20)	10 + 8 + 13	XVII, XX
(21)	12 + 8 + 12	IV

III Metres employed in the main body of the Kadavaka

Name	Measure	Place of occurrence (Sandhi)
(22) Paddhadia	(4 + 4 + 4 + ∪ — ∪ =) 16	I (4-11, 13, 15 16 Kaḍavakas), III (13 Kaḍavaka), IV VII X, XIII, XVI, XVIII
(23) Vadanaka	(6 + 4 + 4 + ∪ ∪ =) 16	I (2, 12, 14 Kaḍavakas) II III, (2-12 Kaḍavakas), VIII, XI, XIV, XVII, (1 7 9 11 13-15, 17-18 Kaḍavakas), XX
(24) Paranaka	(4 + 4 + 4 + ∪ ∪ ∪ =) 15	I (1, 3 Kaḍavakas), V (6 Kaḍavaka), VI, IX (1-11 13 14 Kaḍavakas) XII XV, XIX
(25) Madanāvatara	(5 + 5 + 5 + 5 =) 20	III (1 Kaḍavaka) IX (12 Kaḍavaka)
(26) ?	a (4 + ∪ — (or ∪ ∪) ∪ =) 8 b (4 + 4 + 4 + ∪ — (or ∪ ∪) ∪ =) 10	XVII (8 Kaḍavaka)
(27) Vilāsinī	(3 + 3 + 4 + 3 + ∪ — =) 16	XVII (12 Kaḍavaka)
(28) Pramāni	∪ — four times	XVII (16 Kaḍavaka)

8 SYNOPSIS OF THE CONTENTS.

I Sandhi

Introduction the birth of Ṛṣabha

Homage to the twenty four Tīrthaṅkaras (1) Metaphorical description of the Rāma story as a river—Tradition through which it was handed down—The poet introduces himself—His resolve to recount the sacred theme of the Rāma story (2) Following the convention the poet modestly declares his ignorance regarding various branches of learning and literature (3) The Magadha country described (4) Its capital Rajagṛha described (5) Śrenika the king of Magadha described (6) Mahavira's audience-hall on mount Vipula—A messenger informed the king of Mahavira's arrival (7) Going through the prescribed ceremony of homage Śreṇika set out to the audience-hall—The twelve compartments of the audience-hall with their respective occupants various types of gods men and beasts described (8) Śrenika prayed to Mahāvira (9) Śreṇika wanted to know the Rāma story as known to the Jain faith He pointed out various inconsistencies in that story as narrated in the traditions of other faiths (10) Accordingly Apostle Gautama began to narrate the Rama story

Situation of the Bharata country in the cosmography—Successive births of the fourteen Kulakaras (11). Their names—Marudevī, the consort of the last Kulakara Nābhi, described (12-13). The six goddesses Kīrti, Buddhi, Śrī, Hrī, Dhṛti, and Lakṣmī approached Marudevī in human form and rendered services to her —Marudevī saw a series of fourteen dreams—riches were showered from heavens for thirty fortnights (14). The fourteen dreams described—Marudevī conveyed these to her husband (15). He interpreted them, as prognosticating the birth of a son destined to be a Tīrthaṅkara. In due course Ṛṣabhadeva was born (16).

II Sandhi.
Ṛṣabha's life-story—upto practising penances.

The birth of the Jina was solemnised by the four classes of gods—Indra's throne shook and hence he started forth on the Airāvana elephant (1). Kubera decorated the city of Sāketa—Indra's queen with the help of the sleep-inducing charm substituted a magic child for Ṛṣabha, who was made over to Indra (2) He took the child to Mount Mandara beyond the regions of constellations and seated him on a throne placed on a white slab (3). At the commencement of the ablution ceremony various gods honoured Ṛṣabha by displaying their skill in music, dance, drama, etc. (4). Various gods emptied water-jars over Ṛṣabha's head and his ceremonial bath was completed (5). Indra then adorned him with a variety of ornaments A devotional hymn followed (6) Indra injected nectar in Ṛṣabha's left thumb. The child was taken back to Ayodhyā. He was named Ṛṣabha.

He grew up rapidly (7). Once his subjects complained to him of being deprived of the means of subsistence because the Kalpavṛkṣas disappeared Consequently he taught them various professions and arts He got married to Nandā, Sunandā and others He begot one hundred sons Bharata and Bāhubali were chief among them (8) Seeing Ṛṣabha immersed in wordly pleasures, Indra, with a view to awaken love of renunciation which would be beneficial for the flourish and spread of Dharma sent Nīlāñjanā with her span of life nearing its end, to dance before Ṛṣabha. While dancing, she fell dead (9) Seeing Nīlāñjana become suddenly lifeless, Ṛṣabha was struck with the ephemeral nature of the mundane glory and he resolved to renounce the world. The Lokāntika gods also exhorted him to that end, since the revival of religious beliefs and practices that had fallen into abeyance was eagerly awaited '(10). Bharata was installed on the throne and Ṛṣabha went to Prayāga, where together with four thousand kings he took to the Order.

He practised all sorts of austerities (11). The other kings with him unable to endure the rigours of austerities violated their vows (12). The Heavenly Voice remonstrated with them for their unbecoming conduct But lacking fortitude for practising mortifications, they gave up austerities and founded new faiths. At this juncture there arrived Nami and Vinami, sons of Kaccha and Mahākaccha (13). They asked from Ṛṣabha their share in the kingdom. Coming to know of this disturbance to Ṛṣabha, Dharanendra appeared there. He questioned Nami and Vinami (14) They said 'when we were abroad, the kingdom was portioned off between all the sons of

Ṛṣabha but we were kept out of consideration As they were bent upon receiving their due at Rsabhas own hands Indra assumed *Ṛṣabha s form and gave them the rulership of the northern and* southern slopes of the mount Vijayardha together with some mira culous powers (15)

While wandering on earth with raised hands rich presents were offered to Ṛṣabha but he did not accept them In Hastina gara king Śreyamsa invited him to end his fast (16) Bringing him o his residence he worshipped him and offered sugarcane juice As *Ṛṣabha broke his fast gods showered gold and jewels* On account of the exhaustless gifts then bestowed on Śreyamsa the day became known as Akṣayatṛtiya (17)

III Sandhi

Ṛṣabha s life story—upto his attaining Kevala

Leaving Hastinagapura Ṛṣabha arrived at Purimatala There he came to the Śakaṭamukha garden rich in all sorts of flower plants and trees In their midst stood a huge banyan tree (1) There Ṛṣabha practised all the vows and austerities—these recounted in the numerical order of one to eighteen—and eventually he attained Kevala (2) He came to possess thirty four Atisayas and eight Pratiharyas and became the supreme deity of all the three worlds (3)

Gods constructed a golden audience-hall for the Jina The seats of various Indras shook The lord of gods called upon all to go and pay homage to the Jina All classes of gods with their most diverse vehicles started as did Iśanendra mounting upon the Airavana elephant in enviable pomp and glory (4 5 6) Hordes of various gods and demons arrived to the audience-hall and humbly presented themselves to the Jina (7) Indra with his retinue recited a hymn to the Jina (8) Observing the gods coming down in their aerial cars Ṛṣabhasena the ruler of Purimatala made inquiries He was told that Bharata s father had attained Kevala On learn ing this the king went to the audience-hall and paid homage to the Jina (9) He was so much moved by the scene that he and eighty four thousand from the rank and file together with eighty four born aristocrats too took to monkhood while lacs of others made up the laity Even gods were purified and animals forgot their inborn mutual enmity (10)

Then the Jina preached all the basic principles and tenets of the Jaina faith Nothing in the three worlds could be unknown to him (11) The sermon had a pacifying effect on all Before dis persing many of them committed themselves to practising various vows and austerities The Jina left that place and went to Ganga sagara (12) Here Bharata became the paramount lord of the whole earth and attained all round prosperity As his father attained Kevala he by the strength of his arm established his sovere gnty over the whole earth (13)

IV Sandhi

Combat between Bharata and Bahubali—attainment of Nirvana by Bahubali and Ṛṣabha

After completion of the round of world-conquest when *Bharata* returned to his capital the victorious discus (*Cakraratna*) d d not

enter the city, whereupon Bharata asked his ministers whether any king still remained unconquered (1). The ministers submitted: 'All are subdued except your younger brother Bāhubali, king of Potanapura, who is mighty enough to overthrow you and your army single-handed' (2) Learning this Bharata ordered his ministers. 'So arrange that either Bāhubali accepts my sovereignty or offers a battle' The ministers went to Bāhubali and told him to serve Bharata as a feudatory. Bāhubali denounced them saying: 'As our father gave each of us his due share of territory, I am in no way indebted to Bharata. Why then should I go to him?' The ministers replied angrily. 'Even if your territory is given to you by your father, you cannot have even an inch without paying tributes to Bharata' (3-4). Bāhubali said haughtily: 'Being puffed up by world-conquest let him do his worst. As to the tributes, I will pay them tomorrow in the form of shafts, lances and javelins which would cure him of his arrogance'. Thereupon the ministers departed and told Bharata: 'Bāhubali cares a straw for you. He stands prepared for giving a fight' (5).

Bharata made enormous preparations for a march. As he started, spies informed Bāhubali, who also gave orders for a counter-march The two armies confronted each other on the battle field (6-7). The field became a scene of reckless turmoil and destruction. Seeing this the ministers cried halt and said to Bharata and Bāhubali· 'What is the use of massacring the poor soldiers? Rather you two alone fight out, first a glance-duel, then a water-duel and lastly a bodily combat. He who is victorious in all the three duels, is to be the lord of the earth and treasures'.

The advice was accepted and Bharata and Bāhubali became engaged first in a glance-duel, in which Bharata was defeated (8-9). They started the water-duel. In this also Bharata got a defeat (10) Finally they set themselves to the bodily combat While both were trying various moves and techniques Bāhubali lifted up Bharata and his army roared for triumph Bharata, thus rebuffed, released his *cakraratna* on Bāhubali but the latter being a *caramadehin* (i e destined to attain salvation during this life) it by-passed him (11) But this incident moved Bāhubali and he pondered: 'What is the use of a kingdom for the sake of which one has to kill one's brother, father or son Better strive for salvation, which can earn eternal bliss for me' He made over his territories to Bharata, accepted the Jina as the Master and having picked out five handfuls of hair stood with raised hands, immovable as a rock, for one year, during which creepers grew over him and he was turned into an abode of snakes and scorpions (12).

At this juncture Ṛṣabha halted on Kailāsa. Bharata went there to pay obeisance. He asked Ṛṣabha, 'Why Bāhubali does not still attain Kevala?' Ṛṣabha said: 'Even still he cherishes the Irṣā-kaṣāya, thinking, "even though I have made over the earth to Bharata, why am I placing my feet thereon." Hence he fails to attain Kevala' (13) Learning this Bharata went to Bāhubali and falling at his feet said: 'This earth is really yours I am only your slave'. And immediately the four Ghātikarmans of Bāhubali were destroyed and he attained Kevala. Eight Prātihāryas appeared and the gods poured in saying: 'The son of the Tīrthakara has become a Kevalin.' In the end he went to the abode of the Siddhas; so also did Ṛṣabha, and Bharata ruled as a sovereign in the invincible Ayodhyā (14).

V Sandhi.

The origin of the line of Demons (upto Devaraksas) Account of Ajita (the second Tirthaṅkara) and Sagara (the second Cakravartin)

Gautama then told Śreṇika to listen to the origin of the lines of the Demons and Monkeys that he set out to narrate Long after this there was born in Ayodhyā venerable Ajita as a son to Vijayā and Jitaśatru of the Ikṣvāku line His birth, marriage etc were celebrated exactly as in the case of Ṛṣabha Once while going to the Nandana park he saw a lake fanned by the breezes and with blooming lotuses (1) *Seeing the same lake in the evening with its lotuses* faded and lustreless, sombre thoughts of the evanascent character of life and worldly glory and pleasures possessed him That very *moment the Lokantika gods exhorted him and together with* ten thousand other persons he renounced the world (2) He broke his fast at the house of Brahmadatta, moved preaching over the earth for fourteen years, practised Sukla Dhyana and attained Kevala He had nine apostles and one lakh monks

His cousin brother Sagara was at that time the Universal Monarch Once Sagara was led away by his restive horse into a great wilderness, where at dusk, while he was removing his fatigue in a bower on the shores of a beautiful lake he was seen by Tilakakesa, daughter of Sulocana and sister of Sahasrakṣa She at once fell in love with Sagara (3-4) Somebody informed Sahasrakṣa who delighted because the forecast of the soothsayers thus proved true, went personally to invite him gave him his sister in marriage along with *the gift of the Northern and Southern Ranges* (of Mount Vijayardha) (5) Along with Tilakakesā, Sagara returned to Ayodhya

Here Sahasrākṣa in order to wreak revenge on Purnaghana who had killed his father, marched to the city of Rathanūpurucakravāla and destroyed him in battle Purnaghana's son Toyadavahana escaping somehow took shelter in the audience hall of Jina Ajita (6) There he was comforted by Indra to whom he related his story His enemy also pursuing him with the vow that he would kill Toyadavāhana even if all the great gods offered him protection, entered the audience-hall *The Jina related to both of them the incidents* of their previous births whereupon they gave up their enmity

Bhima and Subhima (the Demon chiefs who were present *there) embraced Toyadavāhana* (7) and Bhima said. 'As you were my son in the previous birth even now you are dear to me Accept from me the aerial car Kamuka the Demoniaccharm (*rakṣasi vidya*) a necklace and the impregnable and sea girded city of Lanka together with the Underground Lanka (*Patala Lankā*), six-yojana in extent and having only one door Toyadavāhana accepting these gifts entered Lankā in the company of his ministers and feudatories *and founded a new line of Demons* (8) *Long after this he again* went to the audience-hall of *Jina Ajita* who by way of *reply to* Sagara's question said 'Only one Tirthankara Ṛṣabha and one Universal Monarch Bharata had appeared previously, while twenty-two Tirthankaras and ten Universal Monarchs as also nine Baladevas nine Vasudevas nine Prativāsudevas and eleven Haras will appear in future Besides there will be fifty-nine Purāṇas in the Jain religion *Then Toyadavahana filled with religious fervour*

renounced the world together with one hunderd and ten Vidyādhars (9). Laṅkā was given to his son Mahārakṣas Ajita attained Nirvāna.

Once Sagara's sixty thousand sons went to Kailāsa and bowed down to the twenty-four Jina shrines there, constructed by Bharata with gold and jewels. On Bhagīrathī's suggestion to dig out the Gangā and encircle therewith the holy places as a protective measure, they employed the Daṇḍa-ratna to excavate the earth round the Kailāsa (10). This produced such an upheaval in the region of the serpents that their lord Dharanendra threw his venomous glance on Sagara's sons and all were reduced to ashes, except two Bhīma and Bhagīrathī, who with heaving hearts and downcast looks returned to Sāketa city. The ministers advised them to break the sad news to the king in such a manner as would not shock him to death. At the time of holding the Darbar (assembly) Sagara was pained to see not a single son present out of the sixty thousand (11) Then entered Bhīma and Bhagīrathī, and the king asked them the whereabouts of their brothers The ministers in reply stressed the transitory nature of everything in the world (12). The king caught the hint and afterwards, choosing a fitting moment, Bhīma and Bhagīrathī related all that happened, whereupon the king swooned Recovering he lost all taste in kingship and thought of immediately renouncing (13). As Bhīma refused to occupy the throne, Bhagīrathī was crowned king

Here, Mahārakṣas, who had got a son Devarakṣas, once went out for water-sports surrounded by his queens, when he chanced to see a dead bee in the interior of a lotus and he reflected: 'all who are given to passion meet a similar fate' (14) While he was in such a dejected mood, there arrived a company of monks, all of whom were shining with great asceticism, learning and character and destined to attain salvation in this life (15). Delighted at this, the king requested them to introduce him into the holy Order The monks said: 'There remain only eight days for you to live, so do what you like' Thereupon, the king spent those eight days in penance, worship, scriptural recitation and charity and attained salvation His son Devarakṣas ruled over Laṅkā (16).

girls are for being given away in marriage and your daughter herself has made this choice, how then Śrikaṇṭha is at fault?' Hearing these words Puṣpottara had no face to save. Saying: 'Girls, if not married away are a source of infamy' he returned. Thus Śrikaṇṭha married Kamalāvatī.

After many days, seeing Śrikaṇṭha eager to leave, Kirtidhavala, with a view to avert separation from him, said: 'Why do you not stay near me? Choose for yourself any one of my numerous islands (3-4). (Kirtidhavala's) minister advised Śrikaṇṭha to select Monkey Island (Vānaradvīpa) which he describes. Śrikaṇṭha made up his mind and started on the first day of Caitra(5). Śrikaṇṭha's army entered Monkey Island, which is described (6). Sporting with monkeys and taking some with him, Śrikaṇṭha went to the mountain Kisku, where he founded the city Kiṣkupura, which is described. Once seeing gods proceeding towards Nandiśvara Island, he also started in order to pay homage to the Jina (7). With his retinue he reached Mountain Manuśottara, but his further movement was checked. Resolving to practise severe austerities so that he can get qualified to enter Nandiśvara, he returned to his city, handed over the reins of his kingdom to his son, and became a recluse. Successively eight kings in his line took the same course.

Amaraprabha, the ninth king, flourished during the interval between the Jinas Vāsupūjya and Śreyāmsa (8). On the occasion of his marriage with the princess of Laṅkā, somebody executed drawings of monkeys in his courtyard, seeing which the bride swooned through fear. The angry king ordered to execute those who drew monkeys. The ministers pacified him by telling, 'Since Śrikaṇṭha's time they are our family deities, cause of prosperity and the emblem for our Monkey Dynasty.' The remorseful king gave orders to mark the royal crown, the royal umbrella, banners etc, with the monkey insignia (9). Since then his line became famous as the Monkey Dynasty, which held overlordship of both the Ranges. Amarprabha's son was Kapidhvaja, Kapidhvaja's Pratibala, Pratibala's Gaganānanda, Gaganānanda's Khacarānanda, Khacarānanda's Girinandana, Girinandana's Udadhirava

Udadhirava's friend was Taḍitkeśa, the king of Laṅkā, whose queen was once injured on breasts while they were bathing in the garden tank, whereupon he pierced the monkey with an arrow. The monkey went to a monk nearby He heard the *namokkāra* from him, died, was reborn as an Udadhikumāra god and recalling his previous birth descended near Taḍitkeśa (10) As Taḍitkeśa was still revengefully killing monkeys whenever he came across one, the Udadhikumāra god created a magic army of innumerable monkeys, as huge as mountains, carrying trees fire and other weapons (11). Some of them challenged the king, who, in view of their human speech and arms, regarded them as unusual phenomena and trembling with freight humbly enquired. 'Who are you? Did I offend you? Why are you armed?' The god told him everything asking in the end either to meet the challenge or fall at his feet (12). The king bowed down to the god, who led him to the monk and showed him his dead body of the previous life When that monk was requested to preach religion he took them to his Guru in a Jain shrine (13). On being requested to preach religion his Guru expounded the great merits of Dharma (14). Being asked by Taḍitkeśa, the Guru narrated, 'In your previous birth you were a monk

and this god, a hunter, who laughted at you Thereupon as you bore ill will towards him, you attained the Jyotis heaven, instead of the Kapiṣṭha Thence you were reborn as the king of Lanka, while that hunter wandering in the labyrinth of transmigrations was reborn as a monkey, who being killed by you was again born as an Udadhikumara god' Thereupon Taḍitkesa installed his son Sukeśa on the throne of Lankā and renounced the world (15) The god also adopted the Jain faith Now message was sent to Udadhirava that Taḍitkesa took to practising austerities, whereupon he handed over the reins of his kingdom to his son Praticandra and entered the Order (16)

VII Sandhi

Śrimalā's Svayamvara Lost Lankā won back by Sukeśa's sons

On receiving the news that in Adityanagara on the Southern Range was to be held the Svayamvara of Śrimālā, the beautiful daughter of Vidyamandara and Vegavati Praticandra s sons Kiṣkindha and Andhraka went there (1) Description of the Svayamvara hall (2) Śrimala entered mounted on a cow-elephant In due course she came to Kiskindha (3) She placed the garland round his neck when Vijayasimha flared up 'Who permitted the Monkeys to seat in the midst of the Vidyādharas? Snatch away the bride from the bridegroom and kill him' Thereupon Andhraka challenged Vijayasimha to a fight (4), and there ensued a battle between the two parties Sukesa, the king of Lanka, also arrived on the scene Vijayasimha was decapitated by Andhraka in the battle (5) The hostile forces being discomfited, Sukesa told his ally to return to Kiṣkupura with Śrimala.

Somebody informed Asanivega of his son's death He surrounded Kiskupura and along with his son Vidyudvahana challenged Kiskindha and Andhraka to a fight A terrible battle ensued wherein Asanivega with a sword struck Andhraka on the throat and the latter went the way of Vijayasimha (6 7) Here Kiṣkindha who had swooned owing to a javelin blow was brought back to his camp by Sukesa Recovering, he enquired about Andhraka and being informed of his death again swooned On recovery, he lamented grievously for his brother but Sukesa told him 'There is no room for crying with the sword hanging over the head' (8) On his advice he began to fly towards Patalalanka Aśanivega stopped Vidyudvāhana from pursuing the escaping foe saying that it was against the code of honour and that they had avenged the death of Vijayasimha Lankā was placed in charge of one Nirghata and other conquered cities also were entrusted to others (9) Thus usurping the cities of Kiṣkindha and Sukesa and bringing all other Vidyadharas also under his control Aśanivega once recalled the grief of Vijayasimha's death He gave the reins of his kingdom to Sahasrara and devoted himself to other wordly activities

After a big lapse of time Kiṣkindha went for pilgrimage to Mount Meru On his way back he saw the beautiful mountain Madhu He called his subjects there and founded a city called Kiṣkindhapura (10) Madhu mountain also was renamed Kiṣkindha Kiṣkindha got two sons Ikṣurava and Suryarava Sukesa s sons were Malin Sumālin and Mālyavat They once proposed 'Let us go to see king Kiṣkindha' Their father said 'All around

there is danger from the enemies How can we leave Pātālalaṅkā Laṅkā which belonged to us since Toyadavahana was usurped from me' Thereupon flaring up Malin said 'With our kingdom lost, how can we live even for a moment? (11) One should be satisfied only when whatever he has or does is of the highest order I take a vow to triumphantly enter Lanka tomorrow (12) The march was ordered in the morning With a tumultous uproar Lanka was besieged Nirghata the governor of Laṅkā confronted Malin in the battle (13) In that formidable encounter Malin killed Nirghāta with a sword Sukesa Malin Sumalin and Malyavat entered Lanka and paid their homage at the shrine of Śanti-Jina (14)

VIII Sandhi

Malin's battle with Indra Malin's fall

Malin s sway spread over all the Vidyadhara states At that time in the Rathanupura city on the Southern Range Indra the son of Sahasrara and Manasasundari established all his retinue and paraphernalia in a thorough imitation of the insignia of the celestial Indra declaring himself to be the terrestrial Indra (1) As Malin s feudatories left him and joined Indra he ordered a march against the latter Seeing ill-omens when they were setting out Sumalin grasped Malin s hand and drew his attention to them (2) Malin replied that only one s fate and steadfastness were all powerful and not the omens And they started on their march (3) The kings on both the Ranges took refuge with Indra Malin s messengers asked Indra to pay tributes and avert the struggle with Malin the invincible whereupon Indra said in rage 'You are left alive because you are a messenger Who is that king of Lanka and what is this talk of treaty? He among us who survives will become the sole lord of the earth' (4)

The messengers returned All the generals and warriors on Indra s side got armed (5) Description of the battle (6) Fight between Malin and Indra in which ultimately Malin s head was severed by Indra with the discus (7 9) Thereupon seeing the Monkey and Demon forces fleeing in stampede somebody suggested to Indra to pursue them when Śasin requested to entrust that task to him Being permitted he ran shouting after the escaping enemies But Malyavat confronted him and ridiculing him as an empty braggart struck him with a javelin Śasin swooned and when he recovered the enemies had cleared away (10 11) Indra entered Rathanupura in great triumph and fell at the feet of Sahasrāra He put Lanka in Dhan ida s charge and Kiṣku in that of Yama and honoured others also with the gift of territory (12)

IX Sandhi

Birth of Ravaṇa Bhanukarna Vibhiṣana They acquire Vidyas

Long after this Sumālin in Patalalanka got a son Ratnaśrava who when grown up went to Puspavana for mastering Vidyas (magic charms) At this juncture there arrived Vyomabindu who seeing Ratnasrava there as was forecast by his Guru told his daughter Kaikasī that that person was destined to be her husband Stationing her there he retired to his hermitage Here Ratnasrava

succeeded in mastering the Vidyās (1). Being asked by Ratnāśrava that charming damsel said: 'I am Vyomabindu's daughter Kaikasī, as yet unmarried. He has brought me here in accordance with his Guru's words. I am offered to you in marriage.' Thereupon Ratnāśrava founded there a city, called his relatives and married her.

Long after this she dreamt that a lion, after tearing open the temples of an elephant entered into her womb (2), and that the sun and the moon sat in her lap Ratnāśrava interpreted these dreams: 'You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess.' In due course were born Rāvaṇa, Bhānukarṇa, Candranakhī and Vibhīṣana Child Rāvaṇa was precociously adventurous (3). Once while playing he entered the treasure-house and got hold of the necklace, which was handed down in the family since Toyadavāhana, which had nine gems shaped after the nine planets and which was guarded by poisonous serpents against ordinary persons As he put it on, there appeared nine reflections of his face in the nine gems. Thenceforth Rāvaṇa came to be known as Ten-headed (*Daśa-mukha*) (4) His parents as also Iksurava, Kiskindha, Sūryarava and others were overjoyed by this feat of Rāvana and they saw in him the highest hope and promise of their lines

Once Rāvaṇa hearing a roaring noise and seeing Vaiśravaṇa pass across the sky asked his mother about him (5). She replied with down-cast looks: 'He is your cousin-brother Vaiśravaṇa, the son of Viśvāvasu and my elder sister Kauśikī. He brought infamy to us by going over to our enemies and usurped our ancestral home Laṅkā. When shall we regain it from him?' Vibhīsaṅa turning red with anger replied: 'What is this talk of Vaiśravaṇa's fortune? Within a few days you will see even these so-called gods Yama, Kubera, Varuṇa, Indra and others as our servants' (6)

Once being permitted by their father, the three brothers went to the terrible forest Bhīmavana for mastering magic charms. The eight-syllable charm known as *Sarvakāmānnarūpā* ('yielding all desired foods') was mastered within two Praharas. Then they concentrated upon the sixteen-syllable charm to be mastered after ten thousand crore repeated recitations At that juncture, the three brothers were seen by a Yakṣa woman (7). Smitten with love, she offered herself to Rāvaṇa but getting no response, she struck him on the chest with the ear-lotus Another lady said, 'Know that man to be fashioned from wood'. Failing in their intent, they informed *Anāvṛita Yakṣa that three men having cared a straw for him* were engaged in mastering magic charms (8). Full of rage he went to them and asked as to which deity was the object of their meditation. Not receiving any reply, he created numberless disturbances like serpents, lions, ghosts, fire etc. but to no avail (9). Then with the help of his magic powers he produced such an illusion that Ratnāśrava, Kaikasī, Candranakhī and other relatives, being mercilessly lashed by Mlecchas, were crying piteously for rescue and making heart-rending appeals to their sense of filial duty (10). As even then none of the three brothers was disturbed in the least, the magic forms of Ratnāśrava, Kaikasī and Candranakhī were killed and before their very eyes served to jackals and hounds. As still they were unmoved, he threw a blood-stained magic head of Rāvaṇa in front of Bhānukarṇa and Vibhīṣana. Thereupon the latter two were slightly perturbed. When their magic heads were

thrown in front of Ravana he remained quite undisturbed The gods cried bravo and Ravana got the mastery over one thousand magic charms (11) The names of some of the magic charms recounted (12) Bhanukarna was the master of five charms and Vibhisana of four Ravana founded a city called Svayamprabha and got constructed a shrine called Sahasrasikhara Hearing the news of Ravanas prosperity hoards of Monkeys and Demons poured in (13) Informed by the Avalokani charm that the on-coming hoards consisted of his friends and relatives Ravana surrounded by his one thousand charms as also Bhanukarna and Vibhisana went forth to receive them Ratnasrava with his kinsmen came to the royal palace and embraced his sons with love and joy (14)

X Sandhi

Ravanas marriages Lanka is won back

Ravana came to possess the magic sword Candrahasa through five-meal fasts Once when he had been on a pilgrimage to Meru Maya and Marica along with the beautiful princess Mandodari came to Ravanas palace and being informed on inquiry by Candranakhi that after mastering Candrahasa he had gone to Meru and that he was to return shortly they waited when towards the dusk the earth began to shake darkness and light appeared to play or at once it would rain thanks to the Vidyas of Ravana who was approaching (1) Candranakhi explained these unusual phenomena as being due to Ravanas wondrous powers

On arriving Ravana saw Mayas tent and he was informed that two Vidyadharas Maya and Marica were waiting for an interview with him Then he performed worship at the shrine and of a sud den he and Mandodari happened to see each other Seeing fault less beauty pervading every of her limbs he felt unable to withdraw his glance from her (2-3) Divining Ravanas mind Marica intro-duced himself and Maya as two brothers coming from their Devasamgita City on the Southern Range and requested to imme-diately accept Mandodari in marriage it being the most auspicious moment Ravana consenting the marriage was celebrated and the bride and bridegroom entered the Svayamprabha city (4)

Once while he was passing by the Gandharva Tank on mount Meghadhara he was seen by the six thousand Gandharva princesses bathing there surrounded by guards They declared their resolve not to accept as their husband any one else except Ravana (5) The guards informed Gandharva Surasundara who together with Kamaka and Budha hastened in great rage to the scene Seeing the huge army the princesses dispaired But Ravana with a smile used the sleep-inducing charm and fettered them with serpent bonds (6) Thus marrying the six thousand girls he returned Long after this Mandodari gave birth to two sons Indrajit and Ghanavahana

In Kumbhapura Bhanukarna also was married Day and night he would make trespasses in the Lanka territory As the subjects complained messenger Vacanalankara was sent to warn Sumalin He threatened In spite of your hundreds of faults Vaisravana keeps calm But if you will not check your grandsons mischief you shall have to reenter Patalalanka You remember Malins fate and the same course of events appears to be repeating So better hand over your grandson to us as a prisoner (7) Full of rage at this Ravana

drew his Candrahāsa sword to finish the messenger on the spot, when Vibhīṣana checked him saying it was unbecoming (8). The messenger escaped with his life Rāvana and others became equipped and marched. Here on the report of the messenger the Yaksa also made preparation and flew to Mount Guñja. The Demon forces arrived and the opposite armies closed in battle (9). Description of the battle: Vaiśravaṇa challenged Rāvaṇa (10). Their battle described Ultimately Rāvana struck Vaiśravana who, as he swooned, was removed by his lieutenants The Demons declared victory but Kumbhakarna wanted to pursue the enemy (11). Vibhīsana dissuaded him. Vaiśravan's aerial car Puspavimāna was captured. Recalcitrant elements were punished. Rāvana established himself as the overlord of hundreds of states (12).

XI Sandhi

Acquisition of a wonder elephant: defeat of Yama.

From the Puspavimāna Rāvana saw the white Jina shrines, which, Sumālin told him, were erected by Hariṣeṇa (1). Sumālin related the episode of Harisena—how for eight successive days Hariṣena performed great exploits till in the end he came to possess the whole earth with its precious treasures (2). When Rāvaṇa halted on Mount Sammeta, a terrific noise was heard They were roars of a marvellous elephant, which is described (3-4). Rāvaṇa undertook to tame that gigantic elephant, as to him the task was a child's play (5). With wonderful skill, strength and knowledge of the elephant lore, the elephant was tamed. One and all of Rāvaṇa's kinsmen danced for joy (6-7)

He was full with the talk of the elephant, which was named Tribhuvanālankāra, when a wounded warrior arriving there gave him the news of the crushing defeat of Kiskindha's sons in a battle with Yama. Immediately Rāvana marched to Yama's city (8). There he saw numerous inhuman instruments of torture and their wretched victims Rāvaṇa released the convicts, threw Yama's guards in their place and destroyed the instruments of torture. The news reached Yama (9), who, veritably the death incarnate, came forth with his terror-striking and most destructive weapons (10). Fight between Yama and Rāvaṇa. Yama was worsted in the battle. He ran to Indra and declared his decision to resign his post (11-12). Thereupon Indra wanted to march on Rāvana, but his minister advised him first to dispatch a messenger to him and give Surasangīta city to Yama Rāvana gave Yamapurī to Ikṣurava and Kiṣkindhapurī to Sūryarava and started towards Laṅkā (13). Rāvaṇa reached Laṅkā where his installation ceremony was performed (14)

XII Sandhi.

Abduction of Candranakhī by Khara and Dūṣana. Rāvana's reversal at Vāli's hand. Vāli renounces the world.

On enquiry from Rāvaṇa as to which of the kings were hostile to him, some one told him of the mighty Vāli, the son of Sūryarava, who excelled in strength and speed all the persons in the

three worlds (1), who had accepted Samyaktva and had vowed not to bend his head to anyone except the Jina Hence his father Sūryarava fearing conflict with Rāvaṇa had renounced the world Another person said: 'The Monkeys are friends with us since Śrīkaṇṭha's days. Moreover, all are heroes only so long as they have not experienced onslaught of Rāvana's arms' (2).

Once when Rāvana had gone to marry Tanūdarī, Khara and Dūṣaṇa, abducted Candranakhī and killing Candrodara occupied Pātālalaṅkā. The pursuing Demon forces, not finding the entrance to Pātālalaṅkā returned. When Rāvaṇa returned, he found his household wrapped in gloom (3). On receiving the news, as he was setting out to punish Khara and Dūṣaṇa, Mandodrī dissuaded him and Maya and Mārīca were sent to celebrate Candranakshī's marriage. Khara was crowned Candrodara's queen Anurādhā gave bith to a son Virādluta in the forest (4).

Rāvana sent a messenger to Vālı. He recounted to Vālı the history of their family friendship and advised him to go to Rāvana to pay regards (5). But Vāli turned away his face and did not even listen to the messenger's words The latter thus rebuffed rudely said: 'Either you come and salute Rāvana or offer battle.' Thereupon Vāli's minister gave the messenger an idea of Vālı's strength (6). Returning, the messenger gave report to Rāvaṇa, who taking a vow to cure Vāli of his arrogance, marched against him (7). Vālı also came out. The armies were on the verge of closing in battle, when minister Vipulamati advised them to stop the vast scale destruction that was imminent and decide the issue by a personal combat Both consenting, the combat began (8-9). Eventually Vālı with his right hand lifted up Rāvana along with his aerial car. The Monkeys roared with victory. Thus curing Rāvaṇa of his pride, crowning Sugrīva and advising him to serve Rāvaṇa, Vālı went to Muni Gaganacandra, practised austerities and acquired divine powers. Later on he went to Mount Aṣṭāpada and continued his austerities there (10-11). Sugrīva married his sister Śrīprabhā to Rāvana. Nala and Nīla, sons of Ikṣurava were sent to Kiṣkupura One half of Sugīva's kingdom was given to Śaśikiraṇa, the son of Dhruvā and Vāli To Sugrīva was married Sutārā, daughter of Jvalanaśikha, the king of the Northern Range, because though her hand was sued by Sahasragati, Jvalanaśikha's Guru was against that match. Sahasragati consumed by the fire of separation went to a forest to acquire a magic charm Sugrīva got two sons Anga and Aṅgada (12).

XIII Sandhi.

Lifting of Kailāsa Rāvaṇa marches against Indra.

Having married Ratnāvalı, while Rāvaṇa was returning his aerial car stopped mid-way. Though urged on, the car did not proceed owing to venerable Vālı's presence down there (1). Angrily Rāvana descended, as Mārīca informed him that below on Kailāsa was a sage practising austerities and that his ascetic power was the cause of stopping the car (2). He descended on Kailāsa, whose description follows. Seeing Vālı there, Rāvana burned with jealous anger, and to take revenge of his past defeat prepared to throw Vālı together with Kailāsa into the ocean (3) With the help of the excavating charm, he raised the mountain from its roots, starting

XV Sandhi

Defeat of Sahasrakiraṇa and Nalakubara

He marched against Sahasrakiraṇa As Sahasrakiraṇa was coming out from water, guards informed him of the onset of some hostile king He took his bow and stood ready to face the army (1) He comforted his highly frightened queens by telling them to fully trust the strength of his thousand arms (2) Seeing the whole army of Demons fighting from the sky with magic weapons on one side and Sahasrakirana alone fighting from the earth on the other gods denounced it as immoral Thus shamed, the Demons came down to earth and forsook the use of magic weapons Sahasrakiraṇa fought bravely (3) Hearing that Sahasrakiraṇa, though single handed had kept the whole army at bay, Ravaṇa went forth mounted upon his elephant and destroyed Sahasrakiraṇas chariot (4) Sahasrakiraṇa mounting on an elephant destroyed Ravaṇa's armour and laughed at him as a novice in archery Enraged thereby, Ravana struck him with a lance and with a jump captured him (5) Ravaṇa brought him as a captive to his residence

Some Janghacaraṇa sages informed Satakara Sahasrakiraṇas father, who was a recluse He came to Ravaṇa (6) He asked Ravana to release Sahasrakiraṇa as he was a *caramdeha* (destined to get slvation during the current existence) Ravaṇa obeyed and offered Sahasrakiraṇa his kingdom back. But the latter said 'After enjoying such water-sports and such a fight with you I find kingship tasteless I prefer to strive for emancipation' (7) He installed his son in his place and renounced the world. As these news were communicated to Anaraṇya the king of Ayodhya, he too with his son Anantaratha renounced the world, putting the reins of the kingdom in Daśaratha's charge

Ravaṇa proceeded onwards and destroying the sacrifice (of King Marutta) marched towards Magadha (8) Comforting Narada subduing Marut and marrying his daughter he stayed there for nine years and thence went to Magadha He married his daughter to Madhu the King of Mathura to whom Camaren dra had presented Śulayudha Thence he went to Kailasa Paying obeisance to the shrines of the Jinas Ravaṇa showed to his people places where Bharata and Bahubali had attained Nirvaṇa and where being pressed down by Valin s foot his body was contorted (9)

Hearing the news that Ravaṇa was nearby Nalakūbara, the governor of Durlanghya City of Surendra, on the advice of his minister planted machines for defence and put the Asali charm round the City, which was thus rendered impregnable Ravaṇa's forces besieged the city (10) But they informed Ravaṇa that such machines were planted that nobody moving within one Yojana of their range would escape alive Ravaṇa was very much worried by this. Here Nalakubaras wife Uparambha fell in love with Ravaṇa and unable to bear separation, told her friend that only in meeting Ravaṇa lay the fulfilment of her youth and life (11) Her friend Vicitramala undertook to arrange the meeting Uparambhā told her· In case he shows unwillingness to accept me tempt him with the offer of the secret of the Asali charm and promise the Sudarsana Cakra' Vicitramala went to Ravaṇa and

told him that through his separation, Uparambhā was on the verge of death (12) If he accepted Uparambha he would be the master of Āsāli, Sudarsana Cakra and Nalakūbara At this Ravana looked at Vibhisana The messenger went to take her bath Vibhiṣaṇa observed, 'This is the occasion for employing strategem (13) If you are bent on success, somehow acquire Āsāli and you can still manage not to touch Uparambha' Agreeing with this, Ravana presented garments and ornaments to the messenger and then asking for the Āsāli charm got it (14) Now the two hostile armies fell upon each other Vibhisaṇa soon captured Nalakubara The city as well as the Sudarśana were also captured Uparambhā was not accepted by Ravana Nalakubara was thus subdued, and the kingdom was given back to him (15)

XVI Sandhi

Indra's consultation with his ministers· Failure of the negotations Ravana and Indra prepare for war

Indra's spies gave him an idea of Rāvaṇa's policy and the strength of his army (1), of how he spent his day and night according to a fixed schedule, which made provision for doing justice to all the state and private duties (2-3) As Indra did not avail any of the previous opportunities of extirpating the enemy, who had grown from strength to strength, now he had become very mighty But Indra said 'To have killed a boy was below my dignity' (4) Indra then proceeding to the consultation hall, where extreme secrecy was maintained, asked his ministers 'As the enemy now appears almost invincible, what course of policy is to be followed?' Bharadvāja said 'You act according to your best lights without consulting the counsellors' Thereupon Visalacakṣu said 'Even in chess the king does not move without the help of the minister' (5) Parasara, Pisuna, Kauṭilya, Manu and others stressed the necessity of an increasingly greater number of ministers for the successful running of the state Eventually all expressed their opinion in favour of maintaining friendly relations with Ravana (6) So long as the expedients of conciliation, dissension or gift worked why should anybody resort to war? They pointed out various malcontents among Ravana's feudatories who provided a fruitful soil for sowing dissension They advised, With this end in view the messenger Citranga should be sent to Ravana's court' (7) Accordingly Citranga was called and while Indra was giving him instructions, Narada informed Ravaṇa of the impending arrival of extremely clever Citrañga, and of the political design underlying it He strongly advised him to reject the offer of friendship as at that moment Indra was weaker of the two This good turn was done to him by Narada remembering Ravana's help at the time of Marutta's sacrifice (8) Nārada left and Rāvana gave instructions to his commander in-chief to guard the forces against spies

Citranga came to Marica's palace and thence was brought to Ravāṇa, who, after due ceremony inquired about the strength of Indra's forces Citranga said, 'Indra is all powerful' (9) Ravana praised him as a very clever messenger and asked the purpose of

his visit. Citranga said, 'Let friendly relations be established between Indra and you. He offers to you his daughter Rūpavatī' (10) Ravaṇa replied, 'You hand over to me all the cities on the Vijayardha and we are friends, or prepare tomorrow for war.' Thereupon Citranga gave him an idea of the strength of the various constituents and divisions of Indra's army and of his fortifications. Rāvaṇa said, 'If I fail to vanquish him in battle, I would throw myself in blazing fire' (11-12). These words were echoed by Indrajit. Citranga while leaving invited them all to the feast of battle (13). Indra was informed. He made preparations for war and came forth on Airāvata (14). Strategic arrangement of Indra's forces (15)

XVII Sandhi

War between Rāvaṇa and Indra. Indra's defeat

On Ravaṇa's arrival both the armies fell upon each other (1). Description of the battle (2). Seeing his army retreat under pressure from the enemies Mahendra's son Prasannakirti rushed through the ranks of Indra's forces (3). As he was engulfed in a volley of arrows from the Gods, Śrīmalin first confronted Candra, who retreated. Yama took his place. He also beat a retreat and Kubera too after him met the same fate. Nobody could give him a stand (4). Then Kesarin, Kanaka and Agni together confronted him. But they also turned their back. When Indra's sons faced him he severed their heads. Thereupon as Indra himself was moving, Jayanta offered to go (5). Jayanta challenged Śrīmalin, who forthwith broke Jayanta's bow and destroyed his chariot. Jayanta, saved by a hair's breadth swooned, but coming to himself destroyed Śrimalin's chariot. Śrīmalin fell unconscious but recovering fell upon Jayanta who struck him on the chest with a bolt. Śrīmalin fell dead (6-7)

Now Indrajit rushed forth with a challenge and in the duel desteryed Jayanta's armour. Before he can jump and catch hold of him Indra intervened (8). Several stalwarts gathered and surrounded lonely Indrajit. But he displayed the highest heroism. On being informed of this Ravaṇa rushed forth in his chariot (9). At Ravaṇa's order the charioteer brought him near Indra and the battle raged at its climax (10). Every one sought out his match and got engaged with him in a deadly struggle (11). Description of the fighting warriors (12). Description of the battle ground (13). Description of the fight between Ravaṇa and Indra. Ravaṇa mounted his elephant and again fell upon Indra (14 15). Description of the elephants of Ravaṇa and Indra (16). Young Ravaṇa's agility put aged Indra at a considerable disadvantage. Ravaṇa took a jump and bound his opponent with a garment. The Demons declared victory and all the generals of Rāvaṇa's army captured their opponents. Thus taking with him hundreds of captives Ravaṇa returned to Lankā (17). Sahasrara, Indra's father begged for his son's life. Ravaṇa released Indra along with his vassals on their agreeing to perform the menial services allotted to each. But Indra gave up his kingdom and renounced the world (18)

XVIII Sandhi.

Rāvaṇa takes vow not to commit rape: Marriage of Pavanañjaya and Añjanā: Repudiation and re-acceptance of Añjanā

After Indra's defeat, while Rāvaṇa was returning from a pilgrimage to the summits of Mandara, he heard a great hubbub which was explained by Mārīca as being due to gods proceeding to pay homage to Anantaratha, who had attained Kevala. Rāvaṇa went to the Kevalin and saw there all people taking some one or other of the religious vows (1). Sage Dharmaratha urged Rāvaṇa to take a vow. Rāvaṇa replied, 'I can accomplish all the feats of physical strength considered impossible, but cannot observe a vow' (2). Still thinking hard he took a vow, not to accept any woman against her wish. After this, he returned to Laṅkā.

Mahendra, the king of Mahendra city, seeing her daughter Añjanā coming of age, went to seek for a suitable husband for her to Mount Aṣṭāpada where hundreds of Vidyādharas were assembling on the Aṣṭāhikā festival (3). There he became friends with Prahlāda, the king of Ravipura, to whose son, Pavanañjaya, Añjanā was betrothed and the marriage ceremony was fixed to take place after two days (4). In the meanwhile Pavanañjaya became so love-lorn that his friend Prahasita noticed his sudden emaciation and asked the cause (5). He said, 'If I do not see the face of my beloved today, I will die.' Thereupon both went at night to Añjanā's sleeping quarters and saw her from the window. Prahasita congratulated his friend for getting such a matchless beauty (6). Añjanā's friend Vasantamālā was congratulating her for getting a husband like Pavanañjaya. But another friend Miśrakeśī said, 'Before Vidyutprabha, Pavanañjaya counted for nothing.' Hearing these words Pavanañjaya raised his sword in indignation and was going to sever the heads of both the girls, when Prahasita checked him from doing anything rash. Grievous, he returned to his residence. Spending somehow that endless night, he started with his retinue in the morning. When other kings with great difficulty persuaded him, he decided that having accepted her hand, he would desert her for twelve years (7-8).

Through this long unbearable grief Añjanā became completely worn out. In the meanwhile as his messenger returned without collecting tributes from Varuṇa, Rāvaṇa had declared war on him (9). In the battle that ensued Varuṇa's son Rājīva and Puṇḍarīka took Khara and Dūṣaṇa captive and they retired with Varuṇa to their watery castle. Lest his brothers-in-law be killed Rāvaṇa removed the siege and sent directives to the Vidyādharas of all islands. One such came to Pavanañjaya and he started forthwith with his army, when crying Añjanā came out to give him a send-off. But he spurned her. She said, 'With your going away life too will depart from me, since it was sustained by your presence only' (10). Though struck with these words, Pavanañjaya went away disregarding her.

Encamping on the banks of Mānasa lake, Pavanañjaya saw there the female Cakravāka pathetically bewailing for her dear companion from whom she was separated because of the night-time. This sight moved Pavanañjaya to imagine the plight of poor Añjanā for all these years and he resolved to shower his love on

her immediately Thereupon Prahasita and Pavanañjaya flew across the sky (11) *In a moment they arrived at Añjana's quarters* Pavana hid himself and Prahasita informed her of Pavana's arrival Vasantamalā did not believe it, but Pavana himself appeared and smothered Añjana in a passionate embrace (12)

XIX Sandhi

Añjana accused of unchastity and abandoned Birth of Hanumat Pavana's Search Their Reunion

In the last part of the night Pavana prepared to leave when Añjanā asked for some token for convincing others in case she conceived *Pavana gave his armlet and left In course of time* seeing Anjanā big with child her mother-in law accused her of unchastity, Vasantamalā showed Pavana's armlet and girdle as evidences of his visit and offered to pass any other ordeal (1) But Ketumati was unconvinced She got them lashed and on her orders a fierce soldier drove them away from the city and left there (2) They spent a frightful night in that wilderness Then she went to her father's city and as the news of her arrival reached him he gave orders to decorate the city and arrange for her reception (3) But coming to know that Añjanā was pregnant and had come crying with Vasantamala alone, without any escort or paraphernalia, the king suspected some blot on her character and ordered to drive her out forthwith from the city His minister advised him to make enquiries before taking any steps, for discord between mothers-in law and daughters in-law was proverbial But the king was firm in his conviction and so Anjana and Vasantamalā were driven out of the city

They entered a frightful forest, crying bitterly and blaming Fate for its cruelty (4-5) Añjanas lament Completely exhausted, they arrived near the Paryanka cave where sage Amitagati practised austerities *Anjanā paying obeisance to the sage* asked about the wicked deeds committed by her in her previous lives on account of which she had been suffering (6) Vasanta *mala attributed her sufferings to the unlucky child in her womb* But the sage said That child is destined to become a hero and get emancipation during this very existence But Añjana in her *previous existence threw away the Jina idol worshipped by her co-wife* out of ill-will, hence her present suffering Henceforth she will enjoy all blessings' With these words, the sage left.

At this juncture a terrible lion appeared before them Añjanā fell unconscious and Vasantamala flew up in the sky and began to scream and lamentingly appeal for rescue Hearing this *Manicūḍa, a benevolent Gandharva-chief assumed the form of Aṣṭapada* and chased the lion. Vasantamala came down to Añjana (7-8) The Gandharva sang a charming song They became *conscious of some benevolent being residing there, who gave them* protection and comfort While they stayed there in the Paryanka cave Anjana gave birth to a son bearing all auspicious marks.

Pratisūrya passing across the sky saw them and coming down enquired about them (9) Vasantamala introduced Anjana and related their tale of woe. With tears in his eyes, the Vidyadhara introduced himself as Añjana s maternal uncle and king of Hanuruha Shedding tears of joy they embraced each other (10) Pra-

tisūrya comforted them, took them in his car and started. The mischievous child fell out of the flying car down on the earth. The Vidyādharas brought him back to Añjanā. Coming to the city Pratisūrya celebrated the child's birth. He was named Sundara, being very beautiful, Śrīśaila, because by his fall he pounded the mountain to dust, and Hanumat, as he was reared up in the Hanuruha Island (11).

Here securing the release of Khara and Dūṣaṇa and successfully negotiating friendly treaty between Varuna and Rāvana, Pavana returned. Seeing the apartments of his wife empty, he made inquiries and coming to know what happened went with his friend to his father-in-law. Not finding Añjanā there, he went away somewhere, sending back his friends with the message to his mother that Pavana was consumed up by the fire of separation (12). His grievous friends returned. Pavana entered a wild wood and enquired the animals and birds there about his beloved. While thus roving, he saw a huge banyan (13). There he begged his elephant Kālamegha to excuse him for his past ill-treatment and took before him the vow of becoming a recluse in case no tidings of his beloved reached him. Thenceforth he observed complete silence. The elephant guarded him.

Prahasita informed Pavana's mother (14). She broke down with grief and lament. Prahlāda comforted her and made inquiries with the Vidyādharas of both the Ranges. Messages were despatched to all (15) including Pratisūrya. Hearing the bad news, Añjanā swooned. Pratisūrya comforted her and assured her of finding out Pavana (16). He went to King Prahlāda and thence wandering in search of Pavana, they came to Bhutaravā forest. There Kālamegha elephant attacked the party. He was tamed with the help of cow-elephants. Then the searching party found out Pavana. The Vidyādharas surrounded him but he was reticent and motionless (17). Then he wrote a verse on the ground, 'If Añjanā is no more, I will put an end to my life. If she is living, I would open my mouth.' Thereupon Pratisūrya related everything upto the naming of Añjanā's son. Hearing these words Pavana got up. Pratisūrya brought him to his city. Pavana and Añjanā were reunited. They talked of their tales of joys and sorrows (18).

XX Sandhi.

Rāvaṇa's war with Varuṇa: Varuṇa's Defeat

Hanumat came of age, when Rāvana declared war on Varuna. Messengers were sent to his allies and feudatories. Hanumat urged his elders to send himself to assist Rāvaṇa (1). He submitted that though he was young, he was second to none in valour. Eventually permitted, he went with his forces to Laṅkā. Rāvaṇa saw Hanumat coming (2). He received him with due honour and at once he marched against Varuna and encamped on Mount Velandhara (3). Spies informed Varuṇa. He was advised to submit to mighty Rāvana. Wrathfully Varuna told them, 'What could Rāvana do at the time of the captivity of Khara and Dūṣaṇa?' (4). Varuna armed himself. His numerous sons appeared on the battle front. The two armies fell upon each other (5). Description of the battle: Rāvaṇa was surrounded by Varuṇa's son (6). Here Varuṇa was surrounded by

Ravana's sons and generals Ravaṇa's chariot and armour were destroyed But Hanumat went to his succour and dispersed the siege (7) He was on the point of binding all the enemy forces with his magic tail, when Varuna challenged him While they were fighting Ravana intervened and threatened Varuṇa to send the way of Yama, Indra and others (8) Varuṇa retorted and both fell upon each other At this juncture Hanumat bound Varuna s sons Receiving these sad news, Varuṇa lost heart and Ravaṇa captured him Bhanukarṇa brought there the whole of Varuṇa s harem crying piteously Ravaṇa denounced his action as unbecoming (11) Ravaṇa married Varuṇa s daughter and returned to Lanka in great triumph He honoured Hanumat Sugriva and many others offered their daughters to Hanumat Thus marrying eight thousand girls, he returned to his city All other kings also were honoured

Here, Sambukumara went to a forest to acquire the Suryahasa sword (12)

APPENDICES

APPENDIX I

Introductory colophon and prasasti stanzas, from PC and RC

From the Paumacariu

I Stanzas found in the beginning Section of Ms. S of the *Paumacariu*

1 चउमुह-मुहम्मि सद्दो दन्तीभद्द(द्दे) य मणहरो अत्थो ।
विण्णि वि सयम्भु-कव्वे किं कीरइ कइयणो सेसो ॥

2 चउमुहएवस्स सद्दो सयम्भुएवस्स मणहरा जीहा ।
भद्दाभय-गोग्गहणं अज्ज वि कइणो ण पावन्ति ॥

3 जलकीलाएँ सयम्भू(म्भु) चउमुहएव च गोग्गह-कहाए ।
भद्द च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

4 तावच्चिय सच्छन्दो भमइ अवब्भस मत्त(?त)-मायङ्गो ।
जाव ण सयम्भु-वायरण-अङ्कुसो [तच्छिरे?] पडइ ॥

सच्छन्द(इ)-वियड-दाढो छन्द(न्दो)-लङ्कार-णहर-दुप्पिच्छो ॥
वायरण-केसरड्ढो सयम्भु-पञ्चाणणो जयउ ॥

II One stanza given in the opening of the constituted text of the *Paumacariu*

6 वाहुल-समास-णाल सद्द-दल अत्थ-केसरुग्घविय ।
बुह-महुयर-पीय रसं सयम्भु-कव्वुप्पलं जयउ ॥

III Colophons of some of the Sandhis of the Paumacariu

Colophon of the 1 Sandhi

7 इय एत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'जिण-जम्मुप्पत्ति' इम पढमं चिय साहियं पव्वं ॥

Colophon of the 2. Sandhi

8. Same as 7 except जिणवर णिक्खमण and बीय

Colophon of the 13 Sandhi

9. इय एत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'कइलासुद्धरणं चिय तेरसमं साहियं पव्वं ॥
[illegible] ॥

(1) See critical notes on p. 1 of the constituted text.
( ) This stanza is found again at the end of 16 Sandhi of PC in all the three Mss. [illegible] and [illegible] are variants respectively for [illegible] and [illegible] in 2. [illegible]

Colophon of the 17. Sandhi:

10. इय वाम-पउमचरिए, धणञ्जयासिय-सयम्भुएव-कए ।
आणह 'रावणविजयं' सत्तारहमं इमं पव्व ॥

Colophon of the 18. Sandhi:

11. इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'पवणञ्जणाविवाहो' अट्टारहमं इमं पव्वं ॥

Colophon of the 20. Sandhi:

12. इय 'विज्जाहरकण्डं' वीसहिँ आसासएहि मे सिट्ठं ।
एण्हि 'उज्झाकण्डं' साहिज्जन्तं णिसामेह ॥

13. धुवरायधोव तइलुअ 'पणत्ति णत्ती सुयाणु पाढेन(?) ।
णामेण सामिअब्वा सयम्भु-घरिणी महासत्ता ॥

14. तीए लिहाविय मिणं वीसहिँ आसासएहिँ पडिबद्धं ।
'सिरि-विज्जाहर-कण्ड' कण्ड पिंत कामएवस्स ॥

Colophon of the 42. Sandhi:

15. अउज्झा-कण्डं समत्त ।
आइच्चुएवि-पडिमोवमाएँ आइच्चम्बि(य णा)माए ।
वीअअउज्झा-कण्डं सयम्भु-घरिणीएँ लेहविय ॥

Colophon of the 56 Sandhi:

16. सुन्दर-कण्ड समत्तं ।

Colophon of the 77. Sandhi:

17. जुज्झकण्ड समाप्तं ॥ उत्तरकाण्ड आरभ्यते ॥
सिरि-मुणि सुव्वय-तित्थ णमामि ॥ जुज्झकण्डं णिसामेह ॥

Colophon of the 78. Sandhi:

18. जुज्झकण्डं समत्तं ॥ ज्येष्ठ वदि १ सोमे ॥

Colophon of the 83. Sandhi:

19. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुवण-सयम्भु-रइय समाणिय सीय-दीव-पव्वमिणं ॥

20. वन्दइआसिय-तिहुअण-सयम्भु-कइ-कहिय-पोमचरियस्स ।
सेसे भुवण-पगासे तेआसीमो इमो सग्गो ॥

21. कइरायस्स विजय-सेसियस्स वित्थारिओ जसो भुवणे ।
तिहुवण-सयम्भुणा पोमचरिय-सेसेण णिस्सेसो ॥

Colophon of the 84. Sandhi:

22. इय पउमचरिय-सेसे सयम्भुएवस्स कह-वि उव्वरिए ।
तिहुअण-सयम्भु-रइए स-परियण-हलीस-मय-कहणं ॥

23. इय रामएव-चरिए वन्दइ-आसिय-सयम्भु-सुअ-रइए ।
बुहयण-मण-सुह-जणणो चउरासीमो इमो सग्गो ॥

Colophon of the 85. Sandhi:

24. इय पोमचरिय-सेसे सयम्भुएवस्स कह वि उव्वरिए।
तिहुयण-सयम्भु-रइयं सीया-सण्णास-पव्वमिणं ॥

25. वन्दइआसिय-महकइ-सयम्भु-लहु-अङ्गजाय-विणिबद्धो ॥
सिरि-पोमचरिय-सेसे पञ्चासीमो इमो सग्गो ॥

Colophon of the 86. Sandhi:

26. Same as 17.

27. Same as 19, except *d* मारुइ-णिव्वाण-पव्वमिणं ।

28. वन्दइआसिय-तिहुअण-सयम्भु-परिरइय-रामचरियस्स ।
सेसम्मि जग-पसिद्धे छायासीमो इमो सग्गो ॥

Colophon of the 87. Sandhi.

29. Same as 19, except *d* हरि-मरणं नाम पव्वमिणं ।

30. वन्दइआसिय-कइराय-तणय-तिहुअण-सयम्भु-णिम्मविय-
पोमचरियस्स सेसे सत्तासीमो इमो सग्गो ॥

Beginning of the 88 Sandhi:

31. तिहुअण-सयम्भु णवरं एक्को कइराय-चक्किणुप्पण्णो ।
पउमचरियस्स चूडामणि व्व सेसं कयं जेण ॥

Colophon of the 88 Sandhi:

32. Same as 19, except *d* राहव-णिक्खमण-पव्वमिणं ॥

33 वन्दइआसिय-कइराय-चक्कवइ-तणुअ-जाय-वज्जरिए ।
रामायणस्स सेसे अट्ठासीमो इमो सग्गो ॥

Beginning of the 89. Sandhi:

34 वायरण-दढ-क्खन्धो आगम-अङ्गो पमाण-वियड-पओ ।
तिहुअण-सयम्भु-धवलो जिण-तित्थे वहउ कव्व-भरं ॥

Colophon of the 89. Sandhi:

35. Same as 19 except *d* बल-णाणुप्पत्ति-पव्वमिणं ।

36. इय एत्थ महाकव्वे वन्दइआसिय-सयम्भु-तणय-कए ।
रामायणस्स सेसे एसो सग्गो णवासीमो ॥

Beginning of the 90 Sandhi:

37. तिहुअण-सयम्भु-धवलस्स को गुणो वण्णिउं जए तरइ ।
बोलेण (बालेण) वि जेण सयम्भु-कव्व-भारो समुव्वूढो ॥

Colophon of the 90, Sandhi

38. Same as 19, except *d* राहव-णिव्वाण-पव्वमिणं ॥

39. वन्दइआसिय-तिहुअण-सयम्भु-परिविरइयम्मि महकव्वे ।
पोमचरियस्स सेसे संपुण्णो णवइमो सग्गो ॥

IV *Colophon at the end of the Paumacariu*

40 सिरि-विज्जाहर-कण्ड संधीओ होन्ति वीस-परिमाणा ।
उज्झा-कण्डम्मि तहा बावीस मुणह गणणाए ॥

41 चउदह सुन्दरकण्डे एक्काहिय-वीस जुज्झ-कण्डे य ।
उत्तर-कण्डे तेरह संधीओ णवइ सव्वाउ ॥

42 Same as 28

43 Same as 34 with trifling variants

44 Same as 31 with trifling variants

45 चउमुह-सयम्भुएवाण वाणियत्थं अचक्खमाणेण ।
तिहुअण-सयम्भु रइय पञ्चमिचरियं महच्छरियं ॥

46 सव्वे वि सुआ पञ्जर-सुअ व्व पढियक्खराइँ सिक्खन्ति ।
कइरायस्स सुओ पुण सुय व्व सुइ-गब्भ-सम्भूओ ॥

47 जइ ण हुउ छन्दचूडामणिस्स तिहुअण-सयम्भु लहुतणओ ॥
तो पद्धडिया-कव्वं सिरि-पञ्चमि को समारेउ ॥

48 सव्वो वि जणो गण्हइ णिय-ताय-विढत्त-दव्व-सन्ताण ।
तिहुअण-सयम्भुणा पुणु गहियं सुकइत्त-सन्ताण ॥

49 तिहुअण-सयम्भुमेक्कं मोत्तूण सयम्भु-कव्व-मयरहरो ।
को तरइ गन्तुमन्तं मज्झे णिस्सेस-सीसाण ॥

50 इय चारु पोमचरियं सयम्भुएवेण रइय समत्तं ।
तिहुअण-सयम्भुणा तं समाणियं परिसमत्तमिण ॥

51 चेष्टितमयन चरितं करणं चारित्रमित्यमी यच्छन्दा ।
पर्याया रामायणमित्युक्त तेन चेष्टितं रामस्य ॥

52 वाचयति शृणोति जनस्तस्यायुर्वृद्धिमीयते पुण्यं च ।
आकृष्ट-खड्ग-हस्तो रिपुरपि न करोति वरमुपश(म)मेति ॥

53 माउर-सुअ-सिरिकइराय-तणय-कय-पोमचरिय-अवसेस ।
सपुण्ण सपुण्ण वन्दइओ लहइ सपुण्ण ॥

54 गोइन्द-मयण-सुअणन्त(? त) विरइय वन्दइ पउम-तणयस्स ।
वच्छल्लदाएँ तिहुअण-सयम्भुणा रइय(?) महप्पय ॥

55 वन्दइय-णाग-सिरिपाल-पहुइ-भव्वयण-गण-समूहस्स ।
आरोग्गत्त-समिद्धी-सन्ति-सुह होउ सव्वस्स ॥

56 सत्त-महा-सग्गङ्गी ति रयण भूसा सु रामकह-कण्णा ।
तिहुवण-सयम्भु-जणिया परिणउ वन्दइय-मण-तणय ॥
इति रामायणपुराणं समाप्तम् ॥

From the Ritthanemicariu.[1]

I The opening Kadavaka of the Ritthanemicariu.

57 सिरि-परमागम-णालु   सयल-कला-कोमल-दलु ।
करहु विहूसणु कण्णें   जायव-कुरुव-कुलुप्पलु ॥
चिन्तवइ सयम्भु काइँ करम्मि   हरिवंस-महण्णउ के तरम्मि ॥ २
गुरु-वयण-तरण्डउ लद्धु णवि   जम्महों वि ण जोइउ को वि कवि ॥ ३
णउ णाइउ वाहत्तरि कलाउ   एक्कु वि ण गन्थु परिमोक्कलाउ ॥ ४
तहिं अवसरें सरसइ धीरवइ   करि कव्वु दिण्ण मइ विमल मइ ॥ ५
इन्देण समप्पिउ वायरणु   रसु भरहें वासें वित्थरणु ॥ ६
पिङ्गलेंण छन्द-पय-पत्थारु   भम्मह-दण्डिणेंहिं अलङ्कारु ॥ ७
वाणेण समप्पिउ घणघणउ   तं अक्खर-डम्बरु अप्पणउ ॥ ८
सिरि-हरिसें णिय णिउणत्तणउ   अवरेंहि मि कइहिं कइत्तणउ ॥ ९
छड्डणिय-दुवइ धुवएँहिं जडिय   चउमुहेंण समप्पिय पद्धडिया ॥ १०
जण णयणाणन्द-जणेरियएँ   आसीसएँ सव्वहुँ केरियएँ ॥ ११
पारम्भिय पुणु हरिवंस-कहा   स-समय-पर-समय वियार-सहा ॥ १२

॥ घत्ता ॥

पुच्छइ मागह-णाहु   भव-जर-मरण-वियारा ।
थिउ जिण-सासणें केम   कहि हरिवंसु भडारा ॥ १३

II Colophons of some of the Sandhis of the Ritthanemicariu.

Colophon of the 1 Sandhi

58 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भुएव-कए ।
पढमो समुद्दविजयाहिसेय-णामो इमो सग्गो ॥

Colophon of the 92 Sandhi

59 तेरह जाइवकण्ड   कुरुकण्डे कूणवीस सन्धीओ ।
तह सट्ठि जुज्झकण्डे   एव वाणउदि सन्धीओ ॥

60 सोमसुयस्स य वारे   तइया-दियहम्मि फग्गुणे रिक्खे ।
सिउ-णामेण य जोए   समाणिय जुज्झ-कण्ड व (?) ॥

61 छव्वरिसाइँ तिमासा   एयारस वासरा सयम्भुस्स ।
वाणवइ-सन्धि-करणे   वोलीणो इत्तिओ कालो ॥

62 वियहाहिवस्स वारे   वसमी-दियहम्मि मूलणक्खत्ते ।
एयारसम्मि चन्दे   उत्तरकण्डं समाढत्तं ॥

63 वर तेजस्विनो मृत्युर्न मान-परिखण्डनं ।
मृत्युस्तत्क्षणकं दुःखं   मान भङ्गो दिने दिने ॥

Colophon of the 99 Sandhi

64 इय रिट्ठणेमिचरिए धवलइयासिय-सयम्भु-कए
कविराज धवल-विनिर्मिते थो समवसरणकथन
नाम निन्याणवो सन्धि ॥

Beginning of the 100 Sandhi.

65 काऊण पोमचरियं सुव्वयचरियं च गुण-गणग्घवियं ।
हरिवंस-मोह-हरणे सरस्सई सुढिय-देह व्व ॥

(1) These passages are taken from Premi, Mahakavi Svayambhu aur Tribhuvana Svayambhu, 1942, 392-395 excepting 66, which is taken from the Poona Ms of the *Ritthanemicariu*.

APPENDIX II

Citations in SC identified from Svayambhu's Epics

1 Said to be Caumuhassa

हउँ अज्जुण तुम्हए उरणु। SC IV 3a
कुरु पच्चारिउ अज्जुण ण, त तुम्हई सो हउँ एउ रणु।
रसहों सीमु जयद्दहहों, लइ धरहु सव्व मई एक्कु खणु॥ RC 67 11 Ghatta

" गअविन्धइ, जनु सिद्धइं परसमाणु जमु अप्पओ॥
पहु एक्कहो तइलोक्कहो, सोज्ज देव परमप्पओ॥ SC V 5
इय चिन्धइँ जमु मिडइँ पर-समापु जनु अप्पउ।
गह-चक्कहों तइलोक्कहों सो जँ देउ परमप्पउ॥ PC 3 3 11

3 कहवि सर्णहिरइं णहरइ, थणसिहरोपरि सुपउत्ताइ॥
वेग्ग वलग्गहो मअणतुरंगहो ण पइ छुडछडुा रत्ताइ॥ SC V 9
कहँ वि स रुहिरइं दिट्ठइं णहरइं थण सिहरोवरि सु-पहुत्तइं।
वेगँ ण वलग्गहो मयण-तुरङ्गहो ण पायइं छुडुछुडु रत्तइं॥ PC 14 7 9

4 णवफग्गुण गिरिसिहरोवरि फुल्लपलासु॥
को डड्ढु मे को ण डड्ढु जोअइ व हुआसु॥ SC VI 24.
कत्थइ अङगारय-सकासउ रेहइ तम्विरु फुल्ल-पलासउ॥
ण दावाणलु आउ गवेसउ को मईं दड्ढु ण दड्ढु पएसउ॥ PC 71 1 1 2
फग्गुण फुल्लपलासु जिह लक्खिज्जइ गिरिवरे। PC 80 11 Ghatta b

व(ह)णुमन्त रण परिवेढिज्जइ णिसिअरहि॥
ण गअण बालदिवाअरु जलहरहि॥ SC VI 42
हणुवन्तु रणेँ परिवेढिज्जइ णिसियरहि।
ण गयणयलेँ वाल-दिवायरु जलहरेहि॥ PC 65 1

(भाइविओअए जिह जिह करइ विहीसणु साओ
तिह तिह दुक्खेँण रुअइ सह विवइ वाणर-लोओ॥ SC VI 71
भाइ विओए जिह जिह करइ विहीसणु सोउ।
तिह तिह दुक्खेँण रुवइ स हरि-वल-वाणर-लोउ॥ PC 71 1

सुरवरतासअरु रावण दट्ठु जासु जग कपइ॥
अणुवहि मग्गइ चुक्कइ पवणो इमिहि जपइ॥ SC VI 74.
सुरवर डामरु, रावणु दट्ठु जासु जगु कम्पइ।
अण्णु वहि मइ, चुक्कइ एव भाइँ तिहि जम्पइ॥ PC. 77 13 13

वाआला फरुसा विन्धणा गुणहि विमुक्का पाणहरा॥
जिह दुज्जणु सज्जणउवरि तिह परसर ण लहन्ति सरा॥ SC VI 50
दुम्मुह सलोह वण्णुज्जला, विन्धण-सील पाणहरा।
गुण-मुक्का धम्म-विवज्जिय तो वि मोक्ख पावन्ति सरा॥ RC 64 11 Ghatta

9. ताव पडुपडहपडिपहअपहपङ्गणे।
णाइँ सुरदुन्दुही दिण्ण गअणङ्गणे॥
रसिअ सअसख गाअन्ति वरमङ्गल।
तिवलि ढड्ढन्त घुम्मन्तवरमद्दलम्॥ SC. VIII 4
ताम पडु पडह पडिपहय पहु-पङ्गणे,
णाइँ सुर-दुन्दुही दिण्ण गयणङ्गणे॥
रसिय सय सङ्ख जाय महा गोन्दल,
टिविल-टण्टन्त घुमन्त वर मन्दल॥ PC. 24 2 1-2.

10 वाएणहोमज्झ उम्मगिम करेवि॥
सीहकिसोर ठिउ, वण पइसरेवि॥ SC. VIII 6.
वारन्तहोँ मज्झु, उम्मग्गिम करेँवि।
रिसि-सीह किसोर(व), थिय वग पइसरेँवि॥ PC 33 3 9.

11 तिहुअणगुरु त गअ गुरु मेल्लवि खीणकसाअउ।
गउ सततविरह तउ, पुरिम ताणु सपाइअउ॥ SC VIII 17.
तिहुअण-गुरु, त गयउरु, मेल्लेँवि खीण-कसाइउ॥
गय-सन्तउ, विहरन्तउ, पुरिमतालु सपाइउ॥ PC 3 1.

12. घणधण्णुसमिद्धहो, पुहविसिद्धहो जणमणअणाणन्दणहो॥
रणवासहो एन्तहिं, रामाणेन्तेहिं किउ उम्माह पट्टणहो॥ SC. VIII 21.
घण-धण्ण-समिद्धहोँ पुहइ-पसिद्धहोँ जण-मण-णयणाणन्दणहोँ।
वण-वासहोँ जन्तेँहिँ रामाणन्तेँहिँ किउ उम्माहउ पट्टणहोँ॥ PC. 31 1 1.

13. खरदूसण लिलेवि। रणवि ते त्तिण जाइआ॥
ण खअकाले इह। रावणहो पडवी धाइआ॥ SC. VIII 25.
खर-दूसण गिलेँवि चन्दणहिहेँ तित्ति ण जाइय।
ण खय-काल-छुह रावणहोँ पडीवी धाइय॥ PC. 41 1

14. अक्खइ गउतमसामि। तिहुअणे लद्धपससहो॥
सुण सेणिअ उप्पत्ति। रक्खसवाणरवसहो॥ SC VIII 27.
अक्खइ गोत्तम-सामि, तिहुअण-लद्ध-पससहुँ।
सुणि सेणिय उप्पत्ति, रक्खस-वाणर-वसहुँ॥ PC 5 1

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APPENDIX III

Parallel Passages

of the

Paumacariu (I-XX), Raviṣeṇa's *Padmacarita*

and Vimalasūri's *Paumacariya*

(pp 1-32)

APPENDIX III

Parallel Passages of the *Paumacariu* (I–XX), Raviṣeṇa's *Padmacarita* and Vimalasūri's *Paumacariya*.

PC.	RP.[1] (and/or VP.)
1 (a) वद्धमाण मुह-कुहर विणिग्गय, रामकहा-णइ एह कमागय ॥ 1 2 1. (b) एह रामकह-सरि सोहन्ती, गणहर-देवहिँ दिट्ठ वहन्ती ॥ पच्छइ इन्दभूइ-आयरिएं, पुणु धम्मेण गुणालङ्करिएं ॥ पुणु पहवें संसाराराएं, कित्तिहरेण अणुत्तरवाएं ॥ पुणु रविसेणायरिय-पसाएं बुद्धिएँ अवगाहिय कइराएं ॥ 1 2 6-9.	1 वर्धमान जिनेन्द्रोक्तः सोऽयमर्थो गणेश्वरम् । इन्द्रभूतिं परिप्राप्त सुधर्मं धारिणी-भवम् ॥ प्रभवं क्रमतः कीर्तिं ततोऽनुत्तरवाग्मिनम् । लिखितं तस्य सप्राप्य रवेर्यत्नोऽयमुद्गत. ॥ 1 41-42.
2 जहिँ फाडिम-वयणइँ दाडिमाइँ, णज्जन्ति ताइँ णं कइ मुहाइँ ॥ 1 4 6.	2 - तथा शाखामृगाननैः । सदिग्ध-कुसुमैर्युक्त पृथुभिर्दाडिमीवनैः ॥ 2 16.
3 जहिँ दक्खा-मण्डव परियलन्ति, पुणु पन्थिय रस-सलिलइँ पियन्ति ॥ 1 4 8.	3 फलस्वाद-पय पान-सुखसंसुप्त मार्गगाः । वनदेवी-प्रपाकारा द्राक्षाणा यत्र मण्डपाः ॥ 2 18.
4 तहिँ तं पट्टणु रायगिहु, × × × णं पिहिविएँ णव-जोव्वणएँ सिरें सेहरु आइद्धउ ॥ 1 4 9.	4 तत्रास्ति सर्वत. कान्तं नाम्ना राजगृहं पुरम् । कुसुमामोद-सुभग भुवनस्येव यौवनम् ॥ 2 33.
5 झुम्मइ व गएँहिं मय भिम्भलेहिँ । वड्डइ व तुरङ्गहिँ चञ्चलेहिँ ॥ etc. 1 5 4-8.	5 (a) हसद्भिरिव कुष्माण्डं पङ्कजानां कदम्बकैः । etc. 2 21b-22. (b) नमतीव सदा या(?वा)म-पूर्णितादर. पादपैः ॥ etc. 2 104-106a।
6 तहिँ ओसप्पिणि-कालें गएँ, कप्पयरुक्खुण्णा ॥ चउदह रयण विसेस जिह, कुलयर उप्पण्णा ॥ 1 11 9.	6 अथ कालान्तरोत्परया हानि याते ऽनुक्रमात् - कल्पपादप-खण्डेषु श्रुणु कालकरीं स्थितिम् ॥ 3 74.
7 चन्दहों रोहिणि व । 1 13 4a.	7 रोहिणीव कलावत । 1 3 91.
8 1 13 5-9.	8 3 100-110.
(a) आहरण-रिद्धि पर भार-मेत्त । 1 13 5b.	(a) अतिलोपल-श्यामानि केवल भारमात्रकम् । 3 100b.

1. The passages in the right hand column are taken from R.P. unless indicated otherwise.

(b) तहिँ णिय-लायण्णु जैं दिण्ण-सोहु, मलु फवलु पर कुङ्कुम-रसोहु ॥ 1 13 6	(b) निर्गुण कौङ्कुम पङ्को लावण्यस्य कलङ्कजम् । 3 106b
(c) पासेय फुलिङ्गावलि जैं घाए, पर गरुयउ मोत्तिय-हाए भाए ॥ 1 13 7	(c) मण्डन स्वेत(?ं) वे दव । कुचयो हार भारस्तु पृथव परिकल्पित ॥ 3 108
(d) लोयण जि सहावें दल-विसाल, आडम्बरु पर कन्दोट्ट-माल ॥ 1 13 8	(d) मण्डन मुण्डमालाया(?) यस्याश्चक्षुरभूद वरम् असितोत्पल-दामानि केवल भार नत्वम् 3 100
(e) कमलासाएँ भमन्तएण, अलिवलए म-दें । मुहलीहूयउ कम-जुवलु किं णेउर-सद्दें ॥ 1 13 9	(e) भूषण भ्रमरा एव निलीना कमलाशया । पादयोरैन्द्रनीले च नूपुरे निष्प्रयोजने ॥ 3 110
9 1 14 4–8	9 3 114–120
(a) का वि × × गायइ वायइ ॥ 1 14 4	(a) काचित् × × उपगायति वीणया । 3 114
(b) का वि देइ तम्बोलु सहत्थें । 1 14 5a	(b) ताम्बूलदायिनी काचित् । 3 116a
(c) सन्वाहरणु का वि सहुँ वत्थें । 1 14 5b	(c) आनेत्री वाससां काचिद् भूषणानां तत परा । 3 118b
(d) पाढइ का वि चमरु । 1 14 6a	(d) चामरग्राहिणी काचित् । 3 118a
(e) उक्खय-खग्ग का वि पडिरक्खइ 1 14 7a	(e) मण्डलाग्रकरा काचित् रातत पालनोद्यता । 3 116 b
(f) का वि जक्खकद्दमेण पसाहइ । 1 14 8a	(f) काचिद् ग न्धानुलेपने । 3 119b
10 वर-पल्लङ्के पसुत्तियएँ सुविणावलि दिट्ठी । 1 14 9a	10 (a) शयनीये स्वे सुप्ता सा ऽत्य न्त-कोमले । 3 121b
	(b) अद्राक्षीत् × × स्वप्नान् । 3 123b
11 एम वुत्तु तउ होसइ तिहुअण तिलउ पुत्तु । 1 16 1b	11 जगाद त्वयि संभूतस्त्रैलोक्यस्य गुरु शुभे 3 153b
12 (a) जिण-सूरु समुट्ठिउ । 1 16 8a (b) उद्दउ × × × दिवायरु । 1 16 9b	12 उदितस्त्व दिवाकर । 3 202b
13 बोहन्तु भव्व-जण-कमल-सण्डु । 1 16 8b	13 प्रबोधं यास्यतीदानीं भव्यसत्त्वकुमुद्वती । 3 203b
	VP जिणिन्दभाणू बोहिन्तो भवेय कमलाइँ 2 36b
14 केवल-किरणायरु । 1 16 9a	14 VP केवल-किरण-दिवायर । 2 43b
15 मोह-धार विणासयरु । 1 16 9a	15 अज्ञान-तमसावृते । 3 202a VP मोहन्धयार-तिमिरे । 2 43a.
16 लहु सकेय-णयरि किय जक्खें परियञ्चिय ति-वार सहसक्खें ॥ 2 2 5	16 (a) तत साकेतनगरं धनदेन विनिर्मितम् । 3 169a
	(b) पुरं प्रदक्षिणीकृत्य त्रि शक्र । 3 172a
17 अमाएँ माया-बालु समप्पिउ । 2 2 7b	17 मायाबालम् । 3 173a VP मायाबालं ठविय पासे । 3 76a

18 अङ्कें चडाविउ तिहुअण-णाहउ । 2 3 1*b*.	18 तं अङ्कमारोप्य । 3 175*a*.
19 पण्डु सिलोवरि सुरवर सारउ, लहु सिंहासणें ठविउ भडारउ ॥ 2 3 8.	19 पाण्डुकम्बलसंज्ञायां शिलायां सिंहविष्टरे । ततो जिनः सुरेशेन स्थापितः ॥ 3 177. VP. ठविऊण पण्डुकम्बल-सिलाए सीहासणे । 2 15*a*.
20 ण्हवणारम्भ-भेरि अप्फालिय । 2 4 1*a*.	20 ततः समाहि(?ह)ता भेर्यः । 3 178*a*.
21 2 4 1–8.	21. 3 166–168; 178–181. VP. 3 87–91.
22 वहु मङ्गल-कलसेंहिं जिणवरु । णं णव पाउस-कालें, मेहहिं अहिसित्तु महीहरु ॥ 2 5 9.	22 महीध्रमिव तं नाथं कुम्भैर्जलधरैरिव । अभिषिच्य । 3 187.
23 तेण्हेंवि वज्ज सूइ सहसक्खें । कण्ण-जुअलु जग-णाहहों विज्झइ, कुण्डल-जुअलु झत्ति आइज्झइ ॥ 2 6 2–3.	23 कर्णयो कुण्डले कृते । तत्क्षणं सुरनाथेन वज्रसूची विभिन्नयो ॥ 3 188.
24 तिहुअण तिलयहों तिलउ थवन्तें, मणें आसङ्किउ दससयणेत्तें ॥ 2 6 5.	24 (a) तिलकेन भ्रुवोर्मध्यं × × विभूषितं । तिलकस्य त्रिलोकस्य बिभ्रत. ॥ 3 200. (b) त्रैलोक्य–मण्डनस्यास्य कुतोऽ यन्मण्डन परम् । 3 196.
25 रूवालोयणें रूवासत्तइँ, तित्ति ण जन्ति पुरन्दर-णेत्तइँ ॥ 2 7 2.	25 रूप पश्यन् जिनस्यासौ सहस्रनयनोऽपि सन् । तृप्तिरिन्द्रो न संप्राप ॥ 3 174. VP. पुलय तो य न तिप्पइ अच्छीण सहस्समेत्तेणं । 3 77*b*.
26 वामकरङ्गुट्ठउ णिहाँवि, वालहों तेत्थु अमिउ संचारेंवि ॥ 2 7 4.	26 कराङ्गुष्ठे ततो न्यस्तममृतं वज्रपाणिना । 3 221. VP. अङ्गुट्ठय–अमय–लेहण–वडेण । 3 107*a*.
27 जणणिएँ जं जि दिट्ठु अहिसित्तउ, रिसहु भणेंवि पुणु रिसहु जें वुत्तउ ॥ 2 7 8.	27 सुरेन्द्र–पूजया प्राप्त प्रधानत्वं जिनो यत. । ततः तमृषभाभिख्या निन्यतु. पितरौ सुत ॥ 3 219
28 काळें गलन्तएँ णाहु, णिय-देह-रिद्धि परियड्ढइ । 2 7 9*a*.	28 कनीयसैव कालेन परां वृद्धिमवाप स. ॥ 3 224*a*. VP. (a) अणुदियहं परिवड्ढइ । 3 107*a*. (b) पत्तो सरीरविड्ढिं कालेण अप्पेण । 3 108*a*.
29 अमर-कुमारेंहिं सहुँ कीलन्तहों । 2 8 1*a*.	29 कुमारकैर्मुक्तो वयस्यैरिन्द्रनोदितै (?तै) । चकारासौ क्रीडा ॥ 3 222. VP. सुरदारयपरिकिण्णो × × कीलन्तो । 3 107.
30 देवदेव सुअ भुक्खा-मारें । 2 8 2*b*.	30 क्षुधा–सन्तापिताः । 3 237*b*.
31 ते कप्पयरु सव्व उच्छण्णा । 2 8 1*a*.	31 नाथ याता. समस्तास्ते प्रक्षयं कल्पपादपा । 3 237*a*.
32 धिद्धिगत्थु संसारु असारउ । 2 10 2*a*.	32 एवं धिगस्तु संसारम् । 3 266*a*.

33 अण्णहों अण्णु करइ भिच्चत्तणु, तं जि हूउ वइरायहों कारणु ॥ 2 10 3b.	33 (a) अत्र कश्चित् पराधीनो लोके भृत्यत्वमागत । 3 265a. (b) इयं तस्य समुत्पन्ना बुद्धिर्वैराग्यकारणम् । 3 263a.
34 थाह देव जं सईं उम्मोहिउ । 2 10 4b.	34 (a) साधु नाथ विबुद्ध ते । 3 269a. (b) तस्य प्रबुद्धस्य स्वयमेव । 3 272a.
35 सिविया-जाणें सुरवर-सारउ, × × × चडिउ भडारउ ॥ देवेहिँ खन्धु देवि उच्चाइउ ॥ 2 11 1-2.	35 सुरनाथार्पितस्कन्धां × × × आरुह्य शिबिकां नाथः ॥ 3 278.
36 'णमइ परम-सिद्धाण' भणन्तें । 2 11 4a.	36 नमः सिद्धेभ्य इत्युक्त्वा । 3 282a. VP. सिद्धाण नमुक्कारं काऊण । 3 136a
37 चामीयर-पडलोवरें थवियउ । गेण्हेवि जण मण-णयणाणन्दें, खित्तउ खीर-समुद्दें सुरिन्दें ॥ 2 11 5b–6.	37 रत्नपटे केशान् प्रतिपद्य सुराधिप. चिक्षेप × × क्षीरकूपारवारिणि ॥ 3 284. VP. वज्जाउहो × × केसे मणिपडलम्मि घेत्तूणं × × खीरसमुद्दम्मि पक्खिवइ ॥ 3 137.
38 तेण समाणु सणेहें लइया, रायहुँ चउ सहास पव्वइया ॥ 2 11 7.	38 सहस्राणि च चत्वारि नृपाणां स्वामिभक्तितः । × × × × × प्रतिपन्नानि नग्नतां ॥ 3 286. VP. चउहि सहस्सेहि समं पत्तो जइण परमदिक्खं । 3 136b.
39 मड्डु वरिसु थिउ काउस्सग्गें । 2 11 8b.	39 वर्षार्धमात्रं स कायोत्सर्गेण निश्चलः । 3 287a.
40 पवणुद्धुयउ जडाउ, रिसहहों रेहन्ति विसालउ, सिहिहें बलन्तहों णाइँ, धूमावल-जालामालउ ॥ 2 11 9.	40 वातोद्धूता जटास्तस्य रेजुराकुलमूर्तयः । धूमाल्य इव सद्ध्यानवह्नि(दि)कस्य कर्मणः ॥ 3 288.
41 अचलु । 2 12 1a.	41 निश्चलः । 3 287a.
42 दारुण-दुक्खाएं लइया । 2 12 2b	42 दुःसहानिलसमाहता । 3 290a.
43 केण वि महियलें घत्तिउ अप्पउ । 2 12 6b	43 केचिन्निपतिता भूमौ । 3 290a
44 को-वि फलइँ तोडेप्पिणु भक्खइ । 2 12 8a	44 गताः केचित् फलाशने । 3 291a.
45 'जाहुँ' भणेवि । 2 12 8b	45 (a) उक्त 'व्रजामः' । 3 302a. (b) व्रजामः । 3 301a.
46 पइवी थाणें समुट्ठिय अम्बरे । 2 13 1b	46 निवेदमन्ते यातो × × × सुखासुखम् । 3 294b. VP. अम्बरतलम्मि गुट्ठं । 3 142b.
47 तहिँ अवसरें णमि-विणमि पराइय । 2 13 6b	47 VP. ताव य संपत्ता नमि-विनमि । 3 142a.
48 पुच्छिय धरणिन्देण, किण्णि कि × × × । थिय कज्जें कवडेण, तव-चरण-करणाउ-विहूणा ॥ 2 14 9.	48 VP. अह भणइ नागराया भो भो दुट्ठ किं निमित्तेण अहिन दुक्खिऊह थ × × किह 3 147.
49 (a) 2 16 2–5a. (b) होवइ । 2 16 5a.	49 (a) 4 8–9. (b) दं किज्जन्तं । 4 6b.

50 पइट्ठु हत्थिणयरु सपत्तउ । 2 16 6*b*.	50 हास्तिनपुरं × × × स समागत । 4 6*a*. VP गयपुरनयरं कमेण संपत्तो । 4 2*a*
51 सयडामुह उज्जाण वणु । 3 1 1*b*	51 VP सयडामुह उज्जाणे । 4 16*b*.
52 थीयउ मन्दरु णाइँ समुट्ठिउ । 3 6 2*b*.	52 कैलासमिव जङ्गमम् । 2 115*a*. VP हिमगिरिसिहरस्स सकास । 2 38*b*.
53 केण वि पञ्चाणुव्वय लइया । etc 3 12 2–4.	53 अणुव्रतानि संप्राप्ता केचित् । etc. - 2 196–197.
54 छण्णवइ सहास वरङ्गणाइँ । सहुँ वह पञ्चासउ णन्दणाहुँ । × × × चउरासी लक्खइँ गयवराहुँ, अट्ठारह कोडिउ हयवराहुँ ॥ कोडीउ तिण्णि वर धेणुवाइँ, बत्तीस सहास णराहिवाइँ ॥ बत्तीस सहासइँ मण्डलाहुँ, कम्मन्तेँ कोडि पवहइ हलाहुँ ॥ णव णिहियउ रयणइँ सत्त सत्त । 3 13 2–7*a*	54 अक्षया निधयस्तस्य नव × × । × × × त्रय सुरभिकोटीनां हलकोटिस्तथोदिता । चतुर्भिरधिकाशीतिर्लक्षाणां वरदन्तिनाम् ॥ कोट्यश्चाष्टौ दश प्रोक्ता वाजिनां × × । द्वात्रिंशच्च सहस्राणि पार्थिवानां × × ॥ तावन्त्येव सहस्राणि देशानां × × । चतुर्दश च रत्नानि × × × ॥ पुरन्ध्रीणां सहस्राणि नवतिः षड्भिरन्विता । 4 62–66*a*. VP (a) मत्तवारणाण चउरासीईं च सयसहस्साईं। तावइया परिसंखा रहाण × × ॥ 4 59. (b) पुत्ता य पञ्चसया । 4 62b
55 णवणवइ सहास महागराहुँ । 4 2 3*a*	55 आकराणां सहस्राणि नवतिर्नवसंयुता 4 62.
56 किं पहिएण वराए, भड-सयाइँ, दिट्ठि-जुज्झु वरि मण्डहों । 4 8 8*b*	56 (a) किं वराकेन सैन्येन निहतेनामुनाथवा । 4 70*b*. (b) दृष्टियुद्धे प्रवर्तताम् । 4 71*b*. VP किं वहेण लोयस्स । 4 43*a*.
57 वेढिउ × × ×, वेल्ली-जालेहिँ मणिविच्छिय-वम्मीयहिँ । 4 12 9*a*	57 वाल्मीक-शिखरोपाते(?) रज्जुभि समन्ततो × × × वल्लीभि वेष्टित × × । 4 76
58 (a) कइलासें परिट्ठिउ रिसहणाहु । 4 13 1*a*. (b) भरहु वि णिव्वुइ पत्तउ । 4 14 9*b*	58 कैलासशिखरे प्राप निर्वृतिं नाभिनन्दन । 4 180*b*.
59 उप्पण्णें भारह-तरु-जालें । विमलें क्खुय-वंसें उप्पण्णउ, धरणीधरु सुरूव-सवण्णउ ॥ 5 1 2*b*–3	59 अथेक्ष्वाकुकुलोद्भवेषु तेष्वतीतेषु राजसु । × × समुत्पन्नो धरणीधरनामतः ॥ 5 59
60 दसहिँ सहासहिँ सहियउ । 5 2 9*b*.	60 सहस्राणि दशानेन समं । 5 69*a*
61 जिउ छट्ठोववासें गुरुसारउ, पणइयण-घरे धणु भण्डारउ ॥ × × × पारणउ करेप्पिणु, भरहह मयरहर विहरेप्पिणु ॥ 5 3 1–2.	61 षष्ठोपवासयुक्ताय तस्मै नाथाय पारणं । ब्रह्मदत्तो ददौ × × × चतुर्दशसहस्राण्यस्य ॥ 5 70–71*a*.
62 पुणु उप्पण्णु णाणु तहों एक्कहु । 5 3 3*b*	62 ततोऽभवत् केवलज्ञानं । 5 71.
63 अट्ठ वि पाविहर । 5 3 4*a*.	63 अष्टौ च प्रातिहार्याणि । 5 72*b*.

64 गणहर णवइ लक्ख वर-साहुहुँ 5 3 5*a*.	64 नवति × गणेशाः × साधूनां × लक्षं । 5 73.
65 (a) पेक्खेंवि भागत्थम्भु जिणिन्दहों, मच्छरु माणु वि गलिउ णरिन्दहों (b) सो वि गम्पि समसरणु पइट्ठउ, जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ 5 7 8–9.	65 प्रभामण्डलमेवासौ दृष्ट्वा दूरे जिनोद्भव । सर्वं गर्वं परित्यज्य प्रणनाम × × ॥ 5 94. VP पेच्छइ तमतिमिरहरं जिणस्स भामण्डलं दिव्वं । मोत्तूण निययगव्वं × × ॥ तत्थेव सन्निविट्ठो नच्चासन्ने समोसरणे ॥ 5 79*b*-80.
66 णिहि-णि×× वइरइँ परिहरियइँ । 5 7 10*b*.	66 सुकर्वरौ । 5 95*a*.
67 भीम-सुभीमेहिँ । 5 7 11*a*.	67 भीम सुभीमौ । 5 149*a*.
68 (a) पुव्व-भवन्तर-णेहें । 5 7 11*b*. (b) तुहुँ महु अण्ण-भवन्तरें णन्दणु । 5 8 1*b*.	68 जन्मान्तरसुतप्रीत्या । 5 162*a*.
69 कामुकविमाणु । 5 8 3*a*.	69 विमानं कामगं नाम । 5 167*a*.
70 लइ रक्खसिय विज्ज सहुँ हारें । 5 8 3*b*.	70 (a) राक्षसीं विद्यां । 5 167*a*. (b) ददावस्मै हारम् । 5 161*a*.
71 दुप्पइसार । 5 8 4*b*.	71 अत्यन्तदुष्प्रवेश- । 5 155*b*.
72 तीस पास-जोयण-वित्थिण्णी, लङ्काणयरि तुज्झु मइँ दिण्णी ॥ 5 8 5.	72 त्रिंशद्योजन-मानायः सर्वतः × × × लङ्केति नगरी ॥ 5 158.
73 अण्णु वि एक्क-वार छज्जोयण, लइ पायाललङ्क घणवाहण ॥ 5 8 6.	73 षड्योजनीगतं × × × अलङ्कारोदय मिल्यम् ॥ 5 163*a*.–164. VP. पायालङ्कारपुरं × × × से । दिव्वं छज्जोयणमवगाढं ॥ 5 132.
74 विमलकित्ति-विमलामल-मन्तिहिँ परिमिउ । 5 8 8.	74 विमलामलकान्त्याद्या × × । वेष्टितोसौ ॥ 5 169*a*, 170*a*
75 लङ्काउरिहेँ पइट्ठु । 5 8 9*a*.	75 प्रविष्टो नगरीं लङ्काम् ॥ 5 177*a*.
76 वहन्तें कालें × × ×, अजियजिणहों गउ वन्दणहत्तिएँ ॥ 5 9 1.	76 वन्दनायान्यदा यातोऽजितं तोयदवाहन । 5 184*a*.
77 (a) कइ होसन्ति भवन्तें कालें । तुम्हइँ जेहा । 5 9 3*b*–4*a* (b) कइ तित्थयर देव अइकन्ता । 5 9 4*b*.	77 भवद्विधजिनेश्वरा × × भविष्यन्त्यपरे कति । कति वा समतिक्रान्ता- ॥ 5 186–187*a*.
78 मागहभासएँ कहइ भडारउ । 5 9 5*b*.	78 भाषाऽर्धमागधी तस्य भाषमाणस्य 5 190*a*.
79 पइँ जेहउ छक्खण्ड-पहाणउ, भरह-णराहिउ एक्कु जि राणउ ॥ पइँ विणु दुम होसन्ति परेसर, णव वलएव णव जि णारायण, × × × × णव जि दसाणण ॥ 5 9 7–9.	79 (a) एकस्त्वादशोऽतीत चक्रनिहाधिपः पति । भवानेको × जानिष्यन्ति दशापरे ॥ 5 221. (b) वासुदेवा भविष्यन्ति नव सार्धं प्रतीश्वरैः । बलदेवाश्च तावन्त- ॥ 5 225.
80 दस-हत्तेंण समउ, भरहु जेम णिक्खन्तउ ॥ 5 9 11.	80 (a) प्राब्रजत् स । 5 239*b* (b) दशाधिकं शतं तेन सार्कं खेचरभोगिना × × × निष्क्रान्तं । 5 240.
81 सट्ठि सहास हूय वर-पुत्तहुँ । 5 10 4*a*.	81 पुत्राणां बिभ्रतां शक्तिमुत्तमां जाता षष्टिसहस्राणां ॥ 5 248.

82 एक्क-दिवसें × × ×, वन्दणहत्तिएँ गय कइलासहों ॥ 5 10 5.	82 ते कदाचिदयो याताः कैलासं वन्दनार्थिनः। 5 249*a*.
83 भरह-कियइँ। 5 10 6*a*.	83 VP. कारियाइ भरहेणं। 5 171*a*.
84 करहुँ किम्पि जिण भवणहों रक्खणु। 5 10 7*b*.	84 VP. रक्खणत्थ किंचि उवायं रहुं कुणह। 5 171*b*.
85 दण्डरयणु ×× भमाडिउ। 5 10 9*a*.	85 दण्डरत्नेन परिक्षेपं प्रचक्रिरे। 5 250*b*.
86 सयल वि छारहों पुञ्जु पवत्तिय। 5 11 2*b*.	86 भस्मसाद्भावमायाताः सुतास्ते। 5 252*b*.
87 कहवि कहवि। 5 11 3*a*.	87 कथमपि। 5 253*a*.
88 दुम्मण दीण-वयण × × × सकेय-णयरि संपत्ता। 5 11 4.	88 (a) दुःखितौ। 5 254*b*. (b) दीनवदनौ। 5 278*b*. VP. साएयपुरिं समणुपत्तो। 5 175*b*.
89 ढुक्कन्ति ण पाण णरिन्दहों। 5 11 5*b*.	89 नायं प्राणस्त्याक्षीत् क्षणात्। 5 255*a*.
90 घण घडियइँ विज्जु-विप्फुरियइँ, सुविणय ××××॥ जलबुब्बुव-तरङ्ग-सुर-चावइँ। 5 12 8.	90 फेनोर्मीन्द्रधनु:स्वप्नविद्युद्बुद्बुदसंनिभाः। 5 270*a*. VP. इन्दधणु-फेण-सुविणय-विज्जुलया- कुसुम-बुब्बुय-सारिच्छा। 5 185.
91 तं णिसुणेवि राउ मुच्छंगउ पडिउ। 5 13 4.	91 VP. राया तं चिय सोऊण ×× मुच्छावसवेम्भलो पडिओ। 5 192.
92 किं सोएं किं खन्धावारें। 5 13 7.	92 VP. किं मज्झ वसुमईए। 5 199*a*.
93 पियविय ताव दिट्ठि × × ×, जहिँ मुउ महुयरु कमलब्भन्तरें॥ 5 14 8.	93 (a) राजीवसम्पुटेऽपश्यद् द्विरेफं स निपीडितम्। 5 305*b*. (b) मृतिं मधुकरः प्राप्तः। 5 307*b*. VP. पेच्छइ भमरं पउम-मज्झे। 5 218*b*.
94 जिह धुमगाउ, रस-लम्पडु अच्छन्तउ। तिह कामाउरु सव्वु, कामिणि-वयणासत्तउ॥ 5 14 9.	94 (a) मकरन्दरसासक्तः। 5 307*a*. (b) यथाऽयमत्र सं(?स)क्तः प्राप्तो मृत्युं मधुव्रतः। प्राप्स्यामो वयमप्येवं सक्ताः स्त्री-मुख-पङ्कजे॥5 308. VP. जह पउमगन्धलुद्धो नट्ठो चिय महुयरो अविनाणो। तह जुवइ-वयण कमले, आसत्तो चेव नट्ठो हं॥ 5 219.
95 सच्चउ कण्णउ पर-भायणउ। 6 3 2*b*.	95 स्वभाव एव कन्यानां यत्परागार-सेवनम्। 6 44*a*. VP. होही पर-घरत्था ×× वर-कन्ना। 6 20*a*.
96 6 4 5-9*a*. (Names of Islands)	96 6 67-69*a*. VP. 6 31-33.
97 माहव-मासहो पढम दिणे, वहिँ सिरिकण्ठें दिण्णु पयाणउ। 6 5 9*b*.	97 चैत्रस्य दिवसे प्रथमे ×× ययौ ×× अतो द्वीपं वानर-काम्यितम्॥ 6 86. VP. चेत्तस्स पढमदिवसे सिरिकण्ठो निग्गओ। 6 35*a*.

98 इहु तेण समाणु णेहु करेंवि। 6 7 1*a*.	98 (a) ततस्तैर्महती रन्तुं प्रीतिरस्य समुत्थिता। 6 111*a*. (b) तैरसौ साकं रन्तु प्रवृत्ते नृप। 6 114*a*. Vp कीलपहेउ नरिन्देण। 6 43b.
99 मवरेहि मि धरावेवि सहँ धोंवि। 6 7 1*b*.	99 ग्राहयित्वा च तान्। 6 121*a*. VP. घेत्तूण ताण। 6 43*a*
100 गउ किक्कु-महीहर गिरि सिहरु, चउदह-जोयण-पमाणु पवरु। किउ सहसा सव्वु सुवण्णमउ, णामेण किक्कपुरु अण्णमउ॥ 6 7 2-3.	100 (a) किष्कुमारोहत्। 6 123. (b) पुरं तत्र ×× ख्यातं किष्कुपुराख्यया॥ 6 123*a*. (c) प्रमाण योजनान्यस्य चतुर्दशसमन्तत 6 124*a*. VP. किक्किन्धि पव्वओवरि सुवण्णपायारं। चोद्दसजोयण-विउल किक्किन्धपुरं कयं तेण 6 49.
101 जहिँ चन्दकन्तमणि-चन्दिमउ, ससि भणेवि ण दिसहिँ जें वन्दियउ। 6 7 4.	101 (a) शशाङ्क-सदृशाकारैर्मणिभिः ×××× रजनीष्वपि कुर्वाणा सन्देहं रजनीकरे॥ 6 129. (b) चन्द्रकान्तमणिच्छायाकलितोदारचन्द्रिका। 6 130*a*.
102. 6 7 6-7.	102. 6 126-128.
103 भवरोप्परु विहसन्ति व घरइँ। 6 7 7*b*	103 हसन्त्य इव शेषाणां भवनानां पृथुक्पताम्। 6 128*b*.
104 एक्क-दिवसेँ देवागमणु, णियवि जन्तु णन्दीसरदीवहों। वन्दणहत्तिए सो वि गउ॥ 6 7 9	104 (a) कदाचिदथ ×× व्रजन्तं वन्दना(र्थं) भक्त्या द्वीपं नन्दीश्वरश्रुतिम्। पाकशासनमैक्षिष्ट सत्रा देवै॥ 6 137-138*b*. (b) अकरोद् गमने मतिम्। 6 142*a*.
105 स-पसाहणु सपरिवारु सधउ, मणुसुत्तर महिहरु जाम गउ॥ पडिखलिउ ताम गमणु णरहों। 6 8 1-2*a*	105 (a) खेचरैश्च समं सर्वैं। 6 142*b*. (b) सहाश्व. मानुषोत्तरशैलेन निवारितगति कृत। 6 143.
106 सहँ अण्ण भवन्तरेँ काइँ किउ, जें सुर गय महु जि विमाणु थिउ॥ घरि घोर वीर-तउ हउँ करमि, णन्दीसरवरु जें पइसरमि॥ गउ एम भणेंवि णिय पट्टणहों, संताणु समप्पेवि णन्दणहों॥ णीसल्लु जाउ णिविसन्तरेँण, जिह वज्जकण्ठु कालन्तरेँण॥ तिह इन्दाउहु तिह इन्दमइ, तिह मेरु स-मन्दरु पवणगइ॥ तिह रविपहु ××॥ णवमउ णामें अमरपहु,	106 (a) अतिक्रान्तान्तले दृष्टा ×× गीर्वाणनिवहान् ×× परिदेवमथा चक्रे। 6 144-145*a* (b) मनोरथा कथं ते कर्माभर्भमा अशुभे पूर्वसञ्चिते॥ 6 148. (c) तस्मात् करोमि कर्माणि तानि यैरन्यजन्मनि। यातु नन्दीश्वरं द्वीपं गतिर्मे न विहन्यते॥ इति निश्चित्य मनसा न्यस्य राज्यभरं सुते। अभूत् महामुनिर्धीरस्त्यक्तसर्वपरिग्रह.॥ वज्रकण्ठस्तत॥ 6 151-153*a*. (d) इन्द्रायुधप्रभोप्यैतैर् ××। तत इन्द्रमतो जातो मेरुस्तस्माच्च मन्दर.।

वासुपुज्ज-सेयंस-जिणिन्दहों । अन्तरें जिहि मि परिट्ठियउ ॥ 6 8 8–9.	समीरणगतिः तस्मात्तस्मादपि रविप्रभः ॥ ततोऽमरप्रभो जात॰ । 6 161a–163a. (c) श्रेयसो देवदेवस्य वासुपूज्यस्य चान्तरे । अमरप्रभसंज्ञेन ॥ 6 216. VP. सेयंस-भअवओ जिणन्तरे तह य वासुपुज्जस्स अमरपहेण ॥ 6 90.
107 तहों पट्टणें केण वि कइ लिहिय । दीहलङ्गूल ॥ 6 9 1b–2a.	107. VP. तेहि तत्थ आलिहिए × × × पवङ्गमे दीहणङ्गूले । 6 70.
108 एत्थन्तरें कुविउ णराहिवइ, 'तं मारहु लिहिया जेण कइ' ॥ 6 9 4	108 केन विवाहे मम चित्रिता॰ । कपय॰ × × ॥ × × × करोम्यस्य वध स्वयम् ॥ 6 173. VP. कुमारो दट्ठो जेणेएं भरणीपिट्ठम्मि लिहिआ वाणर–अहमा ॥ 6 74a. तस्स फुडं निग्गहं काहं ॥ 6 72.
109 कुल देवयई । 6 9 8b.	109 VP. देवभूया । 6 75.
110 मउडें चिन्धें धएं छत्तें लिहाविय। 6 9 9b.	110 मौलिकोटिषु । ध्वजेषु गृहशृङ्गेषु तोरणानां च मूर्धसु । शिरस्सु चातपत्राणामेतानाशु प्रयच्छत ॥ 6 190b–191. VP. छत्तेसु तोरणेसु य धएसु पासाय-सिहरे मउडेसु । काऊण रयणघडिए ठावेइ पवङ्गमे चिन्धं ॥ 6 80.
111 विण्णि वि सेढिउ वसें करेवि थिउ । 6 10 1b.	111 श्रेणिद्वयं विजित्वा(त्य?)ऽसौ × × × आस्थापयद् वशे राजा । 6 195.
112 उप्पण्णु कइद्धउ तासु सुउ । × × × पडिबलहों वि णयणाणन्दु पुणु, पुणु खयराणन्दु विसालगुणु ॥ पुणु गिरिणन्दणु । 6 10 2–4a	112 (a) तस्य सुतो जात कपिकेतुः । 6 199a. (b) सुत प्रतिबालस्यापि गगनानन्दसंज्ञित । तस्यापि खेचरानन्दस्तस्यापि गिरिनन्दन. ॥6 206.
113 एक्कहिं दिणें उववणु पीसरिउ । 6 10 6.	113 अन्यदाऽथ × × निष्क्रान्तो रन्तुमुद्यान । 6 228.
114 महएवि वाम तहों तक्खणेंण, थणसिहरहिं फाडिय मक्कडेंण ॥ 6 10 7.	114 देव्यास्तस्य पयोधरौ × × कपिना नखक्रकचैः विपाटितौ ॥ 6 237–238a. VP पवंगमो × × नहेहि फाडेइ थणकलसे । 6 102
115 तेण-वि मारावहिं विद्धु कइ । 6 10 8a.	115 निहतो बाणमाकृष्य तडित्केशेन वानर॰ । 6 239b. VP. राया वि हु तडिकेसो बाणेण पवंगमं हणइ । 6 103.
116 उयहिकुमारु देउ उप्पण्णउ । 6 10 9a.	116 महोदधिकुमारोऽभूत् । 6 243b. VP. समुप्पन्नो उयहिकुमारो । 6 109.

117 हुक्कार-घोर-घग्घर-सरहिँ । 6 11 5*b*.	117 कृतभीषणनिःस्वनैः । 6 246*b*. VP. (a) महाघोरे । 6 107*b*. (b) हुक्कारवं करेन्ता । 6 108*b*.
118 जलेँ थलेँ आयासेँ ण माइयइँ 6 11 6*b*.	118 VP. जलथलायासे । 6 107*b*.
119 अण्णइँ उम्मूलिय-तरुवरइँ, अण्णइँ संचालिय-महिहरइँ ॥ 6 11 7.-	119 उत्क्षिप्य पर्वतान् केचित् केचिदुन्मूल्य पादपान् । 6 247*a*. VP. के एत्थ सिलाहत्था अवरे गिरि-विविह-रुक्ख-हत्था य ॥ 6 108*a*.
120 तिह पइँ पाउ जिह णिहउ कइ । 6 12 1*b*.	120 निहत्य वानरं पाप तवाद्य शरणं कुतः । 6 249*b*.
121 चिन्तेवि । 6 12 4*a*.	121 व्यचिन्तयत् । 6 251*a*.
122 के तुम्हइँ । 6 12 5*a*.	122 के यूयं । 6 253*a*.
123 मइँ एवि-कज्जेँ कइ घाइयउ । 6 12 7*b*.	123 अपराधः स्वजायायां हतो योऽसौ प्लवगमः । 6 255*b*.
124 रिसि-पञ्चणमोक्कारहुँ बलेँण, सुरवरु उप्पण्णु तेण फलेँण ॥ 6 12 8.	124 साधुप्रसादेन सप्राप्तो देवतामिमा 6 256*a*. VP. साहु-पभावेणं उदहिकुमारो अहं जाओ । 6 110*b*.
125 पिउ विज्जुकेसु × × × तहिँ, णिवसइ महरिसि × × × जहिँ 6 13 2.	125 तेन × × असौ गुर्वन्तिकमुपाहृतः । 6 260.
126 पुणु पुच्छिउ महरिसि 'धम्मु कहेँ' । 6 13 7 *a*.	126 पप्रच्छतुर्मुनिं धर्मम् । 6 273*a* VP. साहुं पुच्छन्ति जिणधम्मं । 6 112*b*
127 जाओ सि आसि कासीविसऍ । 6 15 2*b*.	127 अभूत् × × विषये काशीनामनि । 6 318 VP. वाणारसीएँ एक्को जाओ । 6 135*a*
128 अज्जेँवि कावित्थ-सग्ग-गमणु, पत्तो सि पवर जोइस-भवणु ॥ तम्हहोँ वि चवेप्पिणु सुदमइ, हूओ सि एत्थ लङ्काहिवइ ॥ धाणुक्किउ हिण्डेँवि भव-गहणेँ, उप्पण्णु पवङ्गमु पमय-वणेँ ॥ पइँ हउ समाहि-मरणेण मुउ, पुणु गम्पिणु उवहिकुमारु हुउ ॥ 6 15 5-7	128 कापिष्ठगमनं × × अस्य × × भवमुपागतम् । ततोऽसौ × × ज्योति:सुरोऽभवत् । ततः प्रच्युत्य जातस्त्वं विद्युत्केशो नभश्चरः ॥ व्याधोऽपि सुचिरं भ्रान्त्वा भवदुर्गमहावने । लङ्काया प्रमदोद्याने शाखामृगगतिं गतः ॥ ततोऽसौ निहतः स्वार्थं त्वया बाणेन चापलात् । प्राप्य पञ्च-नमस्कारं जातोऽयं सागरामरः ॥ 6 325-328 VP. जोइसवासित्तणं पत्तो । तत्तो चुओ समाणो इहतडिकेसो तुमं समुप्पन्नो । वाहो वि परिभमित्ता संसारे वाणरो जाओ ॥ 6 142*b*-143
129 रज्जेँ सुकेसु थवेँवि । 6 15 9*b*.	129 सुकेश-संज्ञके पुत्रे संक्रमय्य निजं पदम् । 6 334*a*
130 भडइँ मोडन्ति चडन्ति हत्थ । 7 2 8*b*.	130 चक्रे देहस्य बलनं स्फुटत्सन्धिकृतस्वनम् । 6 367*a*
131 (a) पुर उम्मोडन्तिय दीवि जेम, पच्छइ अन्धारु करन्ति तेम ॥ 7 3 8 (b) ससि-जोण्हऍ विणु णं महिहरिन्द । 7 4 3*b*.	131 ततोऽसौ चन्द्रलेखेव व्यतीताय नभश्चरान् । पर्वता इव ते प्राप्ताः श्यामतां शोकवाहिनः ॥ 6 424

132 गणियारिएँ वाल, णिय किक्किन्धहोँ पासु किह। सरि-सलिल-रहल्लएँ कलहंसहोँ कलहंसि जिह ॥ 7 3 10	132 अभाषयदिमा बाला ततोऽन्यं व्योमचारिणम्। धात्री सद्.सरसब्जं हंसीमुत्कलिका यथा॥ 6 415
133 भज्जन्ति खम्भ विहडन्ति मञ्च। 7 9 4*a*.	133 मञ्चस्य स्तम्भमादाय बभञ्जासे परः कपिः। 6 441*a*
134 लङ्काहिउ पत्तु सुकेसु नाम। 7 5 6*b*.	134 सुकेशो राक्षसाधिपः × × × आयातः। 6 450*a*. VP. सुकेसिराया समणुपत्तो। 6 18 3*b*
135 किएँ पाराउट्टएँ बल-समुद्दें। 7 6 1*b*.	135 देवैकेन विना सैन्यमित्तश्चेतश्च तद्गतम्। 6 454*a*
136 जें विजयसीहु हउ भुय विसालु, सो णिउ कियन्त-दन्तन्तरालु ॥ 7 9 7	136 निहतश्च तव भ्राता येन पापेन वैरिणा प्रापितोऽसौ महानिद्रां ॥ 6 498
137 घण-पडलइँ णिएवि। 7 10 2*a*.	137 दृष्ट्वा शरदि तोयदम्। 6 503*a*.
138 सहसारकुमारहोँ देवि रज्जु। 7 10 3*a*.	138 सहस्रारं सुतं राज्ये स्थापयित्वा। 6 505*a*.
139 किक्किन्धाहिवो वि। गउ वन्दणहत्तिएँ मेरु सो-वि॥ 7 10 4*b*.	139 गतो मेरुं किष्किन्धो वन्दितुं जिनम्। 6 508
140 जोवइ व पईहिय-लोयणेहिँ, हसइ व कमलायर-आणणेहिँ ॥ गायइ व भमर-महुअरि-सरेहिँ, णहाइ व णिम्मल-जल-णिज्झरेहिँ॥ पीसमइ व ललिय-लयाहरेहिँ, पणवइ व फुल्ल-फल-गुरुभरेहिँ ॥ 7 10 1–8	140 (*a*) निर्झरैर्हसतीवायमट्टहासेन भासुरः। 6 513*b*. (b) अभ्युत्थानं करोतीव नमनं च नमत्तरुः। 6 515*b*.
141 महु महिहरो वि किक्किन्धु वुत्तु। 7 11 1*a*.	141 पर्वतोऽपि स किष्किन्धः प्रख्यात × × पूर्वं तु मधुरित्यासीत् ॥ 6 522
142 पइट्ठु लङ्क। 7 14 8*b*	142 प्रविष्टास्ते ततो लङ्काम्। 6 565*a*.
143 छब्बीस वि सहसइँ पेक्खणयहुँ। 8 1 6*a*	143 षड्विंशति सहस्राणि च योषिताम्। 7 25*b*
144 अट्ठावाल-सहस-वरजुवइहिँ। 8 1 8*b*.	144 चत्वारिंशत्सहाष्टाभिः सहस्राणि च योषितो 7 24*b*.
145 स मालि सुमालि करें धरइ। 8 2 9*b*.	145 अथ मालिनमित्यूचे सुमाली। 7 41*a*.
146 मोक्कल-केस णारि। 8 3 1*b*.	146 वनिता × × मुक्तकेश्यः। 7 47*b*
147 विद्धु णिडालें मालि णाराएं। 8 9 1*b*.	147 मालिनो भालदेशेऽथ × शरं × निचखान। 7 85
148 रुहिरायम्बिरु। 8 9 3*a*.	148 रक्ताक्तनिजदेहम्। 7 86*a*.
149 वाम-पाणि धणें देवि भसलिएँ, भिण्णु णिडालें सुराहिव सत्तिएँ ॥ 8 9 4	149 संस्तम्भ्य वेगतो क्रोधान्मालिनाऽप्यमरोत्तमः ललाटस्य तटे शक्त्या हत- ॥ 7 86
150 तं णिसुणेवि गउ चोइउ जोयहिँ, ससहरु पुरउ परिट्ठिउ जोएँहि ॥ 8 10 6.	150 तद् यथार्थं गतं चक्रं अनुमार्गेण गच्छति। चचार प्रमदं सोमः ॥ 7 91
151 महु मायसु देहि परमेसर। 8 10 7*a*.	151 सख मे यच्छ शासनम्। 7 92*b*.
152 इन्दीवरच्छि पइय-थणि। 9 2 2*b*.	152 नीलोत्पलेक्षणां पद्मसद्माम्। 7 150*a*.

153 कसु केरी ××× दुहुँ। 9 2 3*a*	153 कस्याऽपि दुहिता बाले। 7 159*a*
154 वोमबिन्दु णिरइ। हउ तासु धूय××× कइकसि णामें ××॥ गुरु-वयणेहिँ आणिय एउ वणु। तउ दिण्णी ॥ 9 4*b*–6	154 व्योमबिन्दोरहं सुता। कैकसीति भवत्येवं कर्तुं पित्रा निरूपिता॥ 7 162
155 अट्ठङ्गणिमित्तइँ जाणऍण, बुधइ रयणासव-राणऍण॥ 9 3 2	155 ततोऽष्टाङ्गनिमित्तज्ञ ×× रत्नश्रवा ××× व्यशृणोत्। 7 185 VP अट्ठङ्गनिमित्तधरो ×× नेमित्तओ ॥ 7 80
156 होसन्ति पुत्त तउ तिण्णि। 9 3 3*a*	156 उत्पत्स्यन्ते त्रय पुत्रा। 7 186*a* VP होहिन्ति तिण्णि पुत्ता। 7 81*a*
157 जो परिपालिज्जइ पण्णऍहिँ। 9 4 3*a*	157 नागेन्द्रकृतरक्षेण। 7 219*a* VP नागसहस्सेण च्चिय जो सो रक्खिज्जइ। 7 95
158 दहमुहु दहसिरु जणेण किउ। 9 4 9*b*	158 यतोऽसौ दशाननस्ततः। 7 222*b* VP कय दहमुहो नाम। 7 96
159 आणन्दें कहि मि ण माइयइँ। 9 5 2*b*	159 VP न मायइ नियगेसु अङ्गेसु। 7 154
160 परिचिन्तिउ णउ सामण्णु णरु। 9 5 5*a*	160 महानेष नर कोऽपि भवितेति व्यचिन्तयत्। 7 218*b* VP चिन्तेइ तो मणेण होहिइ एसो महापुरिसो। 7 94
161 णहेँ जन्तउ पेक्खेंवि वइसवणु पुणु पुच्छिय जणणि 'एहु कवणु'। 9 5 8*b*	161 (a) वैश्रवणं वीक्ष्याचक्रे। 7 233*b* (b) ×× पप्रच्छेति स मातरम्। 7 234 (c) अम्ब कोऽयम्॥ 7 235*a*
162 (a) त णिसुणेवि ×× पजम्पिउ। ××। 9 6 1 (b) इहु माइ तुहारउ वइसवणु। 9 6 3*b*	162 ततः साऽकथयत्तस्य मातृस्वसीय एव ते। 7 236*a*
163 कमागय। 9 6 4*b*	163 कुलक्रमायाताम्। 7 238*a*
164 कइयहुँ माणेसहुँ राय सिय। 9 6 5*b*	164 लक्ष्मीं कदा नु त्वं प्राप्स्यसि॥ 7 241*a*
165 गय विण्णि वि भीसणु भीम-वणु। 9 7 1*b*	165 (a) प्राप्त ×× भीमं नाम महावनम्। 7 257*a* (b) सुभीषणम्। 7 259*b*
166 जहिँ णीसावण्णेहिँ अयगरेहिँ, डोल्लन्ति डाल सहुँ तरुवरेहिँ। 9 7 3*a*	166 सुप्ताजगरनिःश्वासप्रेङ्खितोदारपादपे। 7 258*a*
167 जा अट्ठक्खरेहिँ पसिद्धि गय। 9 7 6*a*	167 विद्याष्टाक्षरी। 7 264*a*
168 सव्व-कामण्ण-रूय। 9 7 6*b*	168 सर्वकामानदा। 7 264*b* VP सव्वकामा। 7 107*b*
169 पुणु झाइय सोलह-अक्खरिय, जय (?) कोडि सहास-दहोत्तरिय॥	169 ततो जपितुमारब्धा मुक्ता षोडशाक्षरम्। मन्त्रं कोटि-सहस्राणि यस्याः शास्त्रे दशोदिता। 7 266 VP अविकल समादत्ता विज्जा वि य सोलसक्खर निबद्धा। दह-कोडि सहस्साइं जंपे मन्तं य परिवाडी॥ 7 108

170 वच्छत्थलें पहउ सुकोमलेंण, कण्णावयसणीलुप्पलेण ॥ 9 8 5	170 विशाले हृदये चक्रुरवतंसेन ताडनम् । 7 279b.
171 ऍहु णह ... कहुमउ । 9 8 7	171 काष्ठमया इमे। 7 278a.
172 जक्खहों वज्जरिउ अणुद्दियहों। 9 8 8b.	172 यक्ष' ×× अनादृत इति ख्यात'। 7 267. VP. जक्खो आणाढिओ नामं। 7 109.
173 कं झायहों कवणु देउ थुणहों। 9 9 4b	173 आराधयत वा देव कतरम् । 7 282b VP. कयरं देवं विचिन्तेह । 7 115b.
174 उवसग्गु घोरु पारम्भियउ । 9 9 6a.	174 VP. घोरुवसग्गं कुणइ तेसिं। 7 116b.
175 बहुरूवेंहिँ। 9 9 6a	175 नानारूपधरा । 7 286b. VP विविहेहि रूवेहिं। 7 117b.
176 आसीविस-विसहर अजयरेंहिँ, सद्दूल-सीह-कुञ्जर वरेंहिँ ॥ गय-भूय-पिसाऍहिँ रक्खसेंहिँ, गिरि-पवण हुआसण-पाउसेंहिँ ॥ 9 9 7-8	176 RP. 7 287-289 mention सर्प, केसरिन्, दंश, हस्तिन्, मरुत्, दाव, स, मुद्र, and VP. 7 118-120 mention वेयाल, वाणमन्तर, भूद, भूया विसहर, सीह.
177 सयलु वि बन्धु-जणु कलुणउ कन्दन्तु । 9 10 2.	177 अन्त पुरं च कुर्वाणं विप्रलापं मनच्छिदम् । 7 293a. VP. अन्तेउरं विलावं कुणमाण बन्धव य। 7 123a.
178 मेच्छहिँ पिट्टिज्जन्ताइँ। 9 10 8a.	178 ताड्यमाना च चाण्डालै । 7 295a.
179 सिर-कमलइँ ताह मि वेराइँ, रावणहों गम्पि दरिसावियइँ। 9 11 7-8a.	179 पुरो दशाननस्यापि मूर्धा भ्रात्रोर्निपातित 7 308b.
180 सिरु अग्गऍ घत्तिउ ×××× भाइहिँ। 9 11 3a-4	180 तयोरपि पुरो मूर्धा दशग्रीवस्य पातितः। 7 309a
181 तें झाणहों चलिय मणामणउ। 9 11 5a.	181 येन तौ...प्रासादीषद् ध्यान-विकम्पनम् ।
182 विज्जइँ सहासु उप्पण्णु । 9 11 9a.	182 VP. सहस्सं विज्जाणं×× सिद्धं। 7 130
183 PC 9 12 1-8. RP 7 324-332 and VP 7 135 142 enumerate the Vidyas several names are common.	
184. Similarly cf. PC. 9 13 1, RP 7 333 and VP. 7 144 and PC. 9 13 3, RP. 7 334 VP. and VP. 7 145.	
185 णामेण सयंपहु णयरु किउ । 9 13 6a	185 स्वयंप्रभमिति ख्यातं नगरं च निवेशितम् । 7 337a.
186 त रिद्धि सुणेवि दसाणणहों, आयइँ बहु-बान्धव-वन्दइँ। 9 13 9-6 a.	186 तं रक्षश्रवस्र श्रुत्वा विद्यासिद्धिसमुद्भवम्। सर्वतो रक्षसां संघा. प्राप्ता. ॥ 7 347.
187 साहेप्पिणु चन्दहासु, गउ वन्दिउ मेरु महीहरासु। 10 1 6	187 संसाध्य चन्द्रहासं शैलराजं गतो ग्राता, वन्दितुं जिनपुङ्गवान् ॥ 4 36.
188 एत्थन्तरें आवइ पट्टणहु ताम। 10 1 7a.	188 एतन्मात्र वदोऽमेव स्थाने कुर्वन्तु सज्जनाः। 8 38b.

189 दीसइ सुणासु ××× जे णयण-जलहों किउ सेउ-बन्धु ॥ 10 3 7	189 नेत्र-कान्ति-नदी-सेतु-बन्ध-सुविभ्रम-नासिकाम् 8 62b.
190 दहगीव-कुमारहों लइहँवि चित्तु। 10 4 1a.	190 cf. अभिप्राय-कोविदः। 8 78a.
191 तं वहुवरु ××× विसइ सयंपहु पट्टणु। 10 4 9a.	191 समं तया ततो यातः स्वयंप्रभपुरं कृती। 8 81a.
	VP. पत्तो सयंपहपुरं तीएँ समं दहमुहो। 8 22a.
192 जलहरघरु णामें गिरि विसालु।, 10 5 2a.	192 नाम्ना मेघरवं गिरिम्। 8 90a.
	VP. मेहरवं पव्वयं पत्तो। 8 29b.
193 कुमारिहिं छह सहास। 10 5 3a	193 षट् सहस्राणि कन्यानाम्। 8 95b.
194 रयणासव-णन्दणु ××× सहसत्ति दिट्ठु परमेसरीहिँ॥ 10 5 5a-5a.	194 ता युगपद् दृष्ट्वा कन्या रत्नश्रवःसुतम्। 8 99a.
195 तउ अम्हहँ कारणे दुक्कु मरणु। 10 6 6a	195 अस्मत् प्रयोजनायाथ प्राप्तोऽस्यत्यन्त संशयम् 8 122a.
196 किर काइँ सियालहिं घाइयहिं 10 6 7a	196 cf. VP. गरुडस्स किं व कीरइ बहुएसु वि वायसेसु मिलिएसु। 8 45a
197 पदा निसहर-पासेहिँ। 10 6 8a.	197 नागपाशैः ××× बद्ध्वा। 8 135b.
	VP. अह बन्धइ नागपासेहिं। 8 51b
198 मामेल्लेवि पुज्जेवि। 10 7 1 a.	198 मोचितास्ते ततस्ताभिः पूजां च परिलम्भिता। 8 136a.
199 पॅसहे वि कुम्भपुरें कुम्भयण्णु। 10 7 4a.	199 (a) अथ कुम्भपुरे। 8 142a.
	(b) भास्करश्रवणः। 8 143a.
	VP. तत्थेव कुम्भनयरे। 8 57a.
200 वयणालङ्कार-दूउः। 10 7 6 a	200 दूतो वाक्यालङ्कारसंज्ञितः। 8 165a.
	VP. वयणालङ्कारदूयं। 8 67a.
201 पइट्ठु गम्पि। तेहि मि किउ अब्भुत्थाणु किं पि। 10 7 7	201 प्रविवेश ततो दूतः ×××। उपचारं च संप्राप्त इत्युक्तं लोकमार्गतः। 8 164
202 पोमउ णिवारि इउ कुम्भयण्णु। 10 7 8 a.	202 तेऽयुक्तं ×× प्रमत्तस्तेषां पौत्रं निवारयितुमर्हसि। 8 168b.
203 पयहों पासिउ पायाल-लङ्क, पइसेसउ पुणु-वि करेवि सङ्क॥ 10 8 3	203 अलङ्कारोदयं ××× तदेव निवरं पुनः प्रवेष्टुमभिवाञ्छति॥ 8 176
	VP. पुणरवि धरणीविवरं ×× कि पविसिउं महसि॥ 8 75b.
204 कहिँ उणउ धणउ कहिँ धणउ इन्दु। 10 8 7 a	204 कोऽसौ वैश्रवणो नाम को वेन्द्रः परिभाष्यते। 8 181a
	VP. को वेसमणो नाम को वा वि इन्दो भण्णइ। 8 77a.
205 पइँ पहुसु करेप्पिणु वलि-विहाणु। 10 8 9 a.	205 विरचय्य पादयोर्नत्वा बलिम्। 8 183b

206 विणिवाएण वूएण एण । परिभमइ भयसु परमण्डलेंहिं ॥ 10 8 10 *a* 11*a*.	206 अकीर्तिरुद्‌द्रवत्युर्वी लोके क्षुद्रवधे कृते । 8 189*b* VP. दूएण मारिएण वि सुहडाण असो न निप्फडइ ।
207 णीसारिउ दूउ । 10 9 1*a*.	207 दूत × × क्षिप्र निष्कासितो । 8 192*b*. VP. दूओ × × निच्छूढो । 8 84*b*
208 गिरि-गुञ्जक्खें । 10 9 8*a*	208 गुञ्जाख्यस्य × × × पर्वतस्य । 8 201*a*. VP. गुञ्ज(ञ्ज)-वरपव्वय । 8 88*b*.
209 सर-मण्डउ किउ तहिं दससिरेण । 10 11 1*b*.	209 तत्र वार्णदंशानन मण्डपं च वन चक्रे । 8 235*b*. VP. दहमुहो गयणे सरमण्डव कुणइ । 8 117*b*.
210 धणु पाडिउ × × ×, दहमुह-रहु किउ सय-खण्ड-खण्डु । 10 11 6	210 दशास्यस्याच्छिनच्चाप चक्रे चैतं रथच्युतम् । VP. चाव दुहा विणक रहो य सचुण्णिओ । 8 118*b*.
211 हउ धणउ भिण्डिवालेण उरसें । 10 11 8*a*.	211 हृदये × × भिण्डिमालेन × × जघान कैकसेयस्तम् । 8 239. VP. भिण्डिमालेण वच्छत्थलम्मि पहओ धणओ । 8 120.
212 णिउ णिय-सामन्तेंहिं वइसवणु । 10 11 9*a*.	212 मूर्छ × × × नीतो धनदः । 8 241*b*. VP भिच्चेहि रणे वेसमणो गेण्हिऊण हवखुत्तो । 8 122
213 घण-विन्दइँ । 11 1*b*	213 सुमहान्त पयोमुच । 8 274*b* VP. मेहा इव । 8 136*b*
214 °जिणालाइं । 11 1*b*.	214 जिनालया । 8 276*b*. VP. जिणालया । 8 138*b*,
215 पुच्छिउ पुणु सुमालि दहगीवें । 11 1 1*b*.	215 अथासाव यदाऽपृच्छत् सुमालिनम् । 8 272*a* VP. पुच्छइ दसाणणो × × य सुमालिं । 8 135*b*.
216 (a) कहइ सुमालि दसाणणहों । 11 1 9*a*. (b) जिणभवणइँ × × × पुव्वइँ हरिसेणहों केराइँ । 11 1 9b	216 सुमाली तमयाऽगदत् । × × अमूनि × × × विराजन्ते जिणालया कारिता हरिषेणेन ॥ 8 275–277*a*. VP. भणइ सुमाली दसाणण । तेण इमे × × जिणालया करिया ॥ 8 137
217 पुव्वइँ तेण वि णिम्मियइँ × × × °कुन्दुज्जलइँ । 11 2 9*a*	217 तेनामी कारिता । 8 399*a* VP. तेण इमे × × कारिया धवलतुङ्गा । 8 209*a*.

218 गउ सुणन्तुं हरिसेण-कहाणउ, सम्मेय-इरिहिं मुक्कु पयाणउ। 11 3 1	218 (a) हरिषेणस्य चरितं श्रुत्वा ××× प्रस्थित पुन । 8 401 (b) सम्मेदभूधरस्यान्ते ××× चकार शिबिरम्। 8 405 VP (c) हरिसेण-कहं सोउं ××× पत्थिओ सहसा। 8 211 (b) अवइण्णो ××× सम्मेय-पव्वय नियम्ब। 8 212a
219 इन्दु वि चवि ण सक्कियउ खन्धावारें पुवहों वारणहों। 11 3 9a	219 (a) इन्द्रेणाप्युपहतो धर्तुमशमर्थेन वारण। 8 412b (b) मन्ये पुरन्दरस्यापि दुर्ग्राह्योऽयम्। 8 413a
220 सव्वङ्गिय-सुन्दरु। 11 4 2a	220 VP सुपइट्ठिय सव्वङ्गे। 8 215b
221 (a) सत्त समुत्तुङ्गउ णव दीहरु। 11 4 3a (b) महु-पिङ्गल-लोयणु। 11 4 4a (c) वद्द° ×× °कुम्भत्थलु। 11 4 6a (d) गलिय-गण्डयलु। 11 4 6b	221 (a) हस्तानां सप्तक तुङ्ग दशार्क परिणहत। 8 418a VP सत्तुस्सेह नव हत्थं आययं। 8 215a (b) मधुपिङ्गललोचन। 8 418b VP महुपिङ्गललोयण। 8 215b (c) वृत्त महाकुम्भम्। 8 420a (d) गलद्गण्ड°। 8 421a
222 (a) विज्जुल विलसिय-कण्णें, तावेंहिं पच्छलें चडिउ। 11 6 5-6 (b) अप्फालिउ। 11 6 6b	222 (a) विद्युद्विलसितेन ×× कण्(र्ण)येन ततो ×× उरस्य ××× आरुक्षन् मतङ्गजम। 8 339 VP विज्जुलविलसिएण ×× चडिओ। 8 176a (c) आस्फालनै। 8 343a VP अप्फालणेहिं। 8 177b
223 मेल्लिउ कुसुम-वासु सुर विन्दें 11 7 6b	223 सकुसुमा मुक्ता साधुवादा ×× सुरै। 8 431a
224 तिजगविहूसणु णामु पगासिउ 11 8 1a	224 त्रिलोकमण्डनाभिख्यां प्रापाय दशवक्त्र। 8 432a VP भुवणालङ्कारनामधेयं। 8 225
225 थिउ महल्ला-करि-कह-भणुराइउ, तहिं अवसरें मट्ठ एक्कु पराइउ 11 8 2	225 स्थिते दशमुखे दन्तिकथया ××× सहसा ×× प्राप्त पुरुष। 8 436b 437a VP गयकहासत्तो ताव य समागओ खेयरो॥ 8 226b 227a
226 पहर-विहुरु। 11 8 3a	226 सम्प्रहारश्रम ×× दर्शयञ्ज(श्च)रां तर्तु। 8 433 VP पहरणजज्जरियतणू। 8 227b
227 सिविरें ××× पराइउ। 11 9 1b	VP गओ सिग्घ। 8 236b
228 विद्धंसिउ असिपत्तवणु। 11 9	228 VP विद्धंसिया य नरया। 8 237a

229 एम भणेवि णीसरिउ ससाहणु 11 10 6b.	229 VP. निग्गओ जमो ×× रहगयतुरङ्गसहिओ। 8 238.
230 तं णिसुणेवि ××× फिर णिग्गइ सण्णहेंवि पुरन्दरु, मग्गएँ ताम मन्ति थिउ 11 13 1–2a	230 इति श्रुत्वा सुराधीशः समामाय कृतोद्यतिः निरुद्धो मन्त्रिवर्गेण। 8 487. VP. एय जमस्स वयणं सुणिऊण रणारम्भं कुणन्तो ×× मन्तीहि निवारिओ। 8 252.
231 सुरसंगीयणयरु जमरायहों। 11 13 6b.	231 प्राप्य वा सुरसंगीतपुरस्य पतिता यमः। 8 494a.
232 वइमुहो वि जमउरि उच्चुरयहों किक्किन्धणरि देवि सूररयहों। 11 13 8.	232 नगरे सूर्यरजसे ददौ किष्किन्धसंज्ञकं तथर्क्षरजसे किष्कुपुरम्। 8 497b–498a. VP. अह रावणो-वि पत्तो आइच्चरयस्स देइ किक्किन्धी। रिक्खरयस्स वि दिन्नं रिक्खपुरं। 8 255.
233 गउ लङ्कहें सवडंमुहउ चडेंवि ताम विमाणें मणोहरउ। 11 13 9	233 आरुह्य पुष्पकं चारुविमानम्। 8 502b. त्रिकूटशिखरं ××× प्रस्थितः। 8 503. VP. पुप्फविमाणारूढो उप्पइओ दहमुहो गयणं, वच्चइ लङ्काभिमुहो। 8 256b–257a.
234 भीसण°। 11 14 1a.	234 °भीषणम्। 8 509a.
235 किं तमालवण-सच्छिउ। 11 14 3a.	235 तमालवनसङ्काशाम्। 8 508b.
236 (a) इन्दणील। 11 14 3b. (b) मरगय°। 11 14 4b. (c) सूरकन्ति-मणि°। 11 14 5b.	236 नानारत्न-करव्रातम्। 8 509b.
237 °जल-कल्लोलउ। 11 14 6b.	237 °ऊर्मिसंहतिम्। 8 508b.
238 परिभमन्ति ××× जलयर। 11 14 7b.	238 महाग्राहसमाकुलम्। 8 508a.
239 जय णीसरिउ सव्वु परिओसें। 11 14 9a.	239 सर्वे पौराः समागत्य ××× आनर्तुः। 8 521. VP. सव्वे वि नायर-जणो विनिग्गओ अहिमुहो। 8 271b.
240 णन्द-वद्ध-जय-सद्द-पउत्तिहिं 11 14 10a.	240 जय नन्द चिरंजीव वर्धस्व देहि शेषताम्। इति मङ्गलवाक्यानि प्रयुञ्जानाः। 8 505.
241 °आयरत°। 11 14 10.	241 गृहीतार्घम्। 8 519.
242 (a) कइ आविसइ पट्टणु पुरें। 11 14 11a. (b) जिह सुरवइ। 11 14 11b.	242 (a) प्रविवेश निजावासो लङ्काम्। 8 518b. VP. लङ्कपुरिं पविट्ठो दहवयणो। 8 201b. (b) त्रिदशेश इव। 8 518b. VP. इन्द-सम-विभवो। 8 201b.
243 तो सेसेहिं भणेवि, किक्कर करेवि, वहिं जें परिट्ठिय आवइ। 12 1 9b.	243 VP. [illegible] ××× [illegible] 9 3.
244 पर [illegible] सुर-सुन्दरिहें ॥ [illegible] ॥	244 [illegible] ×× [illegible] ॥ 9 24–25.

ता ××× चन्दणहि हरिय खर-दूसणेंहिँ ॥ 12 3 2-3.	VP. जावच्चिय दहवयणो विरोक्खो ××× तणुकवु कारणत्थं ताव खरदूसणेणं ××× हरिया चन्दणही । 9 11–12.
245 जिह कण्ण तेण पर-भायणिय । 12 4 4.	245 कन्या नाम ×× देया परस्मायेव निश्चयात्। 9 32. VP. अन्नस्स होइ ××× कन्ना। 9 15.
246 चउदह सहास विज्जाहरहुँ। 12 4 5.	246 VP. विज्जाहराण ××× चोद्दस सहस्सा। 9 16.
247 वणें णिवसन्तियहेँ ××× सुउ उप्पण्णु विराहिउ। 12 4 9.	247 अपूत च सुतं ××× विपिनवासया। ×× विराधिताभिख्या प्राप्त. । 9 42–44. VP. सा दारयं पसूया नामेण विराहियकुमारं। 9 21.
248 एत्थन्तरें जग-जूरावणेंण ××× रावणेंण ॥ पट्ठविउ महामइ दूउ तहिँ ××× वालि जहिँ ॥ 12 5 1–2.	248 (a) यमस्य परिमर्दकः । (b) दशास्येन ततो दूतः प्रेषितोऽसौ महामतिः । 9 51a. VP. अह रावणेण तइया वालि-नरिन्दस्स पेसिओ दूओ। 9 24.
249 ××× पुणु सूररउ, जसु भऍवि तहोँ पइसारु कउ। 12 5 12.	249 यमाराति समुद्वास्य ××× 9 54. अर्करजाः स्थापितः । VP. रिक्खरयाइच्चरया ××× नियरज्जे ठविया मए ×× जिणिऊण जमं। 9 27.
250 आउ ××× णमहि तुहुँ। 12 5 14a.	9 56. 250 एहि प्रणामं मे कुरु। 9 26. VP. (a) लहुं एहि। 9 28. (b) कुणइ पणामं। 9 58.
251 वलेंवि थिउ अण्णमणु। 12 6 1.	251 विमुखं ज्ञात्वा। 9 64.
252 सीहविलम्बिऍण। 12 6 6.	252 नाम्ना व्याघ्रविलम्बीति। 9 31. VP. वग्घविलम्बी।
253 अरें वालि देउ किं पईं ण सुउ ××× ॥ जो णिविसद्धेण तिहिँवि कमइ, चत्तारि वि सायर परिभमइ ॥ 12 6 8.	253 चतुःसमुद्रपर्यन्तं जम्बूद्वीपं क्षणेन यः । त्रिः परीत्य ××× पुनरागमत् ॥ 9 6. VP. (a) रे दूय किं न-याणसि वालिं। 9 32. (b) चउसागरपेरन्तं जम्बुद्दीवं पयाहिणं काउं। 9 3.
254 पणवेप्पिणु तिह्लोक्काहिवइ, सामण्णहोँ अण्णहोँ णउ णवइ 12 11 2.	254 अन्यं न प्रणमामीति जिनपादाब्जयुग्मतः। 9 84. VP. मोत्तूण जिणवरिन्दं 9 29. न पडइ चलणेसु अन्नस्स। 9 90.
255 गुरु गयणचन्दु णामेण जहिँ। 12 11 6.	255 गगनचन्द्रस्य गुरोः। 9 46. VP. मुणिगयणचन्दस्स। 9 61.
256 णराहण-सिलहेँ। 12 11 9b.	256 VP. आयावन्तं सिलावट्टे।

257 सिरिप्पह भइणि तहों, सुग्गीवें दिण्ण दसाणणहों। 12 12 1	257 दशग्रीवाय सुग्रीवो वितीर्य श्रीप्रभाम्। 9 100. VP. सुग्गीवो वि हु कत्त सिरिप्पभ देइ रक्खसिन्दस्स। 9 50
258 विज्जाहरु णामें जलणसिहु। तहों धीय सुतार-णाम णेंण, मग्गिज्जइ दससयगइ-वेरेंण॥ गुरु-वयणे तासु ण पट्ठविय, सुग्गीवहों णवर परिट्ठविय॥ परिणेवि कण्ण णिय णियय-पुरु, दससयगइहें वि विरहग्गि गुरु॥ पजलइ॥ 12 12 4b–8a.	258 (a) हुताशनशिखस्यासीत् सुता × × ×। सुतारेति गता ख्यातिं × × तां साहसगतिर्नाम्ना × × दूतैरयाचत॥ 10 2-6 (b) ततो मुनिगिरं ज्ञात्वा × × × सुग्रीवाय सुता दत्ता × × ×। कृत्वा पाणिगृहीतां तां सुग्रीव पुण्यसंचय। इयाय॥ 10 10–11. (c) चक्राङ्कस्य शरीरज × × × कामाग्निदग्ध॥ 10 13-14. VP (a) जलणसिह खेयर सुया × × × तारा नामेण। साहसगई × × अहिलसइ परिणेउ॥ 10 2-3. (b) सुग्गीवस्स वरतणू दत्ता। परिणेऊण सुतारा सुग्गीवो॥ 10 8-9.
259 विज्जाहर-कुमारि रयणावलि णिच्चालोयपुरवरे। परिणेंवि चलइ जाम ता थम्भिउ पुप्फविमाणु अम्बरे॥ 13 1 1	259 (a) विद्याधरकुमार्यं। 9 101. (b) नित्यालोकेऽथ नगरे × × रत्नावलीं सुता। उपयम्य पुरीं यातो निजां × × नभसा × × ×। सहसा पुष्पकं स्तम्भमार॥ 9 102–104 VP निच्चालोए नयरे × × रयणावलि त्ति दुहिया × × ×। तीए विवाहहेउ पुप्फविमाणट्ठियस्स गयणयले वच्चंतस्स निरुद्धं जाण॥ 9 52–53
260 णं कञ्चण-सेलें पवण-गमणु। 13 1 5	260 मेरोरिव तटं प्राप्य सुमहद् वायुमण्डलम्। 9 104
261 णीसद्दउ हूयउ किङ्किणीउ। 13 1 6	261 शब्दभ्रमे घण्टादिजन्मनि। 9 105
262 मारिचें वुच्चइ देव देव, स भुअङ्गमु चन्दण रुक्खु जेम॥ उब्भिय-थिर-थोर-पलम्ब-बाहु, अच्छइ कइलासहों उवरि साहु॥ मेरु व अकम्पु॥ 13 2 5–7a.	262 (a) मारीचस्तम आचख्यौ × × ×। 'शृणु देवैष कैलाशे स्थित प्रतिमया मुनि॥ 9 107 (b) आशाकारिकराकारप्रलम्बितभुजद्वय। पन्नगाभ्यामिवाश्लिष्ट महाचन्दनपादपम्॥ 9 127 (c) मुनिश्चलम्। 9 128 VP. (a) साहिउ पयत्तो मारीई। 9 55. (b) पलम्बभुयजुयल। 9 62a (c) मेरु पिव निच्चल। 9 62b,

263 ओसारि विमाणु दसवि देव, फुट्टइ ण जाव। 13 2 9.	263 निवर्तयाम्यतो देशाद् विमानं निर्विलम्बितम्। ××× यावच्छायाति खण्डशः ॥ 9 110.
264 त माम-वयणु णिसुणेप्पिणु। 13 2 10	264 श्रुत्वा मारीच-वचनम्। 9 111.
265 किं थम्भिउ विमाणु। 13 3 9.	265 विमानं स्तम्भ्यते मम। 9 131.
266 उम्मूलेंवि कइलासु जें सायरें घिवमि। 13 3 10b.	266 कैलासनगमुन्मूल्य क्षिपाम्यब्धौ। 9 133. VP. एवं चिय पव्वयं ××× उम्मूलि- ऊण सयलं घत्तामि लहुं सलिलनाहे। 9 66.
267 तलु भिन्देंवि पइट्ठु। 13 4 1b.	267 प्रविष्टो धरणीं भित्वा। 9 135. VP. भूमी भेत्तु पविट्ठो। 9 67.
268 आसण-कम्पु जाउ पायालयले धरणिन्दरायहों। 13 6 1b.	268 चलितं नागराजस्य विष्टरं धरणभुवः। 9 191.
269 रेहइ फणालि मणि-विप्फुरन्ति ॥ 13 6 9.	269 स्फुरत्फणामणि°। 9 192.
270 दहमुहु कुम्मागारु किउ। 13 6 10b.	270 बभूव सङ्कुचद्गात्रो कूर्माकारो दशाननः। 9 151.
271 घोरारउ मेल्लिओ। 13 7 1b.	271 रवं च सर्वयत्नेन कृत्वा रावितवान् जगत्। 9 152. VP. रवो कओ जेण तस्स अइघोरो। 9 78.
272 भत्तार-भिक्ख महु देहि। 13 7 9.	272 भर्तृभिक्षां मे प्रयच्छ। 9 157.
273 अच्छइ अत्तावण-सिलहिँ वालि 13 8 6.	273 आतापन-शिलापीठ-मस्तकस्थम्। 9 128.
274 परिअञ्चेंवि वन्दिउ दससिरेण, पुणु किय गरहण गग्गर-गिरेण। 13 8 7.	274 प्रणम्य त्रि प्रदक्षिणं। नितान्तं स्वं च निन्दित्वा सुरकारसुखरानन ॥ 9 172.
275 ज तिहुवण-णाहु मुएप्पिणु, अण्णहों णमिउ ण सिरकमलु। तं सम्मत्त-महद्दुमहों, लद्धु देव पइँ परम-फलु ॥ 13 8 10.	275 जिनेन्द्र-चरणौ मुक्त्वा करोमि न नमस्कृतिं। अन्यस्येति त्वयोक्तं यद् सामर्थ्यस्यास्य तत्फलम्। 9 160. VP. मोत्तूण जिणवरिन्दं अन्नस्स न पणमिओ तुमं जं से तस्सेय फलमवलं। 9 8.
276 कय पुज्ज जिणिन्दहों। 13 9 2	276 चक्रे जिनवरार्चनम्। 9 174. VP. रएइ पूयं। 9 87b.
277 सत्ति अमोहविजय। 13 10 4.	277 अमोघविजयानाम शक्तिम्। 9 209. VP. सत्ती अमोहविजया। 9 101.
278 अत्थवणहों ढुक्कु पयङ्गु ताम। 13 12 5.	278 ततो ××× जगामास्तं दिवाकरः। 10 52 VP. कमेण अत्थं चिय दिणयरो समल्लीणो 10 27.
279. 14 3 3–10.	279 ददर्श नर्मदां फेनपटलैः हसितामिव दुर्ध- स्फटिकसङ्काशसलिलां द्विपभूषितां ॥ तरंगभ्रूविलासाढ्यामावर्तोत्तमनाभिकां विस्फुरच्छफरीनेत्रां पुलिनोरुकलत्रिकां ॥ नानापुष्पसमाकीर्णां विमलोदकवाससम्। 10 60-62a. VP. 10 30–32.

280 मोहुप्पाइउ। 14 3 12*b*.	280 महाप्रीतिमुपागतः। 10 62.
281 जलु जन्तिएँहिँ णिरुद्धउ णिम्मलु। 14 4 8.	281 यन्त्रसवाहनाभिज्ञै × × × जले यंत्रप्रयोगेण क्षणेन विधृते सति। 10 68–69. VP. विविह-जलजन्त-विरइय-निरुद्धजल°। 10 36.
282 माहेसरपुर-परमेसरु। 14 4 9*a*.	282 माहिष्मतीपुरेशः। 10 65.
283 कहि मि × × × धवलिउ जलु etc. 14 6 2–8.	283 काश्चिच्चंदनलेपेन चकार धवलं जलम्। अन्या कुंकुमपंकेन हृतचामीकरप्रभम्॥ धौतताम्बूलरागाणामधराणां सुयोषिताम्। चक्षुषा व्यंजनानां च लक्ष्मीरभवदुत्तमा॥ 10 81–82.
284 पइणइ कोमल-कुवलय-धापं। 14 7 1.	284 VP. घेत्तुं इन्दीवरं हणइ थणे। 10 39.
285 दिट्ठइँ णहरइँ थण-सिहरोवरि सुपहुत्तइँ। 14 7 9*a*.	285 कुचौ नखपदाङ्कितौ। 10 71. VP. उरे नहक्खयं दट्ठूण। 10 40.
286 तिहुअणें सहसकिरणु पर घण्णउ। जुवइ-सहासु जासु॥ 14 8 2–3.	286 प्रथितो भुवि × × × सहस्ररश्मिरैवैष सर्वं परमसुन्दरः॥ सहस्रं यस्य दाराणाम्॥ 10 65–66.
287 रावणो वि जल-कील करेप्पिणु, सुन्दर सियय-वेड्ड विरएप्पिणु॥ उप्परि जिणवर-पडिम चडावेंवि, विविह-विताण-णिवद्दु बन्धावेंवि॥ × × × × × × × × × णाणाविहहिँ विलेवण-भेएहिँ, दीव-धूव-बलि-पुप्फ-णिवेएहिँ॥ पुज्ज करेवि किर गायइ जावेंहिँ॥ 14 9 1–5*a*.	287 (a) रावणोऽपि सुखं स्नात्वा। 10 85. (b) सिकता-रचिताचुञ्ज-पीठबन्ध°। 10 87. (c) प्रतिमार्हत.। 10 86. (d) स्थापयित्वा। 10 89. (e) °वितानके। 10 88. (f) धूपैरालेपनैः पुष्पैर्मनोज्ञैर्बहुभक्तिभिः। विधाय महतीं पूजाम्॥ 10 89–90. VP. (a) वरवालुया पुलीणे। 10 47. (b) कणयपीढे ठावेइ पडिमाओ जिणवरिन्दाणं। 10 46. (c) धरिय-वियाण°। 10 47. (d) काऊण महापूयं थुणइ × × × तस्स थुणन्तस्स तओ॥ *10 47–48.*
288 दहमुहु पडिम लेवि विहडप्फडु। 14 9 8.	288 दशाननः क्षिप्रं गृहीत्वा प्रतियातनाम्। 10 92.
289 दुरिउ गवेसहाँ। 14 9 9*a*.	289 विज्ञायतामरम्। 10 92. VP. गवेसेह। 10 49.
290 'देहु' भणेप्पिणु। 14 13 9*a*.	290 आज्ञापयत् × ×। त्वरितं दुमतामेव-। 10 99.
291 सलिलहोँ णीसरिउ। 15 1 6.	291 निर्जगाम जलाशयात्। 10 102.
292 थिउ समुहागउ। 15 1 9*b*.	292 VP. अहिमुहं। 10 59.
293 मम्भीसिउ। 15 2 2	293 दत्वाऽभयम्। 10 102.

294 चविउ परोप्परु सुर-पवरु ॥ 'अहो अहो भणीइ रक्खेहिं किय, एहु पॅ यहु भण्णु वि गयणें थिय । ॥ ××× ××× ××× ,, ण णिसुणेंवि णिसियर उन्नियइँ, थिय महियलें ॥ 15 3 3-6	294 (a) विचेरुरंबरे वाच सुराणाम् ×××। अहो महानय वीरैरन्याय कर्तुमीप्सित । › 10 108-109 (b) बहुवथ नभश्चरा । 10 110 (c) इति श्रुत्वा ××× त्रपायुक्ता भुव याता खेचरा । 10 111
295 पडिहारें अक्खिउ रावणहों, परमेसर ××× । 15 4 1	295 प्रतीहारेण चाख्यातमिति कैलासकम्पिने । 'देव ×××। 10 120 VP पडिहारेणक्खाए । 10 6
296 तिजगविहूसणें आरुहिउ । 15 4 6	296 आरुह्य त्रिजगद्भूषणामान मत्तवारणम् । 10 122 VP आरूढो ××× भुवणालङ्कारमत्तगय । 10 61
297 माहेसर-पुरवइ विरहु किउ, णिविसद्धें मत्त-गइन्दें थिउ ॥ 15 5 1	297 सहस्रकिरण चक्रे विरथ ××× तत सहस्रकिरण समारुह्य द्विपोत्तमम् । 10 123-124 VP विरहो सहस्सकिरणो कओ खणद्धेण समासे । ××× आरूढो गयवरं ॥ 10 63
298 सण्णाहु सुरुन्धे कप्परिउ । 15 5 3	298 मुक्ता बाणा निर्भिद्य कङ्कटम् । 10 125 VP. मुयइ सुनिसियबाणे दहमुह-सन्नद्धणभेयकरे । 10 64
299 कहिँ धणु सिक्खियउ ॥ जज्ञाहि ताम अब्भासु करें, पच्छले जुज्झज्जहि पुणु समरें ॥ 15 5 5 6	299 कुतस्तव उपदेशोऽयमायात ×××। तावद्धनुर्वेदमधीष्व कुरु च श्रम ततो मया सम युद्ध करिष्यसि ॥ 10 127-128 VP सिक्खाहि ताव रावण धणुवेय × ताहे मए समाण जुज्झसु । 10 65
300 णरवइ णिडालें कोन्तेण हउ । 15 5 8	300 बिभेद ×× स कुन्तनालिकपट्टके 10 129
301 ताम दसासेंण आवासेंण, उप्पएवि पहु धरियउ । 15 5 9b	301 तावदुत्पत्य ××× दशापदकम्पन । ××× गृहीतवान् । 10 131
302 णिउ णिय-णिलयहों ××× णियलियउ । 15 6 1	302 नीत स्वनिलय बद्धा । 10 132 VP बन्धिऊण नीओ निययावासं । 10 68
303 ण भइयएँ रवि गउ अत्थवणु । 15 6 2	303 इव नी(?भी)तिमुपागत सहस्ररश्मिरैदस्वम् । 10 133
304 जङ्घचारण-रिसिहे ××× सयकरेहा ××× गय वत्त । 15 6 6 7	304 शतबाहुरथ श्रुत्वा ××× जङ्घाचारण लब्धीश । 10 139
305 गुरु वन्दिय दिण्णइँ आसणइँ 15 7 1	305 प्रणाम च चक्रे । वरासनोपविष्टे यती ॥ 10 142-143 VP कयपणामो ×× दिण्णासण' । 10 72
306 सुएँ सहसकिरणु । 15 7 2	306 सहस्रकिरण ततो सुत । 10 147 VP मुयसु इम सुय मे । 10 76
307 पणवेप्पिणु वुच्चइ रावणेण । 15 7 4	307 उवाच कैकसीपुत्र प्रणत । 10 148

308 णियणन्दणु णियय-थाणें थवेंवि 15 8 2	308 VP ठविऊण नियपरज्जे पुत्त । 10 83
309 चमरें अमरें दिण्णु वरु सूलाउहु 15 9 4	309 असुरेन्द्रेण चद्दत्त शूलरत्न महागुणम् । 12 12 VP एयस्स सूलरयण दिन्न असुरेण । 12 6
310 थिउ णवर गम्पि कइलास-धरें 15 9 5	310 चिरेण × × प्रापाष्टापदभूधरम् । 12 72 VP अट्ठावयपव्वय पत्तो । 12 36
311 वन्देप्पिणु जिणवर भवणाइँ । 15 9 8.	311 नमस्कृतजिनालय । 12 78
312 णलकुब्बरहों दुलङ्घ-णयर-परमेसरहों । 15 10 2	312 नलकूबर × × पुरे दुर्लङ्घ्यसञ्ज्ञके 12 79 VP नलकुब्बरो त्ति नाम दुल्लङ्घपुरे परिवसइ । 12 38
313 चलयन्ताइँ जन्तइँ । 15 10 6	313 उदारयन्त्राणि । 12 92
314 मइँ होन्तिएँ । 15 12 1	314 मयि सत्याम् । 12 104
315 तहिँ तुमुलें जुज्झें × × ×, जिह सहसकिरणु रणें रावणण ॥ तवखणेंण, णलकुब्बरु धरिउ विहीसणेंण ॥ 15 15 6-7	315 ततो महति सङ्ग्रामे × × विभीषणेन वेगेन × × × नलकूबर गृहीत × × × । सहस्रकिरणे कर्म दशवक्त्रेण यत्कृत । विभीषणेन × × तत्कृत नलकूबरे ॥ 12 142-144 VP. गहिओ विहीसणेण नलकुब्बरपत्थिवो समरे । 12 68
316 वाणर चिन्धु × × × महिन्दहों णन्दणु । 17 3 9	316 सूनुर्महेन्द्रस्य कपिकेतो । 12 205 VP कइद्धओ महिन्दसुओ । 12 96
317 मइँ ताय जियन्तें । 17 5 10	317 सत्येव मयि देवेन्द्र । 12 225
318 सिरिमालि पहरिसिउ । 17 6 8	318 श्रीमाली × × × तुष्ट । 12 231 VP सिरिमालीण सहरिसं । 12 103
319 दहमुह-पित्तिएण × × × । सुसुमूरिउ महारहो कणय-पहरणेण 17 7 1	319 कनकेन ततो भित्वा जयन्तो विरथीकृत । श्रीमालिना ॥ 12 234 VP सिरिमालीण × × × कणएण विरहो कओ जयन्तो । 12 103
320 मुच्छा विहलङ्घलु उट्ठिउ । 17 7 3	320 मूर्च्छायाश्च परित्यागादुत्थिते । 12 235 VP मुच्छावस-वेम्भलो जाओ । 12 103
321 भीसण भिण्डिवाल-पहरण-धरु, आउद्दाण-रहु किउ सय-सक्करु । 17 7 4	321 आहत्य भिण्डिमालेन जयन्तेन तत कृत श्रीमालिर्विरथो रोपाव प्रहरणेन । 12 236
322 सुरवइ-णन्दणेण × × × गय भामेंवि ॥ आहउ वच्छत्थलें, पडिउ रसायलें ॥ 17 7 9-10	322 सुरराजस्य सूनुना स्तनान्तरे हतो गाढ गदया पतितो भुवि । 12 240 VP जयन्तेण × × × पहओ थणन्त रोवरि सिरिमालि गयप्पहारेण । 12 104
323 सन्दण सन्दणेण सचूरइ, गयवर गयवरेण सुसुमूरइ । तुरउ तुरङ्गमेण विणिवायइ, णरवर णरवर-घाएं घायइ ॥ 17 9 4-5.	323 हन्यते वाजिना वाजी वारणेन मतङ्गज । तत्रस्थेन च तत्रस्थो रथेन ध्वस्यते रथ ॥ 12 264

324 सारहि वाहि वाहि रहु तेत्तहें ××× जेत्तहें सुरवइ। 17 10 1-3.	324 उवाच सारथि ××× तस्यैव शक्रस्य संमुखो वाह्यतां रथः ॥ 12 305-306 VP. वाहेहि रहवरं मे तुरियं इन्दस्स अहिमुहं। 12 120
325 सर मग्गेउ मुक्कु सहसक्खें। 17 14 6.	325 निक्षिप्तमस्त्रमाग्नेयं नाथेन स्वर्गवासिनाम्। 12 322 VP. अग्गेयं पहरणं सुरिन्देण ×× विसज्जियं। 12 126
326 सरवरग्गि उल्हाविउ ××× धूमलगत्तउ। 17 14 9.	326 धूमलक्ष्मांशं (? मार्गं) विध्यापितम्। 12 327
327 पहउ-तमोह-पहरणें पेसियं सुरेणं ॥ किउ मन्धारउ तेण रणङ्गणु ॥ 17 15 1-2.	327 सुरेन्द्रेण ततोऽसर्जि तामसास्त्रं समन्ततः। तेनान्धकारिता चक्रे ककुभाम्। 12 328. VP. इन्देण पुणरवि लहु विसज्जियं तामसं महासत्थं। 12 128.
328 पेक्खेंवि णिय-बलु ओणल्लन्तउ। मेल्लिउ दिणयरत्थु पजलन्तउ ॥ 17 15 4.	328 ततो निज-बलं मूढं दृष्ट्वा रत्नश्रवः सुतः। प्रभास्त्रममुचत् ॥ 12 330.
329 णागपास सर मुअइ दसाणणु ॥ 17 15 5.	329 यमविमर्दन ××× नागास्त्रमुज्झितम्। 12 332. VP. नाग-सरा ××× लङ्काहिवेण मुक्का 12 129.
330 गारुडत्थु वासवेंण विसज्जिउ। 17 15 7.	330 गारुडास्त्रं ततो दध्यौ सुरेन्द्रः। 12 336.
331 खगउड पवणन्दोलिय मेइणि, दोलारूढी णं वरकामिणी। 17 15 8.	331 पक्षवातेन तस्याभूत् ××× दोलारूढमिवाशेष×××बलम्। 12 337.
332 तिजगविहूसणें गऍ चडिउ। 17 15 10a	332 आरूढस्त्रिजगद्भूषम्। 12 340 VP. आरुहइ ××× भुवणालङ्कार-नागमय। 12 131.
333 हम्म वेवि अंसुरॅण णिबद्धउ। 17 17 4.	333 तत उत्पत्य ××× बद्धाशुकेन देवेन्द्रम्। 12 346-347. VP. दिव्वंसुएण बद्धो। 12 137.
334 ताव जयन्तु दसाणण-जाएं धाणिउ बन्धेंवि। 17 17 6.	334 राक्षसाधिपपुत्रोऽपि दृढीमा वासवात्मजम्। 12 318.
335 स पविवण्णु मम्भु सहसारें। 17 18 9.	335 VP. सहस्साये इच्छइ सव्वनेयं तु। 12 137.
336 गउ पव्वज्जेंवि। 17 18 10a.	336 दीक्षां जैनेश्वरीं प्राप। 13 106. VP. गिण्हइ ××× पव्वज्जं। 13 51.
337 रणें माणु मलेंवि पुरन्दरहों परिवन्दें वि सिहरइँ मन्दरहों। आवइ पडीवउ जाव पहु ॥ 18 1.	337 असौ देवाधिपमाहो यातो मन्दिर(न्द्र)मन्दरा। जिनेन्द्रवन्दनां कृत्वा प्रत्यागच्छत् ॥ 14 2. VP. सो ××× मेरु गन्तुण चेइयहरइं वोऊण पाडनियत्तो आगच्छइ। 14 1.

338 मारराय पशुप्पिड रायगेल । 18 1 2.	338 पल्लउ × × हैं नारीनम् । 14 5.
	VP. परिपुच्छइ नारीहिं । 14 3.
339 उडु फडयलु सुम्मइ काईं माम । 18 1 3.	339 अपि नारीच नारीच प्रोऽयं नित्यो महान् 14 6.
	VP. कस्सेसो देवयरिसिपिदेगो । 14 3.
340 जइ णामेण भणन्ति रिसि । 18 1 4.	340 अनन्तरथ-चंसदा अचितो मुनिः । 14 10.
341 देवागमु । 18 1 6.	341 देवागमः । 14 7.
342 परियप्रेंति णें वेंति पुच्छेंति णिविड्ड 18 1 8.	342 नमस्कृत्य स्तुत्वा × × × स्थितः समुचितासनो । 14 11.
343 महयपइँ को वि को वि अणुरयपइँ × × × । को वि तवस्स अहवि थिड ॥ 18 1 9.	343 सम्यग्दर्शनमायाता: केचित् केचिद्व्रतं । महाव्रतधराः केचिद्याता. । 14 354;
344 धम्मरसु महारिसि भणइ तेण्हु × × × । × × सम्मावरें रयणु ण होंति 18 2 1-2.	344 अथ धर्मरसायनेन मुनिनाऽभाणि × × × । द्वीपोऽयं धर्मरत्नानां × × × रत्नाकर-मपसाह्यम् ॥ 14 355-356.
	VP. भणिओ धम्मायणं मुणिणा × × × रयणदीवे [illegible] रयण । 14 151.
345. 18 2 5-7.	345 cf [illegible] । [illegible] । 14 363.
346 जइ सक्कनि पर चेरिं । 18 2 9b.	346 न [illegible] । 14 364.
	VP. अणगारोई । 14 152.
347 पडिविभेदि । 18 3 1.	347 भावार्य । 14 370.
348 जे मई ण मणियइ पासणु, ते सव्वएं कहमि ण पर-कज्जु । 18 3 2	348 न मया नारी, परस्त्रिया [illegible] । [illegible] ॥ 14 371
349 महिंदु महिंदृशको पुत्तहँ । 18 3 4	349 महेन्द्र [illegible] × × × महेन्द्रनगरं [illegible] । 15 13-14
	VP. [illegible] । 15 10
350 [illegible], [illegible] । 18 3 5	350 (a) [illegible] । 15 15
	(b) [illegible] 15 16
	VP. (a) [illegible] 15 11
	(b) [illegible] । 15 12
351 [illegible] । 18 3 6	351 [illegible] । 15 21
	VP. [illegible] । 15 13
352 [illegible] । 18 3 7	352 [illegible] । 15 22
353 [illegible] × × × [illegible] । 18 3 9	353 [illegible] । [illegible]
354 [illegible] × × × [illegible] । 18 4 1	354 [illegible] । [illegible]
	VP [illegible] 15 33
355 [illegible] । [illegible] । 18 3 1-2	355 [illegible]
	VP. [illegible] । [illegible]

356 णउ विसहउँ वइयउ दिवसु । 18 6 2.	356 अविवाहयितुं नाहं प्रभवामि दिनत्रयम् । 15 125
357 जइ अज्जु ण छिवउ पियहों वयणु, तो कउएँ महु णिच्छउ मरणु ॥ 18 6 3.	357 VP. जइ तं महिन्दतणयं अज्ज न पेच्छामि × × × तो विगयजीविओ हं होहामि न एत्थ संदेहो ॥ 15 54.
358 तं णिसुणेवि वुत्तइ पहसिएण, × × × वयणें पहसिएण । 18 6 4	358 एवमुक्तस्ततोऽवोचदाशु प्रहसितो हसन् । 15 128.
359 थिय जाल-गवक्खएँ दिट्ठ बाल । 18 6 7	359 वातायनस्थितौ तुषारजालतिरोधानाम् तामपश्यताम् । 15 139.
360 एत्थन्तरें × × × चवइ वसन्तमाल । 18 7 1	360 अत्रान्तरे × × × वसन्ततिलकाभिधा । अभाषत ॥ 15 147. VP. एत्थन्तरम्मि सहिया वसन्ततिलयत्ति नामओ भणइ । 15 65.
361 सहलउ तउ माणुस-जम्मु माएँ भत्तार पहञ्जणु लद्धु जाएँ ॥ 18 7 2	361 अहो परमधन्यासि सुरूपे भर्तृदारिके । पिता वायुकुमाराय यद् दत्तासि । 15 148. VP. धन्नासि तुमं बाले जा दिन्ना पवणवेगस्स । 15 65.
362 सिरु विहुणेवि भणइ वि मीसकेस । सोदामणिपहु महु परिहरेवि, थिउ पवणु कवणु गुणु संभरेवि ॥ 18 7 3-4	362 मिश्रकेशी × × × अवदत् × × × पुण्य- [illegible] । विद्युत्प्रभं परित्यज्य वायो- र्दत्ता [illegible] ॥ 15 155. VP. विज्जुप्पभं पमोत्तुं पवणंजय- [illegible] × × × [illegible] । 15 68.
363 (a) जे अन्तर गोपय-सायराहुँ 18 7 5 (b) जे विज्जुप्पह-पवणञ्जयाहुँ । 18 7 8	363 भेदो [illegible] × × × गोष्पदस्यार्णवेन च । 15 160.
364 [illegible] [illegible] । थिउ × × × [illegible] ॥ [illegible] ॥ 18 7 9.	364 (a) [illegible] । 15 163. (b) [illegible] । 15 164. (c) [illegible] × × × [illegible] [illegible] । [illegible] 15 166. VP. [illegible] [illegible] । 15 71. (b) [illegible] × × × [illegible] । 15 72.
365 [illegible] । 18 8 2.	365 [illegible] । 15 173 VP [illegible] । 15 75.
366 [illegible] । 18 8 3.	366 [illegible] । 15 177. VP. [illegible] । 15 77.
367 [illegible] । 18 8 4.	367 [illegible] । 15 185. VP. [illegible] । 15 80.

368 रवि उग्गउ । 18 8 4.	368 उदियाय च तिग्मांशुः । 15 181. VP. दिणयरो उदिओ । 15 83.
369 उम्माहउ लाइउ जन्तएण । 18 8 6.	369 तेन नितान्तं तु खिताऽभवत् । 15 193. VP. सोऊण गमणं तिस्स बाला चिन्तेइ 15 85.
370 कर-चरण धरेप्पिणु राणएहिँ । 18 8 8.	370 श्वशुरेण धृतः पाणौ जनके च । 15 215.
371 परिचिन्तियउ । 18 8 9*a*.	371 दध्यौ । 15 216.
372 एक्क-वार करयलें धरेंवि पुणु × × × परिहरेवि । 18 8 9*b*.	372 समुद्य शानयाम्येनां तु खेनासङ्गजन्मना । 15 217.
373 दूउ विसज्जियउ । 18 9 9.	373 दूतः प्रेषितः । 16 35.
374 वरुणहों णन्दणेहिँ । × × राजीव-पुण्डरीएहिँ ×× खरदूसण × × धरिय णयर ॥ 18 10 1–2.	374 (a) राजीवपौण्डरीकाद्याः × × × वरुणनन्दनाः । 16 43. (b) गृहीत खरदूषण । 16 51. VP. (a) राईवपुण्डरीया पुत्ता । 16 19. (b) वरुणसुएहि गहिओ खरदूसणो । 16 24.
375 साउयहुँ म होसइ कहि-मि घाउ । 18 10 4.	375 खरदूषणभद्रस्य × × × मा भून्मरणसप्राप्ति. 16 53.
376 ओसरु दुट्ठ-दूरें । 18 10 8.	376 भवसर्पाशु × × × दुरीक्षणे । 16 87.
377 अच्छिउ अच्छन्तें जीउ मइ, जन्तें जाएसइ पइँ जि सहुँ ॥ 18 10 9.	377 (a) तिष्ठताऽपि त्वया × × × जीवितास्मि । जीविष्याम्यधुना स्वामिन् कथं दूरंगते त्वयि ॥ 16 91-92. (b) मरणं भवेत् । 16 95. VP. जीयं मरण वि तुमे आयत्तं मज्झ । 16 43.
378 माणस-सरवरें आवासु मुक्कु, अत्थवणहों ताम पयट्टु ढुक्कु ॥ 18 11 2.	378 उपात्तो मानसं सरः । आवासयत्तटे तस्य ॥ 16 98. VP उवट्ठिओ माणससरम्मि × × × रइओ तस्य णिवेसो । ताव चिय अत्थगिरिं कमेण सूरो समल्लीणो । 16 44-45
379 चक्की वि दिट्ठ विणु चक्कएण, वाहिज्जमाण मयरद्धएण ॥ 18 11 4.	379 (a) एकाकिनीमेकामाकुलां चक्रवाकिकां वियोगानलसंतप्ताम् । 16 107. (b) ददर्श । 16 113. VP. तत्थेक्का चक्काई दिट्ठा × × विरहग्गिमहवियड्डी । 16 51.
380 पज्झाहणन्ति × × पक्कन्दन्ति धन्ति ॥ 18 11 5.	380 (a) धुन्वाना पक्षती वेगात् । 16 109. (b) नानाचेष्टितकारिणीम् । 16 107. VP. विहुणइ पक्खावलिं उड्डाइ चलइ वेवइ । 16 52.
381 जाउ वहीँ कलुण-भाउ, मइँ सरिसु अण्णु ण को वि पाउ 18 11 6.	381 (a) कृपापरः । 16 113. (b) पापचेतस । 16 122.

382 उप्पएवि णहङ्गणें बे वि गय। 18 11 9.	382 पुरः प्रहसितं कृत्वा वायुर्गगनमुद्ययौ। 16 149. VP. दोण्णि वि गयणङ्गणेण वच्चन्ता। 16 63.
383 पत्त भञ्जणहेँ भवणु पच्छण्णु होवि थिउ कहि-मि पवणु ॥ गउ पहसिउ अब्भन्तरेँ पइट्ठु, ××× आगमणु सिट्ठु ॥ 18 12 1–2.	383 (a) प्राप्तथाञ्जनसुन्दर्या गृहे प्रग्रीवकोदरे। वायुरस्थात्प्रविष्टस्तु तस्याः प्रहसितोऽन्तिकं। 16 151. (b) अकथयत्तस्यै पवनञ्जयमागतम्। 16 154. VP. पहसिओ ××× अब्भिन्तरं पविट्ठो। 16 64.
384 एवहु पुण्णु जइ। 18 12 5.	384 अपुण्याम्। 16 156.
385 पल्लङ्कें चडिउ करेँ लेवि देवि। 18 12 8.	385 गृहीत्वा दयित. पाणौ शयने समुपाविशत्। 16 171.
386 थं महुसेज्जहि मिगणयणि। 19 1b.	386 देवि मा कार्षीरुद्वेगं त्वम्। 16 229. VP. मा उव्वयस्स देहि अत्ताणं। 16 84.
387 कर मउलिकरेप्पिणु विण्णवइ, रयसलहेँ गब्भु जइ संभवइ। तो उत्तरु काइँ देमि जणहोँ॥ 19 1 2–3.	387 कृत्वा करयुगाम्भोजं जगादाञ्जनसुन्दरी ×× ऋतुमती ××× तदास्त्वद्विरहे गर्भो ममावाच्यो भविष्यति ॥ 16 231–232. VP. अज्जं चिय उदुसमओ ××× गब्भो कयाइ उयरम्मि होही वयणिज्जयरो। 16 86.
388 कङ्कणु ××× समप्पेँवि। 19 1 4.	388 वलयं दत्वा। 16 238
389 एउ काइँ कम्मु पइँ आयरिउ। 19 1 7.	389 तव केनेदं कृतं कर्म। 17 4
390 भयाउरउ सञ्जायउ बे वि णिरुत्तरउ। 19 2 4.	390 सीता निरुत्तरीभूताम्। 17 16
391 हक्कारेँवि पभणिउ कूर-भडु। 'एयउ ××× माहेन्दपुरहोँ दूरन्तरेँण। परिधिववि आउ सहुँ रहवरेँण ॥ 19 2 5–7	391 क्रूरनामानं क्रूरमाहूय किङ्करं ××× इत्यूचे। ××× नीत्वमां महेन्द्रपुरगोचरं यानेन सहितां सख्या निक्षिप्येहि। 17 12–13.
392 गउ बे वि चडावेँवि। 19 2 9	392 सख्या समं समारोप्य यानम्। 17 18. VP. समयं सहियाएँ अञ्जणा ××× जाणम्मि समारूढा। 17 8.
393 अञ्जण ××× ओवारिया। 19 2 10	393 अवतार्यैताम्। 17 21.
394 रवि अत्थन्तओ, अञ्जणाएँ केरउ दुक्खु वि असहन्तओ। 19 3 1	394 ततोऽञ्जनां समालोक्य दुःखभारादिवोत्तमां ××× रविरस्तमुपागमत्। 17 22. VP ताव य अत्थंगओ सूरो। 17 9.
395 सा दुक्खु दुक्खु परियाणिय मिसि 19 3 5.	395 निशां नि ये कृच्छ्रेणासौ। 17 29.
396 पइण हट्ट-सोह करहोँ। 19 3 8.	396 पुरस्य क्रियतां शोभा। 17 36
397 णे ××× सिरेँ वज्जेण हउ। 19 4 5.	397 वज्रेणेवाहतं श्रुती। 17 39.
398 दुस्सील दुट्ठ ××× विणु खेव णयरहोँ णीसरउ। 19 4 6.	398 निर्वास्यतां पुरादस्मादरं सा पापकारिणी। 17 39. VP. (a) घाडेह पावकम्मा बाला ×× एत्ता। 17 20. (b) धाडेह लहु पुरवराओ। 17 24.

399 पभणइ आणन्दु मन्ति सुचवि। 19 4 7.	399 ततो नाम्ना महोत्साहः सामन्तोऽस्यातिवल्लभ जगाद। 17 40. VP. नामेण महुच्छाहो सामन्तो भणइ। 17 21.
400 वणु गम्पि पइट्ठउ। 19 5 8	400 सर्वं सख्या ×× प्राविशद् वनम्। 17 65.
401 धाहाविउ। 19 5 8.	401 सा चक्र परिदेवनम्। 17 66 VP करेइ परिदेवण बाला ॥ 17 30.
402 विहि मि कलुणु कन्दन्तियहिँ 19 5 10	402 अत्यन्तदीनमेतस्यां रुदन्त्याम्। 17 79.
403 हरिणेहिँ वि दोवउ मेल्लियउ। 19 5 10	403 मृगीभिरपि निर्मुक्ताः सुस्थूला बाष्पबिन्दव। 17 79. दर्भांनुपात्तान् विजहुर्हरिण्यः। Raghuvams'a 14 37.
404 पलियङ्क-गुह। 19 6 6.	404 पर्यङ्कगुहाख्याम्। 17 213. VP. पलियङ्कगुहा°। 17 75.
405 णामेण भडारउ अमियगइ। 19 6 7.	405 अमितगत्याख्यः। 17 139. VP. अमियगई। 17 47.
406 जिण पडिम सवत्तिहेँ मच्छरेण, परिघित्त पत्त तं एहु दुहु। 19 7 4-5	406 (a) सपत्न्यै क्रुद्धया तया चक्रे बाह्यावकाशतो जिनेन्द्रप्रतियातना ॥ 17 168. (b) तनातिदु ख समागमत्। 17 198. VP. (a) °सवत्तीए ×× रुट्ठाए सिद्धपडिमा ठविया घरबाहिरुद्देसे। 17 62. (b) तं एस-महादुक्खं अणुहूय। 17 70.
407 एवहिँ पावेसहि सयल-सुहु। 19 7 5.	407 अल्पैरेव च तेऽह्नोभि। प्रियसङ्गो भविष्यति। 17 210.
408 कीलाल सित्त-केसर-पसरु। 19 7 8.	408 °कीलालशोणकेसरसंचय°। 17 224. VP. केसरारुणिओ। 17 77.
409 °गुञ्ज-सरिस-णयणु। 19 7 9	409 गुञ्जाक्ष। 7 235.
410 उप्पएँवि आयासेँ वसन्तमाल। 19 7 11	410 उत्पत्य त्वरिता व्योम्नि सम्यस्था। 17 240.
411. 19 8 1-6	411. 17 255-257.
412 रक्खहोँ सहिय। 19 8 6.	412 कुरुत त्राणमस्याः। 17 257. VP रक्खसु। 17 81.
413 गन्धव्वाहिवइ ××× पर-उवयार मइ। 19 8 7	413 गन्धर्व ××× कारुण्याक्षेपमीयिवान्। 17 242.
414 मणिचूडु रयणचूडहेँ दइउ।	414 मणिचूलाख्य रत्नचूला निजाङ्गना 17 243
415 गीउ गीउ ××× मणोहरु। 19 9 1	415 गीतं केनाप्येतन्मनोहरम्। 17 284. VP गाइउ पवत्तो ××× मणहरं। 17 85.
416 को वि सुहि वसइ वणेँ। 19 9 2	416 (a) कोऽप्यनुकम्पक। 17 285. (b) महारण्येऽपि ×× सुहृरो जन. 17 287.
417 कहोँ धीयउ कहोँ कुलउत्तियउ, कसु केरउ पुत्तु दुहु, वणेँ अच्छहोँ जेण। . 19 9 10.	417 इय का दुहिता कस्य वा शुभा। पत्नी वा कस्य कस्माद् वा महारण्यमिद श्रिता। 17 328.
418 माहवमासहोँ बहुलट्ठमिएँ। 19 9 5.	418 चैत्रस्य बहुलाष्टमी। 17 364. VP. बहुलट्ठमी य चेत्तस्स। 7 107

419 णक्खत्तें सवणें। 19 9 6	419 नक्षत्र श्रवण । 17 364 VP समणो चिय नक्खत्त। 17 107
420 रयणिहे पच्छिम-पहरद्धें थिऍ ××× उप्पण्णु सुउ। 19 9 5-6	420 अर्धयामावशेषायां रजन्यामथ बालक प्रजात । 17 361 VP रयणीए अवपच्छिमे जामे दरवारय पसूया। 17 101
421 अञ्जणसुन्दरि णामेण इम ××× महिन्दु णेण जणिय। 19 10 2-3	421 सुता महेन्द्रराजस्य नामत प्रथिताञ्जना। 17 335 VP महिन्दनिवधूया नामेण अञ्जणा। 17 97
422 पवणञयहों घरिणि। 19 10 4	422 पत्नी पवनवेगस्य। 17 336 VP महिला पवणञयभवस्स 17 97
423 पभणइ वाहम्भ मरिय-णयणु। 19 10 5	423 पतद्वाष्पनयनस्त्वमवादयत्। 17 347
424 पडिसूर हणूरुह राउलउ। 19 10 7	424 प्रतिसूर्योऽह द्वीपे हनूरुहाभिधे। 17 346
425 णै णहु पडीयउ जडु मिहि। 19 11 6	425 प्रदर्शं रत्नसंपूर्णं निधान हरता। 17 389
426 णिय पुरु पइसारवि णरवरेंण, जम्मोच्छउ किउ पडिदिणयरेंण॥ 19 11 7	426 (a) प्रतिसूर्यो निज स्थानम्। 17 399 (b) स विवेश पुरम्। 17 400 (c) तत्र जन्मोत्सवस्तस्य ××× विद्याधरै कृत । 17 401 VP पवेसिओ हणुरुहं नयरं। 17 118 (d) जम्मूसवो तस्स महन्तो कओ खेयरेहिं। 17 119
427 सिरिसइलु सिलायलु चुण्णु किउ। 19 11 8	427 शैलं चापूर्णयत्तत शैलेन दवि। 17 402 VP सेलो आचुण्णिओ ××× तेणं चिय सिरिसेलो नाम ××× कय। 17 120
428 हणुरुह-दीवें पवड्ढियउ, हणुवन्तु णामु तें तासु किउ। 19 11 8	428 (a) पुरे हनूरुहे यस्माज्जात संस्कारमासवान् हनुमानिति तेनाग त प्रतिष्ठितम्। 17 403 (b) नामास्य चक्रे। 17 402 VP (a) हणुरुहनयरम्मि जहा सक्कारो पाविओ ××× हणुओत्ति तेण नाम 17 121 (c) हणुरुहपुरे जेण संवड्ढिओ ××× हणुओ त्ति तेण नामं। 18 51
429 खर-दूसण भेडावेप्पिणु, वरुणहों रावणहों वि सन्धि करेप्पिणु। 19 12 1	429 (a) प्रविष्टश्च पुरम्। 18 6 (b) गृहमेतत्तया शून्यम्। 18 13 VP पविसइ नियनयरं। 18 5 18 15
430 णिय-भवणु पईसइ। पीसुण्णु ठाम णिय घरिणि-घर। 19 12 2	430 सम भिन्नेन।
431 वयसेंहिं परियरिउ।	431 भूतरवाभिख्य वन प्राप्य। 18 48 VP भूयरव नाम वण संपत्तो। 18 20
432 काणणु पइसरइ भिसायरउ। 19 13 2	432 गजेन्द्र ×× वसन्त च पराभवम्। 18 51 VP त वणसु मज्झ समवर। 18 22
433 तें सयलु समेळ्ळें कुम्मि महु। 19 14 4	433 मुहूर्त्तोऽस्मि स्वामिशासनस्य दर्शन न मुमोचान्तकम्। 18 53

434 सामिय-सम्माणु ण वीसरइ । × × × पासु ण मुअइ ॥ 19 14 8-9	434 रावणस्यापि सन्धियेन रणे कृतः । 18 68 VP. कारेइ सन्धिसमयं × × दूसणं मुयइ । 18 3
435 हा पुत्त पुत्त कहिँ गयउँ तुहु । 19 15 3	435 हा वत्स × × × क्वासि गतः । 18 69
436 पल्हाएँ धीरिय । 19 15 8.	436 सान्त्वयन्वनितां × × × प्रह्लादः । 18 71. VP. संठाविऊण महिलं पल्हाओ । 18 31.
437 उभय-सेढि-विणिवासियहुँ । 19 15 10.	437 द्विश्रेणिवासिनः । 18 73. VP उभयसेढि वत्थव्वा । 18 32.
438 विप्पीरिय माइलेँण । 19 16 10.	438 प्रतिसूर्यः समाश्वास्य । 18 85. VP. पडिसूरओ आसासेऊण अञ्जणा । 18 36.
439 णिय-विमाणेँ आरूढु । 19 17 1.	439 समास(रो)ह्य खगयानम् । 19 86.
440 (a) भूभरवाहइ दुक्काईं । 19 17 4. (b) सो कालमेहु वणेँ दिट्ठु गउ । 19 17 5	440 (a) भूतस्वाटव्यां ददृशे ते महाद्विपम् । 8 88. (b) कालमेघाख्यपवनद्विपः । 18 89. VP. भूयारण्णं वणं समणुपत्ता पच्छन्ति तत्थ हत्थिं । 18 37.
441 गणियारिउ ढोइय वसिकियउ । 19 17 8.	441 करिणीभिरथानीय द्विप × × × वशीकृत्य । 18 98. VP. काऊण वसे हत्थिं । 18 41.
442 भउणु लयु वि परिट्ठियउ × × × कट्ठमउ किरण णिम्मविउ णइ । 19 17 11.	442 पुस्तकर्मसमाकारं बाचयमतया स्थितम् । 18 10. VP. कयमोणं । 18 43.
443 णहेँ णिवडन्तु पडिउ सिलहेँ सिरिसइलु णाउँ हणुवन्तु जिह । 19 18 7-8.	443 (a) विमाने स्थाप्यमानः सन् पतित. शैलगह्वरे । 18 118. (b) श्रीशैल इति × × स्तुत. । 18 122. (c) हनूमानिति तेनास्य द्वितीयं नाम निर्मितम् । 18 124. VP. (a) विमाणत्थो निवडन्तो सहियले पडिओ । 18 47. (b) सिरिसेलो नामं से कयं । 18 49. (c) हणुओ त्ति तेण नामं । 18 51.
444 पडिविणयर पवणहु । 20 1 4.	444 पवनवेगस्य प्रतिसूर्यस्य । 19 4 VP. पडिसूरपवणाणं । 19 3.
445 घण्ड वण्ड परिपालहि मेइणि । अम्हेहिँ रावण आण करेवी ॥ 20 1 6-7.	445 राज्यं हनूरुहद्वीपे वत्स त्वं पालय × × × तस्य कर्तव्य मीत्यावाभ्यां यथोचितम् । 19 7-8. VP. अम्हेहि सामिकज्जं × × कायव्वं । 19 7.
446 पवणु णवेप्पिणु पभणइ पावणि, किं × × × अप्पुणु गुञ्जहोँ, मईँ हणुवन्तेँ हुन्तएँण । 20 1 9-10.	446 हनूमान् × × × विनयेनेदमब्रवीत् । मयि स्थिते न युक्तं वां गन्तुमायोधनम् । 19 10. VP. हणुमन्तो भणइ विणयनमिअङ्गो सन्तेण मए तुब्भ न य जुत्तं रणमुहे गन्तुं । 19 9.
447 अज्जु वि पुत्त ण पेक्खिउ आहउ । 20 2 1	447 अवज्ञातरणास्वादो वत्स त्वम् । 19 11. VP. अज्जाण तुमे अज्ज-वि रणं न पच्छाहि । 19 10.
448 जाउ सीहु किं करि ण विहाडइ । 20 2 4.	448 VP. बालो वि हु पञ्चमुहो मत्तगइन्दे खयं नेइ । 19 11.

449 सामीरणि आलिङ्गिउ । 20 3 2.
450 ताव दसाणणु वरुणहों पुत्तेंहिं,
पेढिउ चन्दु जेम जीमुत्तेंहिं ॥ 20 6 7.

451 दुव्वाएं णं वि मेहउँ मेल्लावियउ । 20 7 9
452 संवेढेंवि विज्जा-लङ्गूलें । 20 8 1-2

453 ताम पधाइउ वरुणु । 20 8 2
454 एहिं अवसरें पवणञ्जय-सारें ×××
××× णिय-लङ्गूलें वेढेंवि धरिय कुमार ।
20 9 8-9

455 णिय-णन्दण-बन्धणेण स-करुणहों,
पहरणु हत्थें ण लग्गइ वरुणहों,
रावणेण ××× धरिउ रणङ्गणें ।
20 10 1-2

456 कोक्कावेप्पिणु वरुणु दसासें । 26 11 3
457 मरणु गहणु जउ सव्वहों वीरहों ।
णवर पलायणेण लज्जिज्जइ । 20 11 4-5
458 तासु मिलइ जो सो ज्जि अयाणउ ।
20 11 8

459 तुहुँ महु राणउ ।
460 महु सुय णामें सच्चवइ,
करि ताएं समाणउ पाणिग्गहणु । 20 11 9

461 दिज्जइ पउमराय सुग्गीवें,
खरेंण अणङ्गकुसुम × × ×,
णल-णीलेंहिं धीय सिरिमालिणि,
अट्ठ सहास एम परिणेप्पिणु ।
20 12 8-10.

449 परिष्वज्य हनूमन्तम् । 19 24.
450 ततोऽसौ युगपत् पुत्रैः वरुणस्य समावृतः ।
आदित्य इव गर्जद्भिः प्रावृषेण्यबलाहकैः । 19 47.
VP. दहवयणो वरुणस्स सुएहि वेढिओ
मेहेहि व दिवसयरो पाउसकाले । 19 24
451 महारयसमीरेण घनषड्ग इव । 19 53.
452 कपिलाङ्गूलपाशेन विधारचितमूर्तिना
आकर्षत् । 19 55.
453 तं दृष्ट्वा × × अभ्याजगाम वरुणः । 19 57.
454 तावत् पुनश्शतं तस्य बद्धं पवनसूनुना ।
19 60.

VP. गिण्हइ वरुणस्स नन्दणा हणुओ । 19 28.
455 श्रुत्वा पुत्रशतं बद्धं वरुणः शोकविह्वलः ।
विद्यास्मरणनिर्मुक्तो बभूव श्लथविक्रमः × ×
रावणः × × इमं क्षिप्रं जग्राह रणकोविदः । 19 62.
VP. रावणो वि बन्धइ वरुणं । 19 28.
456 आनाय्य वरुणोऽवाचि रावणेन । 19 89.
457 द्वयमेव रणे वीरैः प्राप्यते × × × ।
ग्रहणं मरणं वाऽपि कातरैश्च पलायितुम् । 19 91.
458 तवात्र लोके मूढो जनो तिष्ठति वैरभावे ।
19 93.

459 स्वामी स्वमस्माकम् । 19 97.
460 गृहाण तन्मे सुतां × × ×
सत्यवतीति नाम्ना । 19 99.
VP. हणुयस्स देइ कन्नं सच्चमई नाम नामेणं ।
19 32.

461 (a) सुग्रीवस्तनया × × × तनूजा
× × × पद्मरागा । 19 108-119.
(b) विवाहः × × × विनिर्मितः । 19 126
(c) ददौ समीरप्रभवाय कन्या अनङ्गपुष्पेति
× × × गता प्रसिद्धिम् । 19 102-103.
(d) अन्यः × × × हरिमालिनी
× × × ददौ × × × हनूमते । 19 105.
(e) इति क्रमेणास्य बभूव यापिता
परं सहस्राद् गणनम् । 19 106.
VP. (a) हणुयस्स × × × दिन्ना
कन्ना अणङ्गकुसुमा नामेण । नलेण दिन्ना
कन्ना हरिमालिणी नामेणं । 19 34-86.
(b) दुहिया × × सुग्गीवो नामेण पउमरागं
1 37.
(c) हणुएण वरतणू सा परिणीया । 19 41
(d) एवं सहस्समेग जायं
हणुयस्स पवरमहिलाणं । 19 42.

ADDITIONS AND CORRECTIONS

INTRODUCTION

p.	l.	Correct
4	28	-vimaddiēṇa *for* -vammiyahiṃ
6	41	Orthography
8	4	emphasizes
8	39	Mūla
13	40	अट्ठ
13	44	पयट्टइ
16	44	Kīrti
17	31	*jivantahuṃ*
19	30	omit this line.
19	54	-*Jasakitti*
27	45	also
28	33	metre
29	17	Apabhraṁśa
42	8	*Sirimuṇisuvvaya*
48	32	composing *for* coming
50	2	Ghātaka *for* Bhātaka
51	26	portions
51	27	are somewhat
51	42	omit 'quotations from which are found in SC'
53	36	पुप्फ
56	5	*karaviṃ*
58	47	Loss of *ya*-
58	50	vowel
60	26	*bhiccattaṇa*-
60	27	from *Surinda*-
60	35	—*iya*-
61	50	Foot-note figure 1 should be placed on 'form in -*a* or -*ā*' and foot-note (1) on p. 62 should be on p. 61.
62	18	omit the foot-note figure from -*aiṃ*[1].
63	32	the one-moraic -ēṇ.
63	32	the one-moraic -ēṇ.
64	53	foot-note (3) is misplaced here.
65	7	Tagare *for* Tagore
68	46	(-*viṃ*)
69	40	put superscript 1 on 'suggestion'.
73	30	Introduction, p
76	52	Gandhodaka', 'vaśād, 'sañjñāṁ
78	10	Scansion.
79	20	vakrah

p.	l.	*Correct*
85	26	Mahuaravanda
85	43	u u —
86	47	Duvahaya
90	1-2	Transpose first and second lines.
91	40	6 + 4 + u u.
94	18	predicated
94	40	for *Pādhaḍī*
94	41	Apalisaṁghiyaḥ
95	8	manner. On
95	13	eighth
95	39	u — u
96	18	4 + 4 + 4 + u — (or u u) u
96	19	1., 3. Gaṇa.
97	*28*	*u u u/ — u instead of u — u/u,uuu*
98	14	(— u —)
98	15	u — —, u — uu, — — u, uu — u
99	34	+ 4 + 4+ 4 + u —)
101	48	unbecom-
106	48	fright
107	1	laughed
110	41	Kanaka
110	47	Bhānukarṇa
112	12	Mandodarī
112	13	Candranakhī's
112	35	Sugrīva
116	33	destroyed
"	"	he could jump.

TEXT

p.	l.	*Correct*
३	13	तिण्ण मि (A.'s reading)
४	6	कल्लोला-णिद्दिठ्य
५	f. n 42	ऽ के
१०	9	जम्बुदीउ
,,	15	कुलयर उप्पण्णा
११	18	चन्दप्पहों
१३	3	–महागिरि ण्हवणवीढु
१६	16	ण्हविउ[8]
१७	17	जें[27] वुत्तउ
१८	6	णिसुणेवि
२०	9	–मुक्खहिं (P.'s reading)
,,	16	'आमेल्लें वि
,,	17	drop the inverted coma
२१	6	वोल्लइ[23]
,,	7	अम्हेहिं
२३	17	भडारउ ज जें
२४	2	सपाइउ[4] ॥१
,,	11	जम्बीरि–
,,	20	–जंपियहें उप्परि[30]
,,	f. n. 2	मेल्लिवि
२५	f. n. *3*·3	P चउतीसाइसय०
३२	2	–वाहणहिं चडेप्पिणु[17]
३३	2	सदिट्ठहिं (A.'s reading)
३८	19	पइठ (P.'s reading)
३९	4	पर थिय उरें तोय-तुसार धवल
,,	2	आवीलवि कच्छउ
४०	9	गिरि-मेरु-सरिसु
४५	2	रहणेउरचक्कवाल-णयरें
४८	f. n. *11*·*8*	P दिट्ठहे
४९	7	अणुहुत्तउ (A.'s reading)
५०	22	रिसि-सड्ढु
५३	11	उव्वेल्लें वि (based on A.'s reading)
,,	f. n. 12	add 'S उव्वेल्लिवि'
५४	4	उप्पज्जें वि
,,	9	छेव-काले
५५	16	परेंण
५६	7	करेंवि
५७	f. n. 29	P S A
५८	14	अम्जुवि
५९	7	पाउ (A' reading)
६०	End	add. [१३]. १. कपिलरीरेण, मुनिना वा.
६२	14	वेयमइ-अमा-

p.	*l.*	*Correct*
६३	19	–सामिसालु
६४	9	वण्णराहुँ
७३	21	मुण्डेंहिँ
७५	*10* 14	drop this foot-note
७६	10	भणेंवि
७८	5	पोमविन्दु
,,	14	णिमुणेंवि
८०	19	°वामण्ण
८७	21	सोयवेंवि for सो यवेवि
९१	6	मुएवि
,,	20	सीमुप्परि
९३	19	चउद्दह–
,,	22	असिवरु
९४	1	विरेल्लिय–
,,	13	–घाए
९५	2	दुवारहु
,,	19	एक्केण
९८	22	–पावालोलिउ (P 's reading)
१००	15	गमर-खड
,,	22	तम्वारु for त वारु
१०२	9	तुडुँ
	18	पईं
१०४	2	सरहाँ
१०५	25	वियईं
,,	*11* 10	*PS* साहुवसी°
१०८	3	तणण गावेंण²
	4	पहावेंण
	f n 12	°जुवियाहु
११४	16	drop the query
११५	last	विलसनि
११६	8	उल्लुक्कहाँ
	10	उप्परि करयल–
	11	करउल्ला-बगद
	12	कामिणि णिम्मिणि
	14	मल्लि–
	21	फलिह–कप्पूरहिँ
	,	मुरहि–मिगमय–
,	24	रिञ्छाउहिँ
११७	20	तलिक्कउ"
११८	8	रयणहिँ
,,	24	कयइ-दप्पहिँ
११९	14	–गईं
१२०	9	गहुक्कउँ
	,,	मुव प गर्किदउ
१२४	20	गय-मय-गद-मई-रय–

p.	l	*Correct*
१२५	17	मज्झँ
१२६	12	एत्तिउ 'दाहेण
१२८	2	घुट्ठँ
१३०	14	पच्चुत्तरु
	20	मच्चु वि सारवन्तु'
१३१	2	विहिँ
,,	21	–मरु णरिन्द
,,	last	भो इन्द्र
१३२	22	वल्हुँ
१३४	5	भिच्चहुँ
,,	8	णाहिँ
१३६	f n fourth line	लीलोद्धूते॰
१३७	15	सुर-वंगलामुहेँ
१४०	11	अरेँ
१४१	8	किं सक्कइ
,	f n 1	P तेण
१४३	2	पडिल्लियउ (S 's reading)
१४४	5	–वण्णु परत्तउ
१४९	3	तुहुँ
,	10	तप्प-वेसु
,	14	परितोसिएण, पहसिएण
,	24	विज्जुप्पहे–
१५०	15	करयलेँ, घरे विँ, परिहरेँ विँ,
,,	26	विसज्जियउ
,	last but one	addy '४ वृथा'
१५२	17	भत्ताएँण
१५६	f n 8 1	A पहुजण
१५७	3	drop the query
१५९	12	पिसायरउ
१६०	22	कन्तेँ
१६२	17 11	A कित

INDEX VERBORUM

p.	l.	Correct
2	after अइइ,	enter 'गइयणा 13 12 5 कुलटा (D 1 18)'
3	heading	Index
5	"	"
6	under आण	opponent
"	" आणन्नय	drop आणवइंत्रय etc.
"	after आगह	enter 'आराहण 5 16 8 (आराधना) the Bhagavati Ārādhanā'
7	heading	Index
11	under एत्थु	add 'एत्थ 6 15 6'
16	under सुरुप्प	drop '15 5 3'
"	" सुरुप्प	add '15 5 3'
20	after चन्दिणय	enter 'चन्दुज्जय 18 7 8 (D. 3 4) कुमुद'
		drop the entry चाउल
22	after जन्तिय	enter 'जन्ती 14 10 2 यन्त्रिता'
23	under जा	drop '14 13 1' under जन्त and 'enl जन्तिय 14 4 8'
		correct जिह निह, यथा . तथा
"		drop the entry णहमणि
27	after णहङ्गण	enter '*तल्लिच्छय 14 8 4 [तल्लिप्स] आसक्त (D. 5 3)'
31	" तलय	for √ परीनइइ read √ परियइइ
39		
42	after पायालय	enter '√पाड [पाटय्] pres 3.s. पाडइ 5 4 2'
63	after सिरि	enter सिरि' 14 13 7 (corrupt for सिर°?) शिरस् or शिरा'
64	after सुम्म	enter 'सुर' 6 6 3 सुरा'
66	after अणुत्तरवाइ	enter 'अणुराह 12 4 9a अनुराधा'
71	after पायाललङ्क	enter पिनायरव 19 13 2 पिशाचरव (वन)'

सयम्भुएवकिउ

पउमचरिउ

(पढमो विज्जाहरकण्डो)

कइराय-सयम्भुएव-किउ

पउमचरिउ



णमह[1] णव[2]-कमल[3]-कोमल-मणहर-वर-वहल-कन्ति-सोहिल्लं।
उसहस्स पाय-कमलं स-सुरासुर-वन्दियं सिरसा[4] ॥ १ ॥
दीहर-समास-णालं[5] सद्द-दलं अत्थ-केसरुग्घवियं[6]।
बुह-महुयर-पीय-रसं सयम्भु-कव्वुप्पलं जयउ[7] ॥ २ ॥

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1 P. A. begins: दं० । ॐ नमो वीतरागाय; s' begins: दंप० । णमो वीतरागाय नमः. 2 S A नमह. 3 S A नव°. 4 After this Gāthā s. gives the following seven stanzas of a *Jinendra-rudrāṣṭaka* and five laudatory stanzas:

पापान्धकनिर्णाशं मकरध्वजलोभमोहपुरदहनं। तपोभस्मभूषिताङ्गं जिनेन्द्ररुद्रं सदा वन्दे ॥ १ ॥
संयमवृषभारूढ तपउग्रमहन्त(?)तीक्ष्णशूलधरं। संसारकरिविदारं जिनेन्द्ररुद्रं सदा वन्दे ॥ २ ॥
विमलमतिचन्द्ररेखं विरचितसित(?)शुद्धभारकपालं। अव्याचलशैलनिलयं जिनेन्द्ररुद्रं सदा वन्दे ॥ ३ ॥
गुणगणनरशिर(?)माल दशाश्वजोद्भूतविहितखट्वाङ्गं।
तप(?)कीर्तिगौरिरचितं(?)जिनेन्द्ररुद्रं सदा वन्दे ॥ ४ ॥
सप्तभयडाम(?)डमरुकवाद्यं अनवरतप्रकटमहोदं। मनयद्धसर्पपरिकर जिनेन्द्ररुद्रं सदा वन्दे ॥५॥
अनवरतसत्यवाचाविकटजटामुकुटकृतशोभं। हुङ्कारभयविनाशं जिनेन्द्ररुद्रं सदा वन्दे ॥ ६ ॥
ईशानशयनरचितं जिनेन्द्ररुद्राष्टकं ललितमे(मा?)वं च।
यः पठति भावशुद्धस्तस्य भवेज्जगति संसिद्धिः ॥ ७॥

चउमुह-मुहम्मि सद्दो दन्तभद्दं(?द्दे) च मणहरो अत्थो।
विण्णि वि सयम्भुकव्वे किं कीरइ कइयणो सेसो ॥ १ ॥
चउमुहपयस्स सद्दो सयम्भुएवस्स मणहरा जीहा।
भद्दासय-गोग्गहणं अज्ज वि कइणो ण पावन्ति ॥ २ ॥
जलकीलाए सयम्भू(म्भुं) चउमुहएवं च गोग्गह-कहाए।
भद्दं च मत्थपोहे(मच्छवेहे?) अज्ज वि कइणो ण पावन्ति ॥ ३ ॥
तावच्चिय सच्छन्दो भमइ अवब्भंस-मच्च(?त्त)-मायङ्गो।
जाव ण सयम्भु-वायरण अङ्कुसो[?तच्छिरे]पडइ ॥ ४ ॥
सच्छन्द(इ)-वियड-दाढो छन्द(न्दो)लङ्कार-णहर-दुप्पिच्छो।
वायरण-केसरड्डो सयम्भुएवगणणो जयउ ॥ ५ ॥

5 P A णालं, s णाल. 6 s °रुग्घविय. 7 P जयई.

[पंहिलउ जयकारेंवि[9] परम-मुणि मुणि-वयणें[10] जाहँ सिद्धन्त-झुणि ॥ १
झुणि जाहँ[11] अणिंदिय रत्तिदिणु जिणु हियएँ[12] ण फिट्टइ एक्कु[13] खणु ॥ २
खणु खणु वि जाहँ[14] ण विचलइ मणु मणु मग्गइ जाहँ मोक्खें-गमणु ॥ ३
गमणु वि जहिं णउँ जम्मणुँ मरणु ॥ ४
मरणु वि कह होइ मुणीवरहँ[18] मुणिवर जे लग्गा जिणवरहँ ॥ ५
जिणवरें जें[20] लीय माणें परहों(?) परु केव[22] ढुक्कु जें[23] परियणहों ॥ ६
परियणु मणें मण्णिउँ जेहिं तिणु तिण-समउ णाहिं[25] लहु णरय-रिणुं ॥ ७
रिणुं केम होइ भव-भय-रहियँ भव-रहिय धम्मं-सजम-सहियँ ॥ ८

॥ घत्ता ॥

जे काय-वाय-मणें[31] णिच्छिरियँ (जे)[33] काम-कोह दुण्णय-तरियँ ।
ते[35] एक्क-मणेण सयंभुएँण वन्दिय गुरुं परमायरियँ ॥ ९]

*

[१. पढमो संधि]

तिहुअणलग्गण खम्भुँ गुरु परमेट्ठि[40] णवेप्पिणु[41] ।
पुणु आरम्भिय रामकहँ आरिसु जोएप्पिणु ॥ १ ॥

[१]

पणवेप्पिणु आइ भडाराहों ससार-समुद्दुत्ताराहों ॥ १
पणवेप्पिणु[2] अजिय जिणेसरहों दुज्जय-कन्दप्प-दप्प हरहों ॥ २

8 This whole Kadavaka is missing in P 9 S A जयकारिवि 10 S °वयणि, A °वयण 11 S जाइ 12 S A हियइ 13 इक्कु 14 S जाव 15 A सुक्ख°. 16 S ण 17 A जम्मण 18 S मुणासराह 19 S मुणिवर 20 S A ज 21 S पाण 22 S किव 23 S नि, A जे 24 A मण्णिउ 25 A नाहि 26 S णाइ णिणु 27 S रइ. 28 S °रहिया 29 S मम्म° 30 S °सहिया 31 S मणि 32 S णिच्छया, A णिच्छिरया 33 Metrically redundant 34 S °वरिया 35 S त 36 S गुण 37 S परमायरिया 38 After this Kadavaka, S A read the following Sanskrit stanza

भवति किल विनाशो दुर्नैः सगतानामिति वदात जनोऽय सवमेतद्धि मिथ्या ।
उरगफणिमणीना किं निमित्त राजन्न भवति विषदोषो (S विषनाशो) निर्विषो वा भुजङ्ग ॥

39 S पभु 40 A परमेट्ठि 41 P नवेप्पिणु 42 P S °कहा

1. 1 P समुद्द° 2 A पणविप्पिणु

१ आर्षं च रामायणम्

पणवेप्पिणु संभवसामियहों　तइलोक्क-सिहर-पुर-गामियहों ॥ ३
पणवेप्पिणु अहिणन्दण-जिणहों　कम्मट्ठ-दुट्ठ-रिउ-णिज्जिणहों[3] ॥ ४
पणवेवि[4] सुमइ-तित्थङ्करहों　वय-पञ्च-महादुद्धर-धरहों ॥ ५
पणवेप्पिणु पउमप्पह-जिणहों　सोहियं[5]-भव-लक्ख-दुक्ख-रिणहों[6] ॥ ६
पणवेप्पिणु सुरवर-साराहों　जिणवरहों[7] सुपास-भडाराहों ॥ ७
पणवेप्पिणु चन्दप्पह-गुरुहों　भवियायण-संउण-कप्पतरुहों[8] ॥ ८
पणवेप्पिणु पुप्फयन्त-मुणिहें[9]　सुरभवणुच्छलिय दिव-झुणिहें[10] ॥ ९
पणवेप्पिणु सीयल-पुङ्गमहों[11]　कल्लाण-[12]झाण-णाणुग्गमहों ॥ १०
पणवेप्पिणु सेयंसाहिवहों　अच्चन्त[13]-महन्त-पत्त सिवहों ॥ ११
पणवेप्पिणु वासुपुज्ज मुणिहें[14]　विप्फुरिय-णाण-चूडामणिहें[15] ॥ १२
पणवेप्पिणु विमल-महारिसिहें[16]　सदरिसिय-परमागम-दिसिहें[17] ॥ १३
पणवेप्पिणु मङ्गलगाराहों　साणन्तहों[18] धम्म-भडाराहों ॥ १४
पणवेप्पिणु सन्ति[19]-कुन्थुं[20]-अरहें[21]　[22]तिण्णि मि तिहुअणें[23]-परमेसरहें ॥ १५
पणवेवि मल्लि-तित्थङ्करहों　तइलोक्क-महारिसि-कुलहरहों[24] ॥ १६
पणवेप्पिणु मुणि-सुव्वय-जिणहों　देवासुर-दिण्णं[25]-पयाहिणहों ॥ १७
पणवेप्पिणु णमि-णेमीसरहें[26]　पुणु पास-वीर-तित्थङ्करहें[27] ॥ १८

॥ घत्ता ॥

इय चउवीस वि परम-जिण　पणवेप्पिणु भावें ।
पुंणु अप्पाणउ पायडमि　रामायण-कावें[28] ॥ १९

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3 P S णिज्जिणहो 4 P S पणवेप्पिणु 5 P S सोसिय°. 6 A भवदुक्खलक्ख° 7 P जिणव-रहो. 8 P °कप्पतरुहो. 9 P पुप्फयतमुणिहे, S पुप्फयतमुणिहो, A पुप्फयतमुणिहो 10 S ज्झुणिहे 11 P S पुगवहो 12 A णाणउमाणारमहो 13 A अत्तव 14 P °मुणिहो, S °मुणिहिं, A °फणिहो corrected to मु° 15 P S A °चूडामणिहो 16 P °महारिसिहे, S °महागिरिहो A °महारिसहो 17 S °विसिहो A °दिसिहो 18 S साणत्तहो 19 P सन्ति. 20 P S कुंथ 21 A °अरह 22 P marginally 'वीहिमि' पाठे, A तिण्ण वि. 23 P तिहुअण°. 24 A °कुलहो 25 P °दिव° 26 P S °णेमीसरहो 27 P S तित्थ-करहो 28 A पुणु आरम्भिय रामकह. 29 A °कार्वे

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[१] १ जयनशीलस्य. २ पश्चिणम् ३ मार्गस्य. ४ सद अनन्त-मननायमद्याटस्य ५ काव्येन.

[२]

वद्धमाण-मुह-कुहर-विणिग्गय रामकहा-णइ एह कमागय ॥ १
अक्खर-वास-जलोह-मणोहर सु-अलङ्कार-छन्द-मच्छोहर ॥ २
दीह-समास-पवाहावङ्किय सक्कय-पायय-पुलिणालङ्किय ॥ ३
देसीभासा-उभय-तडुज्जल क वि दुक्कर-घण-सद्द-सिलायल ॥ ४
अत्थ-बहल-कल्लोलाणिट्ठिय आसासय-सम-तूह-परिट्ठिय ॥ ५
एह रामकह-सरि सोहन्ती गणहर-देवहिँ[10] दिट्ठ वहन्ती ॥ ६
पच्छइ इन्दभूइ-आयरिएं[13] पुणु धम्मेण गुणालङ्करिएं[14] ॥ ७
पुणु पहवें[15] संसाराराएं कित्तिहरेण अणुत्तरवाएं[16] ॥ ८
पुणु [17]रविसेणायरिय-पसाएं[17] [18]बुद्धिएँ अवगाहिय कइराएं ॥ ९
पउमिणि-जणणि-गब्भ-संभूएं[19] मारुयएव-रूव-अणुराएं[21] ॥ १०
अइ-तणुएण पईहर-गत्तें छिव्वर-णासें पविरल-दन्तें[23] ॥ ११

॥ घत्ता ॥

णिम्मल-पुण्ण-पवित्त-कह- कित्तणु आढप्पइ ।
[24]जेण[24] समाणिज्जन्तएँण थिर कित्ति विढप्पइ ॥ १२

[३]

बुहयण सयम्भु पइँ[1] विण्णवइ मइँ[2] सरिसउ[3] अण्णु णाहिँ[4] कुकइ ॥ १
वायरणु कयावि[5] ण जाणियउ णउ वित्ति-सुत्तु वक्खाणियउ ॥ २
णउ[10] पच्चाहारहोँ तत्ति किय णउ संधिहेँ[11] उप्परि[12] बुद्धि थिय ॥ ३
णउ णिसुअउ सत्त विहत्तियउ छव्विहउ समास-पउत्तियउ[16] ॥ ४

2. 1 A वड्ढमाण°. 2 S णए. 3 S ऐह. 4 A °वास°. 5 P °मनोहर 6 P S सुय-लकार°. 7 A °सद्दमच्छोह 8 S °वहावा°. 9 A अथ°. 10 S °देवइ, A °देविहिं. 11 S सजय°. 12 P इंदभूअ°. 13 S °आयरिय. 14 P S गुणालकरिय. 15 P एवहिं, S एवहि. 16 S अणुत्तरवाय. 17 S °पसाय 18 S बुद्धिइ थियइ जणिय कयराए 19 S सभूय. 20 P मारुएपुव°, S मारुयवेव, A मारुएपव. 21 S A °अणुराय. 22 A छिव्विर°. 23 P P दंतें, S A दंते. 24 P जइ corrected to जण, S जण.

3. 1 S A पइ. 2 P S मइ 3 A सरिसउ 4 P णाहिं, S णाहि, A णत्थि. 5 P S कयाइ. 6 P न 7 P जाणिअउ, A जाणियउ 8 A नवि 9 P A वक्खाणियउ 10 A णउ. 11 P S सधिए. 12 P S उपरि 13 P ठिय, S ठिय. 14 S णिसुयउ, A निसुयउ. 15 P विहत्तियाउ. 16 P °पउत्तियाउ, S °पउत्तिउ.

[२] १ पर्वतात्. २ नदी. ३ निक्षेप, न्यास ४ प्रवाह. ५ ह्रद. ६ उत्तम. ७ गौतम-स्वामिना. ८ कविराजेन स्वयम्भुदेवेन सत्कारविषये अतीव भीरुणा(?) ९ अनुत्तरवादि(?)ना भट्टारकेण. १० रविषेणाचार्यप्रसादेन. ११ धर्मार्थकाममोक्षपदार्थे पूर्णम्. १२ लोकमान्यतादिभि.

[३] १ हे. २ प्रत्याहारस्य. ३ बहुव्रीहि-कर्मधारय° पद

छंकारय दस छेयार ण सुय[17] वीसोवसग्ग पंचय बहुय[18] ॥ ५
ण बलाबल धाउ णिवाय-गणु णउ लिङ्गु उणाइ वक्कु वयणु ॥ ६
णउ णिसुणिउँ[19] पञ्च[20]-महाय-कव्वु(?) णउ भरहु[21] गेउ लक्खणु वि सव्वु[22] ॥ ७
णउ बुज्झिउ[23] पिङ्गल-पत्थारु[24] णउ भम्मह[25]-दण्डि-अलङ्कारु[26] ॥ ८
ववसाउ तो वि णउ परिहरमि वरि रड्डावद्धु[27] कव्वु करमि ॥ ९
सामण्ण[28] भास छुडु सावडउ[29] छुडु आगम-जुत्ति कँ[30] वि घडउ ॥ १०
छुडु होन्तु[31] सुहासिय-वयणाइँ गामिल्ल[32]-भास-परिहरणाइँ[33] ॥ ११
एहु[34] सज्जण-लोयहाँ[35] किउ विणउ जं अबुहु पदरिसिउ अप्पणउ[36] ॥ १२
जइ[37] एम[38] वि रूसइ को वि खलु तहाँ[39] हत्थुत्थल्लिउ लेउ[40] छलु ॥ १३

॥ घत्ता ॥

पिसुणें[41] किं[42] अब्भत्थियएँण जसु को वि ण रुच्चइ ।
किं छण-चन्दु[43] महागहेंण[44] कम्पन्तु वि मुच्चइ ॥ १४

[४]

अवहत्थेवि[1] खलयणु णिरवसेसु पहिलउ[2] गिरु वण्णमि मगहदेसु ॥ १
जहिँ[3] पक्क-कलमे[4] कमलिणि णिसण्ण अलहन्त तरणि[5] घेर[6] व[7] विसण्ण[8] ॥ २
जहिँ[3] सुय-पन्तिउ सुपरिट्ठियाउ[9] णं वणसिरि-मरगय-कण्ठियाउ[10] ॥ ३
जहिँ[3] उच्छु-वणइँ[11] पवणाहयाइँ कम्पन्ति व पीलण-भय-गयाइँ[12] ॥ ४
जहिँ[3] णन्दणवणइँ[13] मणोहराइँ णच्चन्ति व चल-पल्लव-कराइँ ॥ ५
जहिँ[13] फाडिम[14]-वयणइँ दाडिमाइँ णज्जन्ति[15] ताइँ णं कइ[16]-मुहाइँ ॥ ६

17 S पया. 18 S बहुया. 19 A णिसुणिउं. 20 S महा वि कालु. 21 A भरह. 22 P S ण लक्खणु छंदु. 23 A माणु, S कव्वु. 24 A °पत्थारू. 25 P भम्मह°. 26 P S °यलंकारु, A °अलंकारू. 27 P S रयडावुदु. 28 P S सामाण, A सामण. 29 P स विहडउ, S सहिविहडउ. 30 P S किंपि. 31 P S हुंति. 32 P गुहागुह. 33 P S गामेल्ल°. 34 P इहु, S यहु. 35 P सज्जण लोयहु, S सज्जणलोयहु. 36 P S अप्पणउ. 37 P S जं. 38 P S एव. 39 S तहु. 40 S लेवि. 41 S पिसुणि. 42 कें. 43 P °इंदु. 44 P S महग्गहेण.

4. 1 P A अवहत्थिवि. 2 P लइ पच्छवि, A पिच्छण्णवि. 3 P S जहिं. 4 P S कलमि, A °कलम. 5 P S लिमइणु, A किरणाल. 6 S घरवि. 7 S वि. 8 P S विसण्णु. 9 P S सुपरिट्ठियाउ. 10 S कण्ठियाउ. 11 P उच्छवणइं, S उच्छवणइ. 12 S °गयाइ. 13 S जहि. 14 A फाडिम°. 15 P णज्जइ. 16 S कइ.

४ बद्धवाक, यदा मिल. ५ अवरिसंयुक्तपदिकोपादिः. ६ जाति. ७ धनपालादय प्रत्ययाः. ८ उदन्त्या निपाताः. ९ उणादिप्रतिः. १० क्रोक्तिः. ११ एक-द्वि-बहु-वचनानि. १२ कुमारसंभव १, मेघदूत १, रघु १, किरात ४, माघ ५. १३ प्रस्तार. १४ ...अलङ्कारं. १५ एकपदिता. १६ ग्रहणम्.

[४] १ अवगण्य, त्यक्त्वा. २ प्रथमो.

जहिँ[17] महुयर-पन्तिउ सुन्दराउँ केयइँ[18]-केसर-रयँ[19]-धूसराउ ॥ ७
जहिँ दक्खा-मण्डय परियलन्ति पुणु पन्थियँ रस-सलिलइँ पियन्ति ॥ ८

॥ घत्ता ॥

तेहिँ तं पट्टणु रायगिहु धण-कणय-समिद्धउ ।
णं पिहिविएँ णव-जोव्वणएँ[23] सिरें[24] सेहरुँ आइद्धउँ[25] ॥ ९

[५]

चउ-गोउर[1]-चउ-पायार-वन्तु हसइ व मुत्ताहल-धवल-दन्तु ॥ १
णच्चइ व मेरुद्धुय-धय-करग्गु धरइ व णिवडन्तउ गयण-मग्गु ॥ २
खलग्गी-भिण्ण-देवउल-सिहरु कणइ व पारावय-सद्द-गहिरु ॥ ३
घुम्मइ[9] व गएँहिँ[10] मय-भिम्भलेहिँ उड्डइ व तुरङ्गहिँ[11] चञ्चलेहिँ ॥ ४
ण्हाइ व ससिकन्त-जलोहरेहिँ[12] पणवइ व हार-मेहल-भरेहिँ[13] ॥ ५
पक्खलइ व णेउर-णियलएहिँ विप्फुरइ व कुण्डल-जुयलएहिँ[14] ॥ ६
किलिकिलइ[15] व सयजणुच्छवेण[16] गज्जइ व मुरव-भेरी-रवेण ॥ ७
गायइ व आलाविणि[17]-मुच्छणेहिँ[18] पुरवइ[19] व धण्णं-धण कञ्चणेहिँ ॥ ८

॥ घत्ता ॥

णिवडिय-पण्णेहिँ[21] फोप्फलेंहिँ[22] छुह-चुण्णासङ्गें ।
जणें[23]-चलणग्ग-विमद्दिएँणं महि रङ्गिय रङ्गें ॥ ९

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17 P A जहि 18 S सुदराउ 19 S केयइ 20 S रइ 21 P पथिअ 22 P S तहि पट्टणु णाम रायगिहु 23 S °जो-वणइ 24 P S सिरि, A सिर 25 S आइद्धउ

5 1 P S चउगोउरु त्ति. 2 A °रतु 3 S मरुद्धुयकरग्गु 4 S धूलग्ग° 5 P S भिण्णु 6 P S देवल° 7 A खुणइ corrected to क° 8 S पारायय°. 9 A घुम्मइ 10 S गएहि, A गयहि 11 S तुरगहि, A तुरयहिं 12 P S °जलोयरेहि. 13 P S °हरेहि 14 S °जुयलएहि, A °जुयलएहि 15 A किलिगिलइ corrected to किलिकि° 16 P S °जणोच्छवेण 17 P S व आलावणि 18 S °मुच्छणेहिं 19 P पुरइ corrected to पुरवइ, S फुरवइ 20 P धम्मु, S धम्म 21 S °पण्णेहं 22 P पोंफलेहिं, S फोफलिहि, A फोप्फलिहि 23 S जल°. 24 P S °विमद्दिएण.

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३ मुकुट बद्ध (?).
[५] १ [नग]रस्य मुखम् २ केऽमग् (?) ३ श्रेष्ठी इव

[६]

तहिँ[1] सेणिउ[2] णामें णय-णिवासु उवमिज्जइ णरवइ कवणु तासु ॥ १
किं तिणयणु णं णं विसम-चक्खु किं सहसक्खु णं णं एक्क[3]-पक्खु ॥ २
किं दिणयरु णं[4] णं दहण[5]-सीलु किं हरि णं णं कस-भुअण[6]-लीलु ॥ ३
किं कुञ्जरु णं[4] णं णिच्च-मत्तु किं गिरि णं णं ववसाय-चत्तु ॥ ४
किं सायरु णं[4] णं खार-णीरु[7] किं वम्महु णं णं हय-सरीरु ॥ ५
किं फणिवइ णं णं कूर-भाउ किं मारुउ णं णं चल-सहाउ ॥ ६
किं महुमहु णं णं कुडिल-चक्कु[8] किं सुरवइ णं णं सहस-अक्खु[9] ॥ ७
अणुहरइ पुणु वि जइ सो जें[10] तासु वामद्धु वें दाहिण-अद्धु जासु ॥ ८

॥ घत्ता ॥

ताव सुरासुर-वाहणेंहिँ गयणङ्गणु छाइउँ[12] ।
वीर-जिणिन्दहों[13] समसरणु[14] विउलइरि पराइउ[15] ॥ ९

[७]

परमेसरु पच्छिम-जिणवरिन्दु चलणग्गें[1] चालिय-महिहरिन्दु ॥ १
णाणुज्जलु[2] चउ-कल्लाण-पिण्डु चउ-कम्म[3]-डहणु कलि-काल-दण्डु ॥ २
चउतीसातिसय-विसुद्ध-गत्तु भुवणत्तय-वल्लहु धवल-छत्तु ॥ ३
पण्णारह-कमलायत्त-पाउ अट्ठङ्ग-कुल-मण्डव-सहाउ ॥ ४
चउसट्ठि-चामरुद्धुव्वमाणु[4] चउ-सुरणिकाय-संथुव्वमाणु[6] ॥ ५
थिउ[7] विउलें[8]-महीहरें वड्ढमाणु[9] समसरणु वि जसु[10] जोयण[11]-पमाणु[12] ॥ ६
पायार तिण्णि चउ गोउराइँ[13] वारह गण वारह मन्दिराइँ ॥ ७
उब्भिय चउ माणव-थम्भ जामें तुरमाणें[15] केण वि णरेण तामें ॥ ८

6. 1 P वहिँ. 2 P A सेणिउं. 3 P एक्कु, A इक्क°. 4 A न. 5 A दहण°. 6 P S °भुवण°. 7 P °णीर. 8 P सम्मु marginally corrected to सक्कु. 9 A सो वि सक्कु marginally corrected to सहसक्खु. 10 S A वि. 11 P S अ. 12 S A छायउ. 13 S °जिणिन्दहु, A जिणिन्द°. 14 A समोसरणु, S समवसरणु. 15 S विउलइरि पराइउ.

7. 1 A चलणग्गुचालिय°. 2 P णाणुज्जल. 3 A °कम्म°. 4 P S °रुद्धुयमाणु, A °रुद्धुममाणु. 5 P S transpose this hemistich and the first hemistich of the next line. 6 S °संथुव्वमाणु. 7 S थिओ. 8 P विउलु, S पउर. 9 A वड्ढमाणु. 10 S A missing. 11 S जोयणय. 12 A पविमाणु. 13 P S गोपराइं. 14 P S आव. 15 P तुरमाणि. 16 P S वार.

[६] १ श्रेणिकः. २ ...
[७] १ मेरुः. २ चरणः, तस्य कमलानि. ३ शोभनः.

॥ घत्ता ॥

चलण णवेप्पिणु विण्णविउ सेणिऍ[17] महराओ[18] ।
'जं झायहि[19] जं संभरहि[20] सो जग-गुरु आओ[21] ॥ ९

[८]

जण[1]-वयणइँ[2] कण्णुप्पलिकरेवि सिंहासण-सिहरहों ओयरेवि[4] ॥ १
गउ पयइँ[5] सत्त रोमञ्चियङ्गु पुणु महियलें[6] णाविउ[7] उत्तमङ्गु ॥ २
देवाविय लहु आणन्द-भेरि थरहरिय वसुन्धरि जग-जणेरि ॥ ३
स-कलत्तु स-पुत्तु स-पिण्डवासु स-परियणु स-साहणु सट्टहासु ॥ ४
गउ वन्दण-हत्तिएँ[8] जिणवरासु आसण्णीहूउ[9] महीहरासु ॥ ५
समसरणु दिट्ठु हरिसिय-मणेण परिवेढिउ वारह-विह-गणेण ॥ ६
पहिलऍ[10] कोट्ठऍ रिसि-संघु दिट्ठु वीयऍ कप्पङ्गण-जणु[11] णिविट्ठु ॥ ७
तइयऍ[12] अज्जिय[13]-गणु साणुराउ चउथऍ[14] जोइस-वॅर[15]-अच्छराउ ॥ ८
पञ्चमें वितरिउँ[16] सुहासिणीउ[17] छट्ठऍ[18] पुणु भवणें-णिवासिणीउ ॥ ९
सत्तमें[19][20] भावण गिव्वाण सॉव अट्ठमें[21] विन्तरं[22] संसुद्ध-भाव ॥ १०
णवमऍ[23] जोइस णमिउँत्तमङ्ग[24] दहमऍ[25] कप्पामर पुलइयङ्ग ॥ ११
एयारहमऍ[26] णरवर णिविट्ठ वारहमऍ[27] तिरिय पसन्त दिट्ठ ॥ १२

॥ घत्ता ॥

दिट्ठु भडारउ वीर-जिणु सिंहासणें[28]-संठिउ ।
तिहुयणें[29]-मत्थऍ[30] सुह-णिलऍ णं मोक्खु परिट्ठिउ ॥ १३

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17 A सेणिउं. 18 P S महराउ, A महाराउ. 19 S झायहिं. 20 S संभारहि°. 21 P S A आउ.

8. 1 P S जिण°. A जिण corrected to जण°. 2 P S वयणइ. 3 P S कण्णु॰ प्पलें. 4 P S उववरेवि. 5 P S A पयइ. 6 P महिभले, S महियलि. 7 P नामिय, S णामिय. 8 P वदणभत्तिए. 9 P आसण्णीहूअ S आसण्णीहूय. 10 S पहिलइ कोट्ठइ. 11 P S °जण. 12 P S तइअइ. 13 P अज्जिअ°. 14 P S चउथइ, A चाउत्थए. 15 A missing. 16 P वेतरेत, S वितरेउ. 17 P S सुहासिणिउ. 18 P S छट्ठमि. 19 P S भवणि. 20 P S सत्तमि. 21 P S अट्ठमि. 22 P S वेतर. 23 S णवमइ, A णवयमइं. 24 P नमिउ°. 25 S दहमइ, A दहमइ. 26 S एयारहमइ. 27 S वारहमइ, A वारहमइ. 28 P S सिंह आसण°. 29 P तिहुअण°, S तिहुयण°. 30 S °मत्थइ.

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४ आराधयामि (?).

[८] १ अवतीर्य (?). २ दासीजन°. ३ सानन्द°. ४ सर्वानि (?).

[९]

सिर-सिहरेँ[1] चडाविय-करयलग्गु   मगहाहिउ पुणु वन्दणहँ[2] लग्गु ॥ १
'जय णाहँ[3] सव्व-देवाहिदेव   किय-णाग-णरिन्द-सुरिन्द-सेव ॥ २
जय तिहुवण[4]-सामिय तिविह-छत्त[5]   अट्ठविह-परम-गुण-रिद्धि-पत्त ॥ ३
जय केवल-णाणुब्भिण्ण[6]-देह   वम्मह-णिम्महण पणट्ठ-णेह ॥ ४
जय जाइ-जरा-मरणारि-छेय   वत्तीस-सुरिन्द-कियाहिसेय ॥ ५
जय परम परम्पर वीयराय   सुर-मउडँ[8]-कोडि-मणि-घिट्ठ-पाय ॥ ६
जय सव्व-जीव-कारुण्ण-भाव   अक्खय अणन्त णहयलँ[9]-सहावँ[10]' ॥ ७
पणवेप्पिणु जिणु तग्गय-मणेण   पुणु पुच्छिउ गोत्तम[11]सामि[12] तेण ॥ ८

॥ घत्ता ॥

'परमेसर पर-सासणेँहिँ[13]   सुव्वइ विवरेरी ।
कहेँ[14] जिण-सासणेँ[15] केम थियँ[16]   कह राहव-केरी ॥ ९

[१०]

जगेँ[1] लोएँहिँ ढेक्करियन्तएहिँ   उप्पाइउ भन्तिउ[2] भन्तएहिँ[3] ॥ १
जइ कुम्मेँ[4] धरियउ धरणि-वीढु   तो कुम्मु[5] पडन्तउ केण 'णीढु ॥ २
जइ रामहोँ तिहुअणु[6] उवरेँ[7] माइ   तो रावणु कहिँ[8] तिय लेवि जाइ[9] ॥ ३
अण्णु वि खरदूसणेँ[10]-समरेँ[11] देव   पहु जुज्झइ[12] जुज्झइ भिच्चु केँव[13] ॥ ४
किहँ[14] 'तियमइँ[15]-कारणेँ[16] कविवरेँण[17]   घाइज्जइ वालि[18] सहोयरेण ॥ ५
किह वाणर गिरिवर उव्वहन्ति   वन्धेँवि[19] मयरहरु समुत्तरन्ति ॥ ६
किह रावणु[20] दह-मुहु वीस-हत्थु   अमराहिव-भुव-वन्धण-समत्थु ॥ ७
वरिसद्धु सुअइ[21] किह कुम्भयण्णु   महिसा-कोडिहिँ[22] मि ण धाइ[23] अण्णु ॥ ८

9. 1 P S सिरि सिहरि. 2 P वद्‌णहिं, S वद्‌णहिं. 3 P नाह. 4 S A तिहुयण°. 5 P °छत्र. 6 P °णाणुभिण्ण°. 7 S जय वम्महणिम्महणपणट्ठणेह. 8 P S °मउडि°. 9 S णहयलि 10 P S °सभाव 11 P गउतम, S गउतमु. 12 A सामिएण. 13 P S °सासणेहि, A सासणिहिं 14 P S A कहि 15 A °सासणि. 16 P ठिआ, S ठिआ.

10. 1 P S जग. 2 S भंति. 3 P S भतिएहि. 4 P S जय. 5 P S कुम्म. 6 S A तिहुयणु 7 P उवरि, A उयरि. 8 P S A कहि. 9 S जाइ 10 P खरदूसण. 11 P सेमि, S समरि A समरि. 12 P जुज्झइ. 13 P S कम. 14 P S कह. 15 A तीमइ. 16 S कारणि. 17 A कइवरेण 18 S वाले 19 S A बंधिवि. 20 P रामणु 21 P S सुयइ. 22 S A कोडिहि मि 23 P S धरइ

[१०] १ हयेकिशुकैः. २ भ्रान्तयः. ३ भ्रमयुक्तचित्तैः. ४ धृत, न्यात. ५ रामावतार-विष्णोः. ६ राम. ७ स्त्रीनिमित्तं. ८ सुग्रीवेन. ९ अभिलषणशील.

॥ घत्ता ॥

जें[24] परिसेसिउ दहवयणु पर-णारीहिं[25] संमणुं[26] ।
सो[27] मन्दोवरि[28] जणणि-सम किह लेइ विहीसणु ॥ ९

[११]

तं णिसुणेवि[1] वुच्चइ गणहरेण सुणें[2] सेणिय किं बहु-वित्थरेण ॥ १
पहिलउ आयासुं[3] अणन्तुं[4] साउ णिरवेक्खुं[5] णिरञ्जणुं[6] पलय-भाउ ॥ २
तइलोक्कु परिट्ठिउं[7] मज्झें[8] तासु चउदह रज्जुयं[9] आयामु जासुं[10] ॥ ३
तेत्थु[11] वि झल्लरि-मज्झाणुमाणु थिउ तिरियं[12]-लोउ रज्जुयं[13]-पमाणु ॥ ४
तहिं[14] जम्बूदीउं[15] महा-पहाणुं[16] वित्थरेंणं[17] लक्खुं[18] जोयण-पमाणु ॥ ५
चउ-खेत्त-चउदहं[19]-सरि[20]-णिवासु छविहं-कुलपव्वय-सउं[21]-पयासु ॥ ६
तासु वि अब्भन्तरें[22] कणय-सेलु णवणवइ-उवरें[23] सहसेक्क-मूलु ॥ ७
तहों[24] दाहिण-भाएं[25] भरहु थक्कु छक्खण्डालङ्किउ एक्क-चक्कु ॥ ८

॥ घत्ता ॥

तहिं[26] ओसप्पि[27]णि-कालें[28] गऍ[29] कप्पयरुच्छण्णा[30] ।
चउदहं[31]-रयणविसेस जिहं[32] कुलयर-उप्पण्णा[33] ॥ ९

[१२]

पहिलउ पहु पडिसुइ[1] सुयवन्तउ बीयउ सम्मइ[2] मम्मइवन्तउ ॥ १
तइयउ खेमङ्करु खेमङ्करु चउथउ खेमन्धरु रणें[3] दुद्धरु ॥ २
पञ्चमु सीमङ्करु दीहर-करु छट्ठउ सीमन्धरु धरणीधरु ॥ ३

24 P S A जं 25 P S °णारीहिं 26 A सणु marginally corrected to समीहणु. 27 P S सा 28 A मंदोयरि

11. 1 S णिसुणिवि, A णिसुणेवि. 2 P S A सुणि 3 S आयास. 4 P S अणंतु. 5 णिरवेक्खु 6 S णिरंजणु 7 A परिट्ठिउ 8 P S A मज्झि 9 S रज्जु, A रज्जुय 10 S जासु 11 P तेत्थ, S तित्थ 12 P तिरिलोय, S तिरियलोय 13 S रज्जुय 14 P S A तहि. 15 P S जंबूदीव. 16 S °पमाणु 17 P वित्थरेण 18 S लक्ख 19 P चउदह. 20 P सर. 21 A वि superscribed between छविह कुल° 22 S °रेणु, A °रु with marks of deletion 23 S अब्भंतर, A अब्भतरि 24 P S उवरि. 25 S सहसिक्कु 26 P तहु 27 S °भाएहिं, A भाएं 28 P A छक्खंड°. 29 P थक्कु, A थक्क. 30 P A तहि. 31 P S ओसप्पिणि 32 P °काले, S काल A °कालि 33 P S गए 34 P °रुच्छण्णा, S °रुच्छण्णो 35 P चउदह 36 P S जिह 37 P S उप्पण्णो

12. 1 A पडिसुइ पडिसुइवन्तउ. marginal y °बहु सुयवन्तउ° पाठ 2 P पडिसुइ 3 S सुमइ 4 S मम्मइवन्तउ. 5 P खेमधरु. 6 P S रणि

[११] १ वक्ष्ये. २ सर्वज्ञेन. ३ परमेष्ठी ४ जम्बू. ५ मण्डिताः षोडश ६ इव बहु सेनस.

सत्तमु चारु-चक्खु चक्खुब्भउँ　　तासु कालेँ उप्पज्जइ चिब्भउ ॥ ४
सहसा चन्द-दिवायर-दंसणेँ　　सयलु वि जणु आसङ्किउ णिय-मणेँ[10] ॥ ५
'अहोँ परमेसर कुलयर-सारा　　कोउहल्लु[11] मंहु एउ भडारा' ॥ ६
तं णिसुणेवि पराहिउ घोसइ　　'कम्म[13]-भूमि लइ एवहिँ[14] होसइ[15] ॥ ७
पुव-विदेहेँ[16] तिलोआणन्दे[17]　　कहिउ आसि मंहु परम-जिणिन्दे[19]' ॥ ८

॥ घत्ता ॥

णेव-सञ्झारुण-पल्लवहोँ　　तारायण-पुप्फहोँ[21] ।
आयइँ चन्द-सूर-फलइँ[22]　　अवसप्पिणि-रुक्खहोँ[23] ॥ ९

[१३]

पुणु जाउ जसुब्भउ अतुल-थामु　　पुणु विमलवाहणुच्छलिय-णामु ॥ १
पुणु साहिचन्दु चन्दाहि जाउ　　मरुएउ पसेणइ णाहिराउ ॥ २
तहोँ णाहिहेँ पच्छिम-कुलयरासु　　मरुएवि सइँ व पुरन्दरासु ॥ ३
चन्दहोँ रोहिणि व मणोहिराम　　कन्दप्पहो रइ व पसण्ण-णाम ॥ ४
सा णिरलङ्कार जि चारु-गत्त　　आहरण-रिद्धि पर भार-मेत्त ॥ ५
तहेँ णिय-लायण्णु जेँ दिप्पै-सोहु　　मलु केवलु पर कुङ्कुम-रसोहु ॥ ६
पासेयँ-फुलिङ्गावलि जेँ[13] चारु　　पर गरुयउ मोत्तिय-हारु[14] भारु ॥ ७
लोयण जि सहावें दल-विसाल　　आडम्बरु[15] पर कन्दोट्ट-माल ॥ ८

॥ घत्ता ॥

कमलासाएँ[16] भमन्तएँण　　अलि-वलएँ[17] मन्दें ।
मुहलीहयउँ कम-जुयलु　　किं णेउरं-सद्दें ॥ ९

7 P चारु°. 8 P S चक्खुभउ 9 S दिवायर दसणे 10 P S °मणि 11 S कोओहल्लु, A कोउहल्लु 12 A इउ काइ भडारा 13 A कम° 14 P S एवहि 15 S घोसइ 16 S °विदेहि. 17 S A तिलोया°. 18 P महुं 19 P °जिणंद, A जिणिंदे 20 S नव°. 21 P S °पुप्फहो. 22 P °फलइ. 23 P °रुक्खहे, S रुक्खहेँ

13. 1 P °थाउ. 2 S °णाउ. 3 P साहिचद. 4 P पसेणे. 5 S णाहेराउ. 6 P S णाहिहि. 7 P सइ व्व. 8 P भारमत्त, S भारमेत्त. 9 P S जि. 10 P दिप्पु, S missing. 11 P पासेव 12 A फुडिंग° corrected marginally to फुलिंग°. 13 S जि 14 P S °हार 15 S आडंबर. 16 P कमलासाइ. 17 P S अलिवलए, A अलिवलएं, with the Anusvāra of °ए rubbed out 18 P °हुयउ. 19 P नेउ°.

[१३] १ तिलिंदेन.

[१४]

तो एत्थन्तरेँ माणव-वेसेँ आइउ देविउ इन्दाएसेँ ॥ १
ससि-वयणिउ कन्दोट्ट-दलच्छिउ कित्ति-बुद्धि-सिरि-हिरि-दिहि-लच्छिउ ॥ २
सपरिवारउ ढुकउ तेत्तहेँ जा मरुएवि भडारी जेत्तहेँ ॥ ३
का वि विणोउ किं पि उप्पायइ पढइ पणच्चइ गायइ वायइ ॥ ४
का वि देइ तम्बोलुँ स-हत्थेँ सव्वाहरणुँ का वि सहुँ वत्थेँ ॥ ५
पाडइ का वि चमरु कमेँ धोवइ का वि समुज्जलु दप्पणु ढोवइ ॥ ६
उक्खयँ-खग्ग का वि परिरक्खइ का वि किं पि अक्खाणउ अक्खइ ॥ ७
का वि जक्खकद्दमेण पसाहइ काँ वि सरीरु ताहेँ संवाहइ ॥ ८

॥ घत्ता ॥

वर-पलङ्केँ पसुत्तियएँ सुविणावलि दिट्ठी ।
तीस पक्ख पहु-पङ्गणएँ वसुहार वरिट्ठी ॥ ९

[१५]

दीसइ मयगलु मय-गिल्ल-गण्डु दीसइ वसहुक्खयँ-कमल-सण्डु ॥ १
दीसइ पञ्चमुहुँ पईहरच्छि दीसइ णव-कमलारूढ लच्छि ॥ २
दीसइ गन्धुक्कड-कुसुम-दामु दीसइ छण-यन्दु मणोहिरामु ॥ ३
दीसइ दिणयरु कर-पज्जलन्तु दीसइ झस-जुयलु परिब्भमन्तुँ ॥ ४
दीसइ जल-मङ्गल-कलसुँ वण्णुँ दीसइ कमलायरु कमल-छण्णुँ ॥ ५
दीसइ जलणिहि गज्जिय-जलोहु दीसइ सिंहासणु दिण्ण-सोहु ॥ ६
दीसइ विमाणु घण्टालि-मुहलु दीसइ णागालउँ सव्वुँ धवलु ॥ ७
दीसइ मणि णियरु परिप्फुरन्तुँ दीसइ धूमद्धउ धगधगन्तुँ ॥ ८

॥ घत्ता ॥

इय सुविणावलि सुन्दरिएँ मरुदेविएँ दीसइ ।
गम्पिणु णाहि-णराहिवहोँ सुविहाणएँ सीसइ ॥ ९

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14. 1 P S इत्थवरि 2 S आउ 3 S missing. 4 P इदाएसेँ 5 P S ससियवणउ, A ससियवणिउ. 6 S कुवलयच्छिउ 7 P तेतहि, S तेतहिँ 8 P जेत्तहिँ, S जेतहि. 9 S कयइ. 10 P S तमोलु 11 S सव्वाहरण. 12 P S सहु 13 S वत्थे 14 P कंप, S पय. 15 P विरयइ 16 A ढोयइ 17 P उक्खय° 18 P S पडिरक्खइ 19 A अक्खाणउ अक्खइ. 20 S क 21 P S देविहे 22 P S °पलक 23 P पसुत्तियइ, S पसुत्तियइ 24 A सुइणावलि.

15 1 P °गिलु 2 S वसुहुक्खय°, A वसहु उक्खय° 3 P पचमुहु, A पचमुह. 4 P S गधकुड. 5 P °इदु 6 P परिभमतु, A परिभमतु 7 S कलस 8 P corrected to धसु. 9 S °छलु 10 P नागालउ 11 A सव्व 12 P परिफुरतु 13 P S धगधगतु. 14 A सिविणावलि 15 P S मरुएविए 16 A दीसइ 17 P S सुविहाणइ, A सुविहाणइ.

[१४] १ (P's reading) कय विणोयति (?)

[१६]

तेण वि विहसेविणु[1] एमं[2] वुत्तु   'तउ होसइ तिहुअणँ[3]-तिलउ पुत्तु ॥ १
जसु मेरु-महागिरि-ण्हवणवीढु[4]   णह-मण्डउ महिहर[5]-खम्भ-गीढु ॥ २
जसु मङ्गल कलसँ[6] महा-समुद्द   मज्जणयँ[7]-कालेँ[8] बत्तीस इन्द[9] ॥ ३
तहों दिवसहों लग्गेवि अद्धु वरिसु   गिव्वाण पवरिसिय रयण-वरिसु ॥ ४
लहु णाहि-णरिन्दहों[10] तणय गेहुँ[11]   अवइण्णु[12] भडारउ णाण-देहु ॥ ५
थिउ गब्भब्भिन्तरेँ[13] जिणवरिन्दु   णव-णलिणि-पत्तेँ[14] णं सलिल-बिन्दु ॥ ६
वसुहार पवरिसिय पुणु वि ताम   अण्णु वि अट्ठारह पक्ख जाम ॥ ७
जिण-सूरु समुट्ठिउ तेय-पिण्डु   बोहन्तु भव-जण-कमल-सण्डु ॥ ८

॥ घत्ता ॥

मोहन्धारँ[15]-विणासयरु   केवल-किरणायरु ।
उइउ भडारउ रिसह-जिणु   सइँ[16] भुवण-दिवायरु ॥ ९

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इय एत्थँ[17] पउमचरिए   धणञ्जयासिय-सयम्भुएव-कए ।
'जिण-जम्मुप्पत्ति' इमं[18]   पढमं चिय साहियं[19] पव्वं ॥ १०

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[२. बिईओ संधि]

जग[1]-गुरु पुण्ण-पवित्तु   तइलोक्कहों मङ्गलगारउ[2] ।
सहसा णेवि सुरेहिँ[3]   मेरुहिँ[4] अहिसित्तु भडारउ ॥ १

[१]

उप्पण्णएँ तिहुअण-परमेसरेँ   अट्ठोत्तर-सहास-लक्खण-धरेँ ॥ १
भावण-भवणेंहिँ[5] सङ्खु पवज्जिय   णं णव-पाउसेँ[6] णवँ[7] घण गज्जिय ॥ २
विन्तर[8]-भवणेंहिँ[9] पडह-सहासइँ[10]   दसँ[11]-दिसिवह-णिग्गयँ[12]-णिग्घोसइँ[13] ॥ ३

16. 1 P S विहसेप्पिणु 2 P S एव 3 S तिहुअण° 4 P ण्हवणपीढु 5 P S A महीहरु 6 P कलसु 7 P मज्जणए, S मज्जणइ 8 S कालि. 9 पारँदहु 10 S तणइ. 11 A गेहि corrected to गेहु 12 A अवयण्णु 13 P गब्भब्भतरे, S गब्भब्भतरि. 14 P S A °पत्ति 15 A मोहधारे 16 P ण सइ, S ण सइ, A सइ 17 P इत्थ 18 S missing 19 A साहिअं.

1. 1 S जय. 2 S मंगलगारउ. 3 P S सुरेहि 4 P A मेरुहि. 5 A °भवणिहिं. 6 P °पायसे, S पाउस 7 P ण 8 P वेंतर°. 9 S भवणेहि. 10 P S °सहासइ. 11 S दस°. 12 S °णिगय°. 13 P णिघोसइ, S णिग्घोसइ.

जोइस-भवणन्तरेंहिं[14] अहिट्ठियँ[15] भीसणें[16]-सीहँणिणाय[17] समुट्ठियँ[18] ॥ ४
कप्पामर-भवणहिं[19] जय-घण्टउ सद्दें[20] जि गरुअँ-टङ्कार-विसट्टउ ॥ ५
आसण-कम्पु जाउ अमरिन्दहों[21] जाणेंवि[23] जम्मुप्पत्ति जिणिन्दहों[24] ॥ ६
चडिउ तुरन्तु सक्कु अइरावएँ कण्ण-चमर-उड्डाविय-छप्पएँ ॥ ७
मेरु-सिहरि-सण्णिह-कुम्भ-त्थलें मय-सरि-सोत्त-सित्त-गण्ड-त्थलें ॥ ८

॥ घत्ता ॥

सुरवइ दस-सय-णेत्तु[26] रेहइ आरूढउ गयवरें ।
विहसियँ[27]-कोमल-कमलु[28] कमलायरु णाइँ[29] महीहरें ॥ ९

[२]

अमर-राउ संचलिउ जावेंहिं[1] धणएँ[2] किउ कञ्चणमउ तावेंहिं[3] ॥ १
पट्टणु चउ-गोउर-संपुण्णउ[4] सत्तहिं[5] पायारेहिं[6] रवण्णउ[7] ॥ २
दीहिय-मढ-विहार-देवउलेंहिं[8] सर-पोक्खरिणि[9]-तलाएँहिं[10] विउलेंहिं[11] ३
कच्छाराम-सीम-उज्जाणेंहिं कञ्चण-तोरणेहिं[12] अपमाणेंहिं[13] ॥ ४
लहु संकेयँ-णयरि[1] किय जक्खें परियञ्चियँ[14] ति-वार सहसक्खें ॥ ५
पीण-पओहराएँ[15] ससि-सोमएँ[17] इन्द-महाएविएँ पउलोमएँ ॥ ६
सव्व-जणहों उवसोवणि देप्पिणु अग्गएँ[18] माया-बालु थवेप्पिणु[19] ॥ ७
णिउ तिहुअणें-परमेसरु तेत्तहें[21] सप्परिवारु[22] पुरन्दरु[23] जेत्तहें[24] ॥ ८

॥ घत्ता ॥

झत्ति सुरेहिं[25] विमुक्क चरणोवरि दिट्ठि विसालें[26] ।
भत्तिएँ अच्चणें-जोग्गुं[27] णावइ णीलुप्पल-मालें ॥ ९

14 S A भवणतरिहिं 15 I A अहिट्ठिअ, S अहिट्ठिया 16 S भीसणि 17 S सिंह°. 18 S समुट्ठिया, A समुट्ठिअ. 19 S भवणई 20 P सइ 21 S गहय 22 P अमरंदहों. 23 S A जाणिवि 24 P जिणदहों. 25 P S °सिरि° 26 P °नेत्तु 27 P विहसिअ°. 28 A °कलु 29 P A णाइ

2. I 1 जावेहि, A जाविहिं 2 S धणय 3 P तावेहि, S ताविहिं 4 P सपुण्णउ, A सपुन्नउ 5 P S सत्तहि 6 P पायरेहि, S पायारेहि 7 P रवण्णउ, A रवनउ 8 P S देवउलहिं, A देवउलिहिं 9 P पोक्खरिणि, S पोषरिणि 10 P तलायहिं, S तलायहि 11 P S विउलहिं, A विउलेहि 12 S तोरणेहि 13 P अपमाणहि 14 A माइय° 15 P परिअंचिअ. 16 P पउहराए 17 S °सोमइ 18 S अग्गइ 19 A ठवेप्पिणु 20 S A तिहुयण. 21 P तेत्तहि 22 P सपरिवारु, S सपरवग्गु 23 P पुरंदरो 24 S जेत्तहि 25 S सुरेहि. 26 P विसालु. 27 P अंचण°. 28 A °जोग्गु corrected to °जोग्गु 29 P A °माल.

[१] १ हर्षित.
[२] १ अयोध्यानगरी.

[३]

बाल-कमल-दल-कोमल-बाहउ[1] अङ्कें[2] चडाविउ[3] तिहुअण-णाहउ[4] ॥ १
सुरवइणाऽरुण-बाल-दिवायरु संचालिउ तं मेरु-महीहरु ॥ २
सत्तहिँ[6] जोयण-सयहिँ[7] तहिंतिउँ[8] सण्णवइहिँ[9] तारायण-पन्तिउ ॥ ३
उप्परि दस-जोयणेंहिँ[10] दिवायरु पुणु असीहिँ[11] लक्खिज्जइ ससहरु ॥ ४
पुणु चऊहिँ[12] णक्खत्तहँ पन्तिउँ[13] बुह-मण्डलु वि चऊहि[14] तहिंतिउँ[15] ॥ ५
असुर-मन्तिँ[16] तिहिँ[17] तिहिँ संवच्छरु तिहिँ[17] अङ्गारउ तिहिँ जि सणिच्छरु ॥ ६
अट्ठाणवइ सहास कमेप्पिणुं[18] अण्णु वि जोयण-सउ लङ्घेप्पिणु ॥ ७
पण्डु-सिलोवरि सुरवर-सारउ लहु सिंहासणेँ[19] ठविउ भडारउ ॥ ८

॥ घत्ता ॥

णावइ[20] सिरेण लएवि मन्दरु दरिसावइ[21] लोयहोँ ।
'एहउ तिहुअणे[22]-णाहु[23] किं होइ ण होइ व जोयहोँ' ॥ ९

[४]

ण्हवणारम्भ-भेरि[1] अप्फालिय पडहाऽमर-किङ्कर-कर-ताडिय ॥ १
पूरिय धवल सङ्ख किउ कलयलु [2]केहि [3]मि घोसिउ चउविहु मङ्गलु ॥ २
केहिँ[4] मि आढत्तइँ[5] गेयाइ[6] मि[7] सरगय-पयगय-तालगयाइ मि[7] ॥ ३
केहि मि[8] वाइउ[9] वज्जु[10] मणोहरु बारहँ[11]-तालउ सोलहँ[12]-अक्खरु ॥ ४
केहिँ[8] मि उव्वेल्लिउ[13] भरहुत्तउ[14] णव-रस-अट्ठ-भाव-संजुत्तउ ॥ ५
केहिँ[8] मि उब्भियाइँ धय-चिन्धइँ[15] केहि मि गुरु-थोत्तइँ पारद्धइँ[16] ॥ ६
केहिँ[8] मि लइयउ मालइ-मालउ परिमल-बहलउ भसल-वमालउँ[17] ॥ ७
केहिँ[8] मि[18] वेणु केहिँ[19] वर-वीणउँ[20] केहि मि [1]तिसरियाउ सर-खीणउँ[21] ॥ ८

3. 1 A °बाहु. 2 S अंकि 3 P S चडाविवि. 4 A तिहुयणणाहु. 5 A मरुणे. 6 P S 7 P सयहि, S सय. 8 P S तहिंठिउ, A तहिठउ 9 P पुणु सणवइ, सचहि. S सण्णावइं. 10 P °जोयणहिं, S जोयणिहि. 11 S असीहि. 12 P चवह, S चउदहमि. 13 P पत्तिउ. 14 P चऊहु, S चरुहु. 15 P S तहतिउ, A तहितिउ. 16 P मंति°. 17 P S तिहि. 18 P कम्मेप्पिणु. 19 S सिंहासणि. 20 P णावइ. 21 S दरसावइ. 22 S A तिहुयण. 23 णाहु.

4. 1 P S पुंभि. 2 A घोसिउ चउव्याह जिणमंगलु 3 A केहिं. 4 P A केहिं°. 5 P आरद्धइ. 6 P S गेयाइं, A गेयाइं मि. 7 P S गयाइ, A गयाइं मि. 8 A केहि वि. 9 P S A वायउ. 10 P S वज्ज. 11 S वारहि. 12 P सोलहि, S सोलहि. 13 P S उव्वेल्लिउ. 14 P भरहुयउ. 15 S °चिंधइ. 16 P S पारद्धइ. 17 A °वमालउ. 18 A वि. 19 P S केहि, A कहिं वि. 20 P वेणीवीणउ, A वरवीणउ°. 21 P A °खीणउ.

[३] १ उत्क°. २ इन्द्रेण. ३ मन्दर. ४ दृश्यन्ते पृच्छ .
[४] १ वीना. २ हस्तम्.

॥ घत्ता ॥

ज परियाणिउ[22] जेहिँ [23]त तेहिँ सहुँ[24] विण्णासिउ ।
तिहुअणें[25]-सामि भणेवि णिय[26]-णिय-विण्णाणु[27] पयासिउ ॥ ९

[५]

पहिलउ कलसु लइउ[1] अमरिन्दें[2] वीयउ[3] हुअवहेण[4] साणन्दें[5] ॥ १
तइयउ सरहसेण[7] जमराए[8] चउथउ[9] णेरिय देवें आए ॥ २
पञ्चमु वरुणें समरें[10] समत्थें छट्ठउ मारुएण सइँ[11] हत्थें ॥ ३
सत्तमउ[12] वि[13] कुबेर[14]-अहिहाणें अट्ठमु कलसु लइउ ईसाणें ॥ ४
णवमउ सभाविउँ[16] धरणिन्दें[17] दसमउँ[18] कलसु लइज्जइ चन्दें ५
अण्ण कलस उच्चाइयँ[19] अण्णेंहिँ[20] लक्ख-कोडि-अक्खोहणि-गण्णेंहिँ[21] ॥ ६
सुरवर-वेल्लि अछिण्ण[22] रएप्पिणु चत्तारि वि समुद्द लङ्घेप्पिणु ॥ ७
खीर[23]-महण्णवें खीरु[24] भरेप्पिणु अण्णहों अण्णु समप्पइ लेप्पिणु ॥ ८

॥ घत्ता ॥

ण्हाविउ एम सुरेहिँ[25] वहु-मङ्गल-कलसेहिँ[26] जिणवरु ।
ण णव पाउस कालें मेहेंहि[27] अहिसित्तु महीहरु[28] ॥ ९

[६]

मङ्गल-कलसेंहिँ[1] सुरवर-सारउ जय-जय-सद्दें[2] ण्हविउ[3] भडारउ ॥ १
तो[4] एत्यन्तरें[5] हय-पडिवक्खें गेण्हेंवि[6] वज्ज-सूइ सहसक्खें ॥ २
कण्ण-जुअलुं[7] जग णाहहों विज्झइ कुण्डल जुअलु[8] झत्ति आइज्झइ[9] ॥ ३
सेहरु सीसें[10] हारु वच्छत्थलें करें[11] कङ्कणु[12] कडिसुत्तउ कडियलें[13] ॥ ४

22 P परिआणिउ, A परियाणिउ 23 I वत्तहिं, S वत्तहिं, A व वाहिँ 24 S सत्तु 25 S A तिहुयण 26 P णिअ° 27 S °विणाणु

5. 1 S किपउ, A लयउ 2 S अमरद A अमरिद 3 I वीअउ 4 A हुयवहेण 5 P S आणद A माणद 6 P वइअउ 7 I सरहसणु 8 S जमराए 9 P चउत्थउ 10 I S समर°, A समरि 11 S A सइ 12 I A सत्तमउ 13 I S missing 14 P कुबेर 15 I S A लयउ 16 P सभासिउ 17 S धरणद 18 S दसमउ, A दसमउं 19 P उच्चाइअ 20 S अण्णेहि, A अन्नहिं 21 A गण्णहिं 22 P S A अच्छिण्ण 23 P खीर°, 24 S खीर 25 P S सुरेहि 26 S कलसहि, A कलसहिं 27 S मेहिहि 28 S महारउ

6 1 P °कलसहिं, S कलसहि 2 S °सदिहिं 3 S ण्हवि 4 S तो 5 P इत्यतरि, S एत्थतरि 6 P गेण्हिवि, S गिण्हिवि, A गे हेवि 7 S A °जुअलु 8 S °जुअलु, A °जुवलु 9 P आइज्झइ 10 S सीसि 11 S करि 12 P S कंकण 13 S कारअउ

[६] १ परिधीयते

तिहुअण तिलयहों[14] तिलउ थवन्तें[15] मणें[16] आसङ्किउ दससयणेत्तें ॥ ५
पुणु आढत्त जिणिन्दहों वन्दण[17] 'जय तिहुअण[18]-गुरु णयणाणन्दण ॥ ६
जय देवाहिदेव परमप्पय[19] जय तियसिन्दें[20] विन्द-वन्दिय[21]-पय ॥ ७
जय णह मणि किरणोह पसारण तरुण-तरणि-कर णियर णिवारण ॥ ८
जय णमिएहिँ[22] णमियँ पणविज्जहि[23] अरुहुँ[24] वुत्तु पुणु[25] कहों उवमिज्जहि[26] ॥ ९

॥ घत्ता ॥

जगें[27] गुरु पुण्ण[28]-पवित्तु तिहुअणहों[29] मणोरहें[30] गारा ।
भवें भवें[31] अम्हहुँ[32] देज्ज[33] जिण गुण सम्पत्ति भडारा' ॥ १०

[७]

णाय-णरामर-णयणाणन्दहों[1] वन्दण हत्ति करन्तहों इन्दहों ॥ १
रूवालोयणें रूवासत्तइँ[2] तित्ति ण जन्ति[3] पुरन्दर णेत्तइँ ॥ २
जहिं[4] णिवडियइँ[5] तहिं[6] जें[7] पडुत्तइँ[8] दुब्बल-ढोरइँ[9] पङ्कें[10] व खुत्तइँ[11] ॥ ३
वामकरङ्गुट्ठउ[12] णिहारेवि[13] वालहों तेत्थु[14] अमिउ सचारेवि[15] ॥ ४
पुणु वि[16] पडीवउ मयण वियारउ[17] गम्पि अउज्झहें[18] थविउ भडारउ[19] ॥ ५
सूरें[20] मेरु[21] गिरि व परिअञ्चिउ पुणु दस सय कर करेंवि[22] पणच्चिउ ॥ ६
सालङ्कारु स दोरु[23] स णेउरु सच्छरु सप्परिवारन्तेउरु[24] ॥ ७
जणणिएँ जं[25] जि दिट्ठु अहिसित्तउ रिसहु[26] भणेवि[27] पुणु रिसहु जें वुत्तउ[28] ॥ ८

॥ घत्ता ॥

कालें गलन्तएँ णाहुँ णिय-देह रिद्धि परियट्टइ[29] ।
विवरिज्जन्तु कईहि[30] वायरणु गन्थु जिहँ[31] वड्ढइ[32] ॥ ९

14 S A तिहुयणतिलयहु 15 A हवत 16 P S मणि 17 वदणु 18 S A तिहुयण° 19 S परमप्पया 20 P S तियसेंद° 21 S °विंदवदिय°, A विंदविंदिय° 22 P S णमिअ, A नविय 23 P पणविज्जहिं S पणमिज्जइ 24 P S अरुह 25 S पुण 26 P S A उवमिज्जहिं 27 S A जय° 28 P पुण्णु 29 P S तुहु अण्णहो 30 P S मणोहर° 31 S भवि भवि 32 P S अम्हह 33 S देज्जि, A दिज्ज

7 1 P वदन° 2 S A रूवासत्तइ 3 S जाइ 4 P S जहिं 5 P णिवडिअइ 6 P S तहिं 7 S जि 8 A पसुत्तइ 9 P S ढोरिव 10 A पंकि 11 S पुत्तइ 12 P वामकरगुट्ठए, S वामकरंगुट्ठए 13 S A णिहारेवि 14 A अमिउ तित्थु 15 S A सचारेवि 16 P S पडिवारउ 17 P °विभारउ, A °वियारउ 18 S अउज्झहि 19 A भडारउ 20 P S सूरि 21 P S मेरु जम परिअंचिउ 22 A करिवि 23 P S सडोरु 24 P सप्परिवारु अंतेउरु, S सपरिवारु अंतेउरु 25 S missing 26 S भणिवि 27 P S जि 28 P S णाह 29 S परिय ट्टइ, A आवट्टइ 30 S कइहि 31 P S जिम 32 S A वट्टइ

[७] १ भगुभानि २ मुख ... ... (¹) विचार्य

[८]

अमर-कुमारेंहिँ[1] सहुँ कीलन्तहोँ[2] पुव्वहुँ[3] वीस लक्ख लङ्घन्तहोँ[4] ॥ १
एक्क-दिवसेँ[5] गय पय कूवारेँ[6] 'देवदेव मुअ[7] भुक्खा-मारेँ' ॥ २
जाहुँ[8] पसाएँ[9] अम्हे[10] धण्णा ते कप्पयरु सव्व उच्छण्णा[11][12] ॥ ३
एवहिँ[13] को उवाउ जीवेवएँ[14] भोयणेँ खाणेँ[15] पाणेँ परिहेवएँ' ॥ ४
तं णिसुणेवि वयणु जग-सारउ सयल-कलउ दक्खवइ भडारउ ॥ ५
अण्णहुँ[16] असि मसि किसि वाणिज्जउ अण्णहुँ[17] विविह-पयारउ विज्जउ[18] ॥ ६
कइहिँ दिणेहिँ[19] परिणाविउ[20] देविउ णन्द-सुणन्दाइउ[21] सिय-सेविउ ॥ ७
सउ पुत्तहुँ[22] उप्पण्णु[23] पहाणहुँ[24] भरह-बाहुबलि-अणुहरमाणहुँ[25][26] ॥ ८

॥ घत्ता ॥

पुव्वहुँ[27] लक्ख तिसट्ठि गय रज्जु करन्तहोँ जावेँहिँ[28] ।
चिन्ता मणेँ[29] उप्पण्ण सुरवइ-महरायहोँ तावेँहिँ[30] ॥ ९

[९]

तिहुअणे-जण-मण-णयण-पियारउ भोयासत्तउ[1] णिऍवि[2] भडारउ[3] ॥ १
मणेँ[4] चिन्ताविउ दससयलोयणु 'करमि किं पि वइरायहोँ कारणु ॥ २
जेण करइ सुहि-सत्त-हियत्तणु जेण पवत्तइ[6] तित्थ-पवत्तणु ॥ ३
जेण सीलु वउ णियमु ण णासइ जेण अहिंसा-धम्मु पयासइ[7]' ॥ ४
एम वियप्पेँवि[8] छणेँ[9]-चन्दाणण पुण्णाउस कोक्किय[10] णीलञ्जण[11] ॥ ५
'तिहुअणे[12]-गुरुहेँ जाहि ओलग्गएँ[13] णट्टारम्भु पदरिसहि अग्गएँ' ॥ ६
तं आएसु लहेवि[14] गय तेत्तहेँ[15] थिउ अत्थाणेँ[16] भडारउ जेत्तहेँ[17] ॥ ७
पोउज्झिऍहिँ[18] पेउज्झिउ तक्खणेँ गेउ वज्जु जं जुत्तउ लेक्खणेँ ॥ ८

8. 1 P कुमारांहिं, S कुमारें. 2 S कीलंतहु. 3 P पुव्वहु, S पुव्वह, A पुव्वहं 4 S लंघंतहु. 5 P °दिवसि. 6 P S मुय. 7 S °मारें. 8 S जाह. 9 S पसायं, A पसाइं. 10 A अम्हइ. 11 A कप्पयर. 12 A उच्छिण्णा. 13 P S एवहि. 14 P जीवेवउ. 15 A खाणि पाणि. 16 S A अण्णहु. 17 S अण्णहु, A अण्णहं. 18 S वि विज्जउ 19 S कइहि दिणिहि. 20 A परिणाविउं. 21 S °सुणंदाचउ 22 S पुत्तह, A पुत्तहं. 23 P उप्पण्ण 24 S पहाणह. 25 P °बाहुबलु. 26 S °अणुहरमाणह. 27 S पुव्वह. 28 S जावेंहिं, A जावहिं. 29 P S मणि. 30 A तावहिं.

9. 1 S तिहुयण°. 2 S P भोगासत्तु. 3 A णियवि. 4 S मण, A मणि. 5 S सुवि° 6 S पवत्तद. 7 S पयासइ. 8 P विअप्पवि. S वियप्पिय. 9 S °छण°. 10 P S कोकिय. 11 P marginally corrected as णीलंजस, A नीलंजाम 12 S A तिहुयण°. 13 S उलग्गइ. 14 S लहिवि. 15 S तेत्तहिं, A तेत्तहो. 16 S थविउ अथाणे. 17 S जेत्तहिं. 18 P पाउज्झिऍहिं, S पाउज्झिएहिं, A पाउज्झिएहिं.

[८] १ समयेन मरणेन वा. २ ताम्बूलादिभि°.
[९] १ गीत-नृत्य-वादित्र [त्रि]य-कारकैः देवैः. २ प्रयुञ्जितः(?) कृतः. ३ भरताद्यग्रे यथोचम्.

॥ घत्ता ॥

रङ्गें[19] पइट्ठ तुरन्ति कर[20]-दिट्ठि-भाव-रस-रञ्जियँ[21] ।
विब्भम-भाव-विलास दरिसन्तिएँ[22] पाण विसज्जिय[23] ॥ ९

[१०]

जं पीलञ्जणं[1] पाणेंहिँ[2] मुक्की[3] जाय जिणहों तो सङ्क गुरुक्की ॥ १ *
'धिद्धिगत्थु[5] संसारु असारउ अण्णहों[6] अण्णु होइ कम्मारउ ॥ २
अण्णहों अण्णु करइ भिच्चत्तणु' तं[4] जि हूउं[7] वइरायहों[8] कारणु ॥ ३
लोयन्तियहिँ ताम[9] पडिबोहिउ 'चारु देव जं सइँ[10] उम्मोहिउ[11] ॥ ४
उवहिहिँ[12] णव-णव-कोडाकोडिउ[13] णट्ठउ धम्मुं[14] सत्थु परिवाडिउँ[15] ॥ ५
णट्ठइँ[16] दंसण-णाण-चरित्तइँ दाण-झाण-संजम-सम्मत्तइँ ॥ ६
पञ्च महव्वय पञ्चाणुव्वय तिण्णि गुणव्वय चउ सिक्खावय ॥ ७
णियम-सील-उववास-सहासइँ पइँ होन्तेण हवन्तु असेसइँ[17]' ॥ ८

॥ घत्ता ॥

ताम विमाणारूढ चउ-दिसु चउँ[18] देव-णिकाया[19] ।
'पइँ[20] विणु सुण्णउँ[21] मोक्खु' णं जिण-हकारा आया[22] ॥ ९

[११]

सिवियो-जाणें[1] सुरवर-सारउँ[2] जय-जय-सद्दें चडिउ भडारउ ॥ १
देवेंहिँ[3] खन्धु देवि उच्चाइउ णिविसें[4] तं[5] 'सिद्धत्थु पराइउ[6] ॥ २
तहिँ उववणें थोवन्तरुँ[7] थाएँवि भरहहों राय-लच्छि करें[8] लाएँवि[9] ॥ ३
'णमहु परम-सिद्धाण' भणन्तें किउ पयागें[10] णिक्खवणुँ[11] तुरन्तें ॥ ४
मुट्ठिउ पञ्च भरेप्पिणु लइयउँ[12] चामीयर-पडलोवरें[13] थवियउ ॥ ५
णेण्हेंवि[14] जण-मण-णयणाणन्दें घित्तउँ[15] खीर-समुद्दें[16] सुरिन्दें ॥ ६

19 S रगि 20 S करा°. 21 S A °रजिया 22 P दरिसनिए, S दरिसन्तिए 23 S विसज्जिया.

10. 1 P णीलञ्जस. 2 P पाणहिं, S पाण. 3 S विमुक्की 4 A तं. 5 P धिगधिगत्थु, S धिगधिगेत्थु 6 A अण्णहु. 7 P S होउ. 8 S वयरायहु. 9 P S ताव 10 P सइं, S सइ. 11 P A उम्मोहिउ, S उम्माहिउ. 12 P उअहिउ, S उवहिउ, A उवहिंहि 13 S कोडिउ कोडिउ. 14 P S धम्म. 15 P पडिवाडिउ. 16 S णट्ठइ 17 P S असेसइ. 18 S missing. 19 P A °णिकाय. 20 S पइ. 21 P सुण्णउ, A सुण्उ. 22 P A आय.

11. 1 P सिविआ°. 2 P °सारउ. 3 S देविहि, A देविहिं. 4 S णिविसिं. 5 A तें. 6 S सिधत्थु परायउ. 7 P S तहि उववणि 8 P थोवत्तरि, S थोवतरे. 9 S करि लाइवि. 10 A पयागि. 11 P A निक्खवणु 12 P लइअउ. 13 P S पडलोवरि, A पडलोवरि. 14 P A णेन्हेवि. 15 A घित्तउ 16 P S A °समुद्दि.

* इत्यादिषि बहुविन्यासे°.

तेण समाणु मणेहिँ[17] लइयाँ[18] रायहँ[19] चउ सहास पवइयाँ[20] ॥ ७
परिमिउ ससि जिह गह-सघाएं अद्धु वरिसु थिउ काओसाएं[21] ॥ ८

॥ घत्ता ॥

पवणुद्धुयउ[22] जडाउ रिसहहाँ रेहन्ति[23] विमालउँ ।
सिहिहें[24] बलन्तहाँ णाइँ[25] धूमाउल-जाला-मालउँ[26] ॥ ९

[१२]

जिणु अविउलु[1] अविचलु वीसत्थउँ[2] थिउ छम्मासु[3] पलम्बियँ[4]-हत्थउ ॥ १
जे णिव तेण समउ पवइया ते दारुण-दुवाएं खइया ॥ २
सीउण्हेहिँ[5] तिस-भुक्खेंहिँ[6] सामियँ[7] जिम्भण णिद्दालसेंहिँ विणामियँ[8] ॥ ३
चालण-कण्डुयणाइँ[9] अलहन्ता अहि-विच्छियँ[10]-परिवेढिज्जन्ता ॥ ४
घोर-वीर-तव-चरणेंहिँ[11] भग्गा पाँसेंवि सलिलु[12] पिएवएँ[13] लग्गा ॥ ५
केण वि महियलेँ[14] घत्तिउ अप्पउ '[15]हो हो केण दिट्ठु परमप्पउ ॥ ६
पाण जन्ति जइ एण णिओएं[16] तो किर तेण काइँ[17] परलोएं[18]' ॥ ७
को वि फलइँ[19] तोडेप्पिणु भक्खइ[20] 'जाहुँ[21]' भणेवि को[22] वि काणेक्खइ[23] ॥ ८

॥ घत्ता ॥

को वि णिवारइ किं पि आमेल्लेंवि[24] चलण जिणिन्दहों[25] ।
'फलएँ[26] देसहुँ[27] काइँ[28] पच्चुत्तरु भरह-णरिन्दहों' ॥ ९

[१३]

तहिँ[1] तेहएँ[2] पडिवन्नएँ[3] अवसरेँ दइवी वाणि समुट्ठिय अम्बरेँ ॥ १
'अहों अहों कूड-कवड[4]-णिग्गन्थहों काउरिसहों[5] अणायँ[6]-परमत्थहों ॥ २
एण महारिसि लिङ्ग-ग्गहणें जाइ-जरा-मरण-त्तय-डहणें ॥ ३
'फलइँ म तोडहों[7] जलु मा डोहहों[8] णं तो णीसङ्गत्तणु छण्डहों' ॥ ४

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17 P S सणेहिं 18 P लइआ 19 S रायइ 20 P पव्वइआ. 21 P काउसाए, S काउसाय 22 P S पवणुद्धुयउ 23 S विसलइ 24 S सिहिहि, A सिहेहे 25 PS णाइ 26 A °मालउ

12. 1 P अवलु वि 2 P S सिवसथउ 3 P S छम्मास 4 P S विलंबिय°. 5 P S सीउण्हहिं, A सीउण्हेहिं 6 P °भुक्खहिं, S °भुक्खहि. 7 S सामिया, A सामिय 8 S विणामिया, A विणामिय 9 P °कुंडुयणइ, S °कंडयणइं, A °कंडुयणइ 10 S °विच्छिय° 11 P S °चरण 12 S पासवि सलिल पिएवय लग्गा 13 P पिएवर 14 P S महियलि 15 A भो भो दिट्ठु कण परमप्पउ 16 P णिउए 17 A काइ 18 S परलोय 19 S A फलइ 20 S भक्खइ 21 S A जाहु 22 P S कोइ. 23 P काणेक्खइ, S काणेक्खइ 24 P A आमेल्लिवि, S आमिल्लिवि. 25 S जिणदहो 26 S फलइ 27 P S देसहु, A देसमि 28 P काइ

13. 1 P S तहि 2 P तइय 3 S पडिवण्णइ 4 P S कवडकूड° 5 A कापुरिसहो 6 S अण्णाय°. 7 P S जलइ म डोहहो फलइ म तोडहो 8 A डोहहु

तं णिसुणेंवि[9] तिस-भुक्खादण्णेंहिं उद्धूलिउ अप्पाणउँ[10] अण्णेंहिं[11] ॥ ५
अण्णेंहिं[12] अण्ण समय उप्पाइय[13] तेंहि[14] अवसरें[15] णमि-विणमि[16] पराइय[17] ॥ ६
कच्छ-महाकच्छाहिव-णन्दण वर-करवाल-हत्थ णीसन्दण ॥ ७
वेण्णि[18] वि विहिं[19] चलणेंहिं[20] णिवडेप्पिणु[21] थिय पासेंहिं[22] जिणु जयकारेप्पिणु ॥ ८

॥ घत्ता ॥

चिन्तिउ णमि-विणमीहिं[23] 'वुत्तउ वि[24] ण वोलइ[25] णाहो[26] ।
एउ णें[27] जाणहुँ[28] आसि किउँ[29] अम्हहिं[30] को अवराहो[31] ॥ ९

[१४]

जइ वि ण किं पि देहि[1] सुर-सारा तो वरि एकसि वोल्लि[2] भडारा ॥ १
अण्णहुँ[3] देसु विहज्जेवि[4] दिण्णउ[5] अम्हहुँ[6] किं पहु णिद्दाखिण्णउ[7] ॥ २
अण्णहुँ[8] दिण्ण तुरङ्गम गयवर अम्हहुँ[9] काइँ[10] कियउ परमेसर ॥ ३
[11]अण्णहुं दिण्णउ उत्तिम-वेसउ अम्हहुँ[12] आलावेण वि संसउ' ॥ ४
एम जामें[13] गरहन्ति जिणिन्दहों[14] आसणु चलिउ[15] तामें[16] धरणिन्दहों ॥ ५
अवहि पउञ्जेवि[17] सप्परिवारउ आउ खणद्धें[18] जेत्थु[19] भडारउ ॥ ६
लक्खिउ विहिं[20] मि मेज्झें परमेसरु ससि-सूरन्तरालें[21] णं मन्दरु ॥ ७
तुरिउ ति-वारउ भामरि[23] देप्पिणु जिणवर-वन्दणहत्ति करेप्पिणु ॥ ८

॥ घत्ता ॥

पुच्छियं[24] धरणिधरेण[25] 'विण्णि वि उण्णाविय[26]-सत्था ।
थिय कज्जें कवणेण उक्खयँ[27]-करवाल-विहत्था' ॥ ९

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9 s णिसुणिवि. 10 s अप्पाणउ. 11 A अंनेहिं. 12 अण्णेहि, A अण्णहिं. 13 s उप्पाइया. 14 P तहि. 15 A अवसरि. 16 s °विणमि. 17 s पराइया. 18 P वेण्ण, s विण्णि 19 P s विहि. 20 s चलणिहि. 21 P णिवडेप्पिणु 22 s पासेहि, A पासेहिं. 23 P °विणमीहि. A °विणमीसहिं. 24 P s कि पि. 25 s बोलइ. 26 P s A णाहु. 27 P न, A missing. 28 P s जाणहु. 29 P कउ. 30 P अम्है कि, s अम्हेहे, A अम्हेहिं corrected to अम्हहिं. 31 P s A अवराहु.

14. 1 P देहे, s देहि कि पि. 2 s बोल्लि. 3 P s A अण्णहु. 4 P s विहजिवि. 5 P A दिण्णउ. 6 s अम्हहु, A अम्हहं. 7 P s णिद्दाखिण्णउ, A णिद्दाखिण्णउ. 8 अण्णहु दिण्ण, A अण्णह दिण्णु 9 s अम्हह, A अम्हहिं. 10 P काइ 11 A अण्णह दिण्णउ उत्तम वेसउ. 12 s अम्हह, A अम्हह. 13 s जेम. 14 P जिणिंदहो. 15 A टलिउ. 16 s ताव. 17 P s A पउंजिवि. 18 s खणद्दें. 19 P जित्थु, s जेत्थ, A तित्थु 20 A विहिं मि. 21 s मज्झि. 22 s A °अंतरालि. 23 s भामरे. 24 P पुच्छिय. 25 s धरणिधरेण, A धरणिंदेण. 26 A उण्णामिय°. 27 P उक्खय°.

[१५]

तं णिसुणेवि दिण्णु पच्चुत्तरु 'पेसिय वे वि आसि देसन्तरु ॥ १
दूरट्ठाणु[1] जाम तं पावहुँ[2] जाम वलेवि पडीवा आवहुँ[3] ॥ २
ताम[4] पिहिमि णिय-पुत्तहँ देप्पिणु अम्हहँ थिउ अवहेरि करेप्पिणु' ॥ ३
तं णिसुणेवि[5] विहसिय-मुह-यन्दें दिण्णउँ[6] विज्जउ वे धरणिन्दें[7] ॥ ४
'गिरि-वेयड्ढहों होहु पहाणा उत्तर-दाहिण-सेढिहिं[8] राणा' ॥ ५
तं णिसुणेवि णमि-विणमिहिँ[9] वुच्चइ 'अण्णें[10] दिण्णी पिहिवि ण[11] रुच्चइ ॥ ६
जइ णिग्गन्थु देइ सइँ[12] हत्थें तो अम्हे[13] वि लेहुँ[14] परमत्थें' ॥ ७
तं णिसुणेवि वे वि अवलोऍवि[15] थिउ अग्गऍ[16] सो मुणिवरु होऍवि[17] ॥ ८

॥ घत्ता ॥

हत्थुत्थल्लिउँ[18] तेण गय वे[19] वि लएप्पिणु विज्जउँ[20] ।
उत्तर-सेढिहिँ[21] एक्कु[22] थिउ दाहिण-सेढिहिँ[23] विज्जउ ॥ ९

[१६]

तेहिँ[1] अवसरें[2] उच्चाइय-वाहहों[3] महि-विहरन्तहों तिहुअणे[4]-णाहहों ॥ १
वहु-लायण्ण-वण्ण[5]-संपण्णउ[6] आणइ[7] को वि पसाहेवि कण्णउ[8] ॥ २
'चेल्लिउ को वि को वि हय चञ्चल रयणइँ[9] को वि को वि वर मयगल[10] ॥ ३
को वि सुवण्णइँ[11] रुप्पयँ[12]-थालइँ को वि धणइँ[13] धण्णइँ असरालइँ ॥ ४
को वि अमुल्लाहरणइँ[14] ढोयइँ[15] ताइँ[16] भडारउ[17] णउ अवलोयइँ[18] ॥ ५
सव्वइँ[19] धूलि-समइँ[20] मण्णन्तउ पट्टणु [21]हत्थिणयरु संपत्तउ ॥ ६
जहिँ[22] सेयंसु[23] दंसणु पाहिउ[24] छुडु[25] छुडु णिय-परिवारहों साहिउ ॥ ७

15. 1 P दूरट्ठाणु जाव, S दूराठाणु जाव, A दूरज्झाणु corrected to दूरट्ठाणु जाम. 2 S पावहु. 3 S आवहु. 4 PS ताव पिहिमि, A ताम पिहिवि. 5 PS णिसुणिवि. 6 A दिण्णउं. 7 P धरणिंदि, S धरणेंदें. 8 P °सेढिहिँ corrected to सेढिहिँ, S सेढिहे, A सेढिहिहिँ. 9 P °विणमिहिँ, S विणमिहि, A विनामिहिँ. 10 PS अण्णे, A अन्ने. 11 PS महि वि न. 12 PS सइ. 13 P अम्हि नि, A अम्हेहिँ. 14 S A लेहु. 15 P अवलोयवि, S अवलोइवि. 16 S आगइ, A अग्गइ corrected to अग्गइ सो. 17 S होवि, A होयवि. 18 P हत्थुत्थल्लिउ. 19 A ते वि. 20 S तेज्जउ. 21 P S °सेढिहि. 22. A इक्कु. 23 P S सेढिहिँ, A सेढिहिँ.

16. 1 P तहि. 2 P अवसरि. 3 From this point onwards upto साहिउ in line 7 several lines are partly illegible in S. 4 S A तिहुयण. 5 S °वण्णु. 6 P °सपुण्णउ, S °संपुण्णउ, A °संपन्नउ. 7 A आणइं. 8 P A कण्णउं. 9 P रयणइ, S illegible. 10 S मयगला. 11 P S सुवण्णइ. 12 S रुप्पय°, A रुप्पियं°. 13 A धणइ. 14 P S अमुल्लाभरणइ, A अमोल्लाहरणइं, 15 P S A ढोयइं. 16 P S ताइ. 17 A भडारउं. 18 P S A अवलोयइ. 19 P सव्वइ. 20 S °समइ. 21 A हत्थिणायपुर पत्तउ, S संपत्तउ. 22 S जहि. 23 P सेअंसे. 24 P ऽपाविउ, A वाहिउ corrected to पाहिउ. 25 P छुडु छुडु.

[१६] १ वत्स. २ स्वयम्

'अज्जु पइट्ठु[26] अणङ्ग-वियारउँ मँइँ पाराविउ रिसहु भडारउ ॥ ८
इक्खु-रसहों भरियंजलि जं जे[30] घरें वसु-हार पवरिसियँ तं जे[31] ॥ ९
तामँ चउद्दिसु लोएं[32] छाइउ[33] सच्चउ जें जिणु वारें[34] पराइउ[35] ॥ १०

॥ घत्ता ॥

णिग्गउ[36] 'थाहु' भणन्तु स-कलत्तु स-पुत्तु स-परियणु ।
भमिउ ति-भामरि दिन्तु मन्दरहों जेम तारायणु ॥ ११

[१७]

वन्देवि[1] पइसारियउ णिहेलणु किउ चलणारविन्द-पक्खालणु । १
अण्णु वि गोमएण संमज्जणु दिण्ण जलेण धार पुणु चन्दणु । २
पुप्फइँ[3] अक्खयाउ चलि[4] दीवा धूव-वास जल-वास[5] पडीवा । ३
कर-पक्खालणु देवि कुमारें ससहर-सण्णिहेण भिङ्गारें । ४
अहिणव-इक्खुरसहों[7] भरियञ्जलि[8] ताव सुरेहिँ[10] मुक्कु कुसुमञ्जलि । ५
साहुक्कारु[11] देव-दुन्दुहि-सरु गन्ध-वाउ वसु-वरिसु णिरन्तरु । ६
कञ्चण-रयणहँ[12] कोडिउँ बारह[13] पडिय लक्ख बत्तीसट्ठारह[14] । ७
अक्खय-दाणु भणेवि[15] सेयंसहों अक्खयतइय णाउँ किउ दिवसहों । ८

॥ घत्ता ॥

जिमिउँ भडारउ[17] जं जे[18] सेयंसें[19] अप्पउ भावेवि[20] ।
वन्दिउ रिसह-जिणिन्दु सिरें[21] स इं भु व-जुयलु चडावेवि[22] ॥ ९

* * * *

इय एत्थ प उ म च रि ए धणञ्जयासिय-सयम्भुएव-कए ।
'जिणवर-णिक्खमणं' इमं बीयं चियं साहियं पव्वं ॥

26 [illegible] 27 [illegible] 28 [illegible] 29 [illegible] 30 [illegible]
31 [illegible] 32 [illegible] 33 [illegible] 34 [illegible] 35 [illegible] 36 [illegible]
37 [illegible] 38 [illegible] 39 [illegible]

17. 1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible] 6 [illegible] superscribed on [illegible] 7 [illegible] 8 [illegible] 9 [illegible] 10 [illegible] 11 [illegible] 12 [illegible] 13 [illegible] 14 [illegible] 15 [illegible] 16 [illegible] 17 [illegible] 18 [illegible] 19 [illegible] 20 [illegible] 21 [illegible] 22 [illegible] 23 [illegible] 24 [illegible] 25 [illegible] 26 [illegible] 27 [illegible] 28 [illegible] 29 [illegible]

[१७] [illegible]

[३. तईओ संधि]

तिहुअणे-गुरु[1] तं गयउरु मेल्लेंवि[2] खीण-कसाइउं[3] ।
गय-सन्तउ विहरन्तउ पुरिमतालु संपाइउं[4] ॥

[१]

[1]दीहर-कालचक्क-हएँण वरिस-सहासे[5] पुण्णएँण ।
सयडामुहं-उज्जाण-वणु ढुक्कु भडारउ रिसह-जिणु ॥ १
रम्मं महा जं च पुण्णाय-णाएहिं[7] कुसुमिय-लया-वेल्लि[8]-पल्लव-णिहाएहिं ॥ २
कप्पूर-कङ्कोल-एला-लवङ्गेहिं [3]महु-माहवी-माहुलिङ्गी-विडङ्गेहिं ॥ ३
मरियल्लें[10]-जीरुच्छें[11]-कुङ्कुम-कुडङ्गेहिं णव-तिलय-वउलेहिं[12] चम्पय-पियङ्गेहिं ॥ ४
णारङ्ग[13]-णग्गोह-आसत्थ[14]-रुक्खेहिं कङ्केल्लि-पउमक्ख-रुद्दक्ख[15]-दक्खेहि ॥ ५
खज्जूरि-जम्बीरि-घण-फणिस[16]-लिम्बेहिं हरियाल-ढउएहिं[17]-बहु-पुत्तजीवेहिं[18] ॥ ६
सत्तच्छयाऽगत्थि[19]-दहिवण्ण णन्दीहिं मन्दार-कुन्दिन्दु[20]-सिन्दूर-सिन्दीहिं ॥ ७
वर-पाडली-पोप्फली[21]-णालिकेरीहिं[22] करमन्दि[23]-कन्धारि-करिमर-करीरेहि ॥ ८
कणियारि-कणवीर-मालूर-तरलेहिं सिरिखण्ड-सिरिसामली-साल-सरलेहि ॥ ९
हिन्ताल-तालेहि ताली-तमालेहिं जम्बू[24]-वरम्बेहि कञ्चण-कयम्बेहिं ॥ १०
भुव-देवदारूहिं रिट्ठेहिं[25] चारेहिं[27] कोसम्म[28]-सज्जेहिं कोरण्ट-कोज्जेहिं[29] ॥ ११
अच्चइय-जूहीहिं जासवण-मल्लीहिं केयइएं[30] जाएहिं[31] अवरहि[32] मि जाईहि ॥ १२

॥ घत्ता ॥

तहिं[33] दिट्ठउ सुमणिट्ठउं[34] वड-पायउ थिर-थोरउ ।
वण-वणियहें[35] सुह-जणियहें[36] उप्परि धरिउ वं[37] मोरउ ॥ १३

1. 1 S A तिहुयण° 2 P A मेल्लिवि, S मिल्लिवि 3 S A °कसायउ. 4 P सपाइयउ, S सपायउ 5 P °सहासइ, S °सहासइ. 6 A सयडामुहु. 7 S °णायेहिं 8 P °वेल्ली°, S illegible 9 P णिहाएहिं 10 A मिरियल्ल° 11 S जीरुच° 12 S वउलेहि 13 P नारंग° 14 P S A रुद्दक्ख 15 S °जंबीर, A °जंबीर 16 A °फणसनीवेहि 17 P °ढउएहिं 18 P S °पुत्तजी-वेहिं 19 P S for the following few lines only partly legible 20 A कुंदइ 21 S °पुप्फली°, 22 P °नालिकेरीहिं 23 S करमद°, A करमंदि 24 S °कंधारि 25 A जडु° 26 S रिट्ठेहि 27 A चारूहि 28 A कोमव°. 29 S कोजेहि, A कुज्जेहि. 30 A केयइय°. 31 A जाइहिं 32 P अवराह मि, S A अवरहि मि 33 P S तहि 34 A सुनिविट्ठउ with म and णि superscribed respectively above नि and वि. 35 P S °जणियहि 36 P S उप्पर. 37 P S वि, A व with the sign of short इ added afterwards

[१] १ गतश्रम. २ दीर्घकालचक्रहते सति ३ मधूक ४ अतिमुक्तलता ५ पीवर. ६ निम्बैः. ७ वनप्रिय ८ पिच्छ.

[२]

तंहि थाएँवि परमेसॅरेण आइ-पुराण-महेसॅरेण ।
विसय-सेण्णु संचूरियउ सुक्क-झाणु आऊरियउ ॥ १
एक्क-सुक्क-झाणग्गि-पलित्तहों दो-गुण-धरहों दुविह-तव-तत्तहों ॥ २
तियगारहों तिसल्ल फेडन्तहों चउविह-कम्मिन्धणइं डहन्तहों ॥ ३
पञ्चिन्दियँ-दणु-दप्पु हरन्तहों छविह-रस-परिचाउ करन्तहों ॥ ४
सत्त-महाभय परिसेसन्तहों अट्ठ दुट्ठ मय णिण्णासन्तहों ॥ ५
णवविहुँ बम्भचेरु रक्खन्तहों दसविहु परम-धम्मु पालन्तहों ॥ ६
सुइ एयारहङ्ग जाणन्तहों बारह अणुवेक्खउ चिन्तन्तहों ॥ ७
तेरसविहुँ चारित्तु चरन्तहों चउदसविह-गुणथाणु चडन्तहों ॥ ८
पण्णारह पमाय वज्जन्तहों सोलहविह कसाय मुचन्तहों ॥ ९
सत्तारह संजम पालन्तहों अट्ठारह वि दोस णासन्तहों ॥ १०

॥ घत्ता ॥

सुह-झाणहों गय-माणहों अइपसण्णॅ-मुहयन्दहों ।
धवलुज्जलु तं केवलु णाणुप्पण्णु जिणिन्दहों[17] ॥ ११

[३]

साहियें-णियॅ-सहाव-चरिउ चउतीसऽइसयँ-परियरिउ ।
थिउ जिणु णिद्धुय-कम्म-रउ णं ससहरु णिज्जलहरउ ॥ १
पुण्ण-पवित्तु पाव-णिण्णासणु अण्णुप्पण्णुं धवलु सिंहासणु ॥ २
किसलय-कुसुम-रिद्धि-संपण्णउ अण्णेत्तहें असोउ उप्पण्णउ ॥ ३
दिणयर-कोडि-पयाव-समुज्जलु अण्णेत्तहें पसण्णु भामण्डलु ॥ ४
अण्णेत्तहें ओणामियँ-मत्था चामरिन्दें थिय चमर-विहत्थी ॥ ५
अण्णेत्तहें[13] तिहुअणु[14] धवलन्तउ थिउ उद्दण्डें-धवल-छत्तत्तउ ॥ ६

2. 1 P S वहि 2 P आइं°, S illegible 3 P S °सेणु 4 P आऊरिमउ. 5 A एक्कु. 6 P तियगारहो, S तियगारउ, A तियगायरय 7 P °कम्मिंधणइं, S कम्मिंधणइं, 8 P पंचेंदिय° 9 P सिवामहो. 10 P S णवविह 11 A तेरहविहु. 12° A चारित्तु धरतहो 13 S चोद्दस°, A चउद्दह°. 14 S चडतहो 15 P °पसणु, S° पसण्णु, A पसन. 16 P णाणुप्पण्णु, S णाणुप्पन्नु, A णाणुप्पण्णु 17 जिणदहो.

3. 1. P S साहिउ. 2 S णिय° 3 A चउतीसाइसय.° S °सा अइसउ, A साइसय. 4 P अण्णुप्पण्णु 5 P °संपण्णउ, S °सपन्नउ, A °सम्पण्णउ 6 S अण्णेत्तहं 7 A उप्पण्णउ. 8 P A अण्णत्तहे, S अण्णेत्तहो. 9 S अण्णेत्तहिं. 10 S उणामिय°, S उणामिय°. 11 S चामरिंद. 12 S चामरहत्था 13 P अण्णेत्तह, S अण्णत्तहिं 14 P तिहुअण, S तिहुयण, A तिहुअणु. 15 P उद्द°.

अण्णेत्तहें[16] सुर-दुन्दुहि वज्जइ णं पक्खुहणें महोवहि गज्जइ ॥ ७
दिव्वँ[17] भास अण्णेत्तहुँ[18] भासइ अण्णेत्तहें[19] कम्म-रउ पणासइ ॥ ८
कुसुम-वासु अण्णेत्तहें वासइ ॥ ९
अट्ठ वि पाडिहेर उप्पण्णा णं थिय पुण्णँ[20]-पुञ्ज आसण्णा ॥ १०

॥ घत्ता ॥

इय चिन्धइँ[21] जसु सिद्धइँ[22] पर-समाणु[23] जसु अप्पउ ।
गह-चक्कहों[24] तइलोक्कहों सो जें[25] देउ परमप्पउ ॥ ११

[४]

बारह-जोयण-[1]पोढिमउ[1] मणहरु सव्वु सुवण्णमउ[2] ।
चउदिसु चउरुज्जाण-वणु सुर-णिम्मविउ[3] समोसरणु ॥ १
तिविहु कणय-पायारु पभाविउ[4] बारह[5] कोट्ठा सोलह वाविउ ॥ २
माणव-थम्भ चयारि परिट्ठिय कञ्चण-तोरण-णिवह समुट्ठिय ॥ ३
चउ गोउरइँ[6] हेम-परियरियइँ[7] णव णव थूहइँ[8] तहिँ[9] वित्थरियइँ ॥ ४
दह धय पउम[10]-मोर-पञ्चाणण गरुड-मराल-वसह वर-वारण ॥ ५
अण्णु वि वत्थ-चक्क-छत्त-द्धय फरहरन्त अचन्तें[11] समुण्णय ॥ ६
एक्केक्कऍ धऍ[12] अहिणव-छायहुँ सउ अट्ठोत्तरु [2]चित्त-पडायहुँ[13] ॥ ७
तं समसरणु परिट्ठिउ जावँहिं[14] अमर राउ सञ्चल्लिउ[15] तावँहिं[16] ॥ ८
चलियइँ आसणाइँ[17] अहमिन्दहुँ[18] विसहरिन्द-अमरिन्दँ[19]-णरिन्दहुँ[20] ॥ ९

॥ घत्ता ॥

जिण-संपइ जाणावइ सुरवइ सुरवर-विन्दहुँ[21] ।
'किं अच्छहुँ[22] आगच्छहुँ[23] जाहुँ[24] भडारउ[25] वन्दहुँ' ॥ १०

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16 S अण्णेत्तहि 17 S देव्व 18 P S अण्णेत्तहि, A अण्णेत्तहि 19 S अण्णेतह 20 S पुण°. 21 P S चिंधइ 22 P S सिद्धइ 23 P °सम्माणु 24 S गहचक्कहु, A गयपक्खहो with चक्क superscribed above पक्ख" 25 S A जि

4. 1 P पोहिमउ, S पोहिमउ, A पोढिमउ 2 P सुवण्णमउ, S सव्वसुवण्णमउ. 3 P S णिम्मविय 4 P पभाविउ, A पभाविउ 5 A बारह 6 P गोवरइ, S गोउरइ, A गोयरइ 7 S °परियरियइ, A पिंजरयइ 8 A °थूहइ 9 P S A तहि वित्थरियइ 10 S पोम°. 11 S A अचंत 12 P धए, S धए 13 A चित्तपडायहु 14 S जावहि, A जाविहिं 15 A सचल्लइ 16 A ताविहिं 17 P S आसणाइ 18 P S अहमिंदह 19 S °अमरेंद° 20 P S °णरिंदह, A °णरिंदहु 21 P °वइहु, S विंदहु. 22 S अच्छहो. 23 A छह पेच्छहु. 24 P S जाहु 25 A भडारउ

[४] १ प्रौढिमिस्तार. २ चित्रपताका.

[५]

तं णिसुणेंवि पउरामरेंहिँ कडय-मउड-कुण्डल-धरेंहिँ ।
मणि-रयण-प्पह-रञ्जियइँ णिय-णिय-जाणइँ सज्जियइँ ॥ १
केहिँ मि मेस महिस विस कुञ्जर केहि मि तच्छ रिच्छ मिग सम्बर॥ २
केहिँ मि करह वराह तुरङ्गम केहिँ मि हंस मऊर विहङ्गम॥ ३
केहिँ मि सस सारङ्ग पवङ्गम केहि मि रहवर णरवर जङ्गम ॥ ४
केहिँ मि वग्घ सिंघ गय गण्डा केहिँ मि गरुड कोञ्च कारण्डा ॥ ५
केहि मि सुंसुआर मच्छोहर एमं पराइय सयल वि सुरवर ॥ ६
दस-पयार वर भवण-णिवासिय विन्तर अट्ठ पञ्च जोइसिय ॥ ७
बहुविह कप्पामर कोकन्तउ ईसाणिन्दु वि आउ तुरन्तउ ॥ ८
विब्भम-हाव-भाव-संखोहिहिं परिमिउ चउवीसऽच्छर-कोडिहिँ ॥९

॥ घत्ता ॥

पेक्खेवि थलु किय-कलयलु चउविह-देव-णिकायहोँ ।
धाइय णर कड्डिय-धर सुरवर-वलइ-रायहोँ ॥ १०

[६]

ताव गलिय-दाणोज्झरउ कण्ण-चमर-हय-महुयरउ ।
जिण-वन्दण-भवणंगणउ परिवड्ढिउ अइरावणउ ॥ १
जोयण-लक्खु-पमाणु परिट्ठिउ वीयउ मन्दरु णाइँ समुट्ठिउ ॥ २
उप्परि पेक्खणाइँ पारद्धइँ चामीयर-तोरणइँ णिवद्धइँ ॥ ३
उब्भिय धय धूवेंन्तइँ चिन्धइँ कियइँ वणाइँ फल-फुल्ल-समिद्धइँ ॥ ४

5. 1 s णिसुणिवि 2 s पवरा° 3 s मौड 4 s °धरिहि 5 s कहि मि 6 s कुजरा 7 P माछ° 8 P S रिच्छ 9 S A केहिँ मि. 10 P S मयूर 11 S नरउर 12 P कारंड. 13 s सुसुमाभमा. 14 P S एव 15 s °णिवासीया 16 P वंतर 17 s जोयसीया 18 P S कोकंतउ 19 P ईसाणइ, A ईसाणिंदु 20 P S विब्भव° 21 A परिमिउ. 22 P S °कोडिहि. 23 P पिक्खवि, s पेक्खवि 24 P S किउ. 25 P कड्डिभधर, A कड्डियधर.
6. 1 P S °दाणोज्झरउ 2 P °मय°. 3 A °महुयरउ. 4 P S परिवड्ढिय 5 P A भइरावणउ. 6 A °माणु 7 P S णाइ, A णाइँ समुट्ठिउ 8 P पेक्खणाइ. s पेक्खणेइ 9 A पारद्धइ. 10 s °तोरणइ णिबद्धइ 11 P धूवंतहि, s धूवंतहि 12 s चिंधइ 13 s किंयइ 14 P S °समिद्धइ.

[५] १ आगामि (?), २ इन्द्रः आगत ३ हंस

[६] १ एरावते हस्ती १, मुख १००, मुखे मुखे दन्ताष्टाट, दन्ते दन्ते सरोवर १, सरे सरे कमलिनी २५, कमलिनी कं° कमल १२५, कमले कमले पत्र १०८, पत्रे पत्र अप्सराः एकैका नृत्य करोति अतिभक्त्या । मुख १००, दन्त ८००, सरोवर ८००, कमलि[नी] २००००, कमल १५००००, दल २०००००००००, अप्सरा २०००००००००.

पोक्खरिणिउ[15] णव पङ्कय सरवर दीहिय वावि तलाय लयाहर[16] ॥ ५
तहिं[17] अइरावणें गलगज्जन्तएँ[18] दीहर कर-सिकार मुँअन्तएँ[19] ॥ ६
विजिज्जन्तु चमर-परिवाडिहिँ[20] सत्तावीसहिँ अच्छर-कोडिहिँ ॥ ७
चडिउ पुरन्दरु मणें परिओसें[21] जय-मङ्गल-दुन्दुहि[22]-णिग्घोसें ॥ ८
वन्दिणं[23]-फम्फावयेंहिँ[24] पढन्तेंहिँ[25] कड्ढियवालेंहिँ[26] ढोउ णँ[27] दिन्तेंहिँ ॥ ९
इन्दहों तणिय रिद्धि अवलोऍवि[28] के वि विसूरिय विमुहा होऍवि[29] ॥ १०

॥ घत्ता ॥

'मल-धरणइँ तव-चरणइँ कं दिवु[30] 'भरहें[31] करेसहुँ[32] ।
जें[33] दुल्लहु जण-वल्लहु इन्दत्तणु पावेसहुँ[34] ॥ ११

॥ [७]

ताम सुरासुर-वाहणइँ[1] फलइँ[2] व सग्ग-दुमहों[3] तणइँ[4] ।
जिणवर-पुण्ण-वाय-हयइँ[5] हेट्ठामुहइँ समागयइँ ॥ १
अवरोप्परु[6] चूरन्त महाइयँ[7] गिरि-मणुसोत्तर[8]-सिहरु पराइयँ[9] ॥ २
णिय करें[10] [11]खचेंवि भणइ[12] पुरन्दरु [13]'उच्चासणें-आरुहणु[14] असुन्दरु ॥ ३
जाइँ[15] विउवण-सत्तिएँ[16] हूयइँ[17] तुरिउ[18] ताइँ आमेलहुँ[19] रूअइँ[20]' ॥ ४
थिय देवासुर इन्दाएसें सव्वँ[21] पडीवा तेण जि वेसें[22] ॥ ५
णाणा-जाण विमाणेंहिँ[23] तेत्तेंहिँ[24] ढुक्कु समोसरणें जिणु जेत्तेंहिँ[25] ॥ ६
सयल वि दूरोणाविय[26] मत्था सयल वि कर-मउलञ्जलि-हत्था ॥ ७
सयल वि जयजयकारु[27] करन्ता सयल वि[28] थोत्त सयाइँ[29] पढन्ता ॥ ८
सयल वि अप्पाणउँ[30] दरिसन्ता णामु गोत्तु णिय-णिलउ कहन्ता ॥ ९

15 P पोक्खरणिउ A पोक्खरणिउ 16 A मणोहर 17 P S तहि 18 S गज्जतइ 19 P °मुयत, A °भुयत्तए 20 P °परिवाडिहि, A °परिवाडिह 21 S परितोसि, A परिओसे 22 S °दुदुहिं णिग्घोसिं 23 S वंदण° 24 P °फफावेहिं, S °फफावेहि 25 S पढतिहि 26 P कढिय-वालहि, S कढियवालहि A कड्ढियालिहिं 27 P न दिंतहि, S ण दिंतहिं, A न दिंतिहिं. 28 P S अवलोयवि 29 P होयवि, S होइवि 30 P S दिव 31 S भरहु 32 P S करेसहु. 33 S जि 34 P S पावेसहु

7. 1 P S ताव 2 P S °वाहणइ, फलइ 3 S °दुमहो 4 S तणइ 5 P ण हेट्ठामुहइ, S ण हेट्ठामुहइ 6 S अवरपरु 7 S महाइया 8 A °मणुसुत्तर° 9 S पराइया 10 A °करि 11 S खचेवि 12 A भणइ 13 This half is missing in S 14 P S उच्चासणु 15 P S जाइ 16 P S °सत्तिय 17 P S भूयइ 18 P तुरिअउ, S तुरियउ 19 P अमेलहु, S अमिलहु 20 P S रूपइ 21 A पुणु with सव्व superscribed 22 S वेसि 23 P °विमाणहि, S विमाणहि 24 P तेत्तिहि, S तेत्तहि 25 P जेत्तहो, S जेत्तहिं 26 S दूरे 27 S जयजयकार 28 missing in S. 29 P °सयाइ 30 A अप्पाणउं.

२ सौधर्मेन्द्र ३ क दिवस भविष्यति ४ भरतक्षेत्र

॥ घत्ता ॥

तेहिँ वेलँएँ   सुर-मेलँएँ   तेयँ-पिण्डु जिणु छज्जइ ।
गयणङ्गणेँ   तारायणेँ   छण-मयलञ्छणु णज्जइ ॥ १०

[८]

सुर-करि-खन्धुत्तिण्णएँण   बहु-रोमञ्चुब्भिण्णएँण ।
सप्परिवारेँ सुन्दरेँण   थुइ आढत्त पुरन्दरेँण ॥ १
'जय अजरामर-पुर-परमेसर   जय जिण आइ पुराण महेसर ॥ २
जय दयँ-धम्म-रयण-रयणायर   जय अण्णाण-तमोह-दिवायर ॥ ३
जय ससि भव-कुमुयँ-पडिबोहण   जय कल्लाण-णाण-गुण-रोहण ॥ ४
जय सुरगुरु तइलोक्क-पियामह   जय संसार-महाडइ-हुयवहँ ॥ ५
जय वम्मह-णिम्महण महाउस   जय कलि-कोह-हुआसणेँ पाउस ॥ ६
जय कसायघण-पलयसमीरण   जय माणद्दरि-पुरन्दरपहरण ॥ ७
जय इन्दिय-गयउलेँ पञ्चाणण   जय तिहुअणं-सिरि-रामालिङ्गण ॥ ८
जय णिक्कल णिरवेक्ख णिरञ्जण   जय कम्मारि-मडप्फर-भञ्जण ॥ ९

॥ घत्ता ॥

तुह सासणु   दुह-णासणु   एवँहिं उण्णइ चडियउ ।
जेँ होन्तेंणं   पइवन्तेंणं   जगु संसारेँ ण पडियउ' ॥ १०

[९]

तं वलु तं देवागमणु   सो जिणवरु 'तं समसरणुं ।
पेक्खेँवि उववणेँ अवयरिउ   जाउ महन्तउ अच्छरिउँ ॥ १
पट्टणेँ पुरिमतालेँ जो राणउँ   रिसहसेणुं णामेण पहाणउँ ॥ २
सो देवागमु णिएँवि 'पहासिउ   'को सयडामुह-वणेँ आवासिउं ॥ ३
कासु एउ एवड्डु पहुत्तणु   जेण विमाणेँहिं णवइँ णहङ्गणु' ॥ ४

31 P S तहि. 32 P केवलए, S वेलइ. 33 P S °मेलइ. 34 A तिय.

8. 1 P °खन्धुत्तिणएण, S °खधुत्तिणएण, A °खधुत्तिवएण 2 P °भिन्नएण, S °तिण्णएण. 3 P S सपरिवारें, A सप्परिवारि. 4 S दद.° 5 S भवकुमुय°, A कुमुयभव°. 6 S °हुया वह. 7 A °गयउल.° 8 S A °तिहुयण°. 9 P निकल निरवेख निरंजन 10 P S एमहि. 11 S उण्णइं. 12 A जि. 13 P हुंतएण, S होंतएण. 14 P S पवइंतएण. 15 S A ससारि

9. 1 A त जि. 2 A समोसरणु 3 P पिक्खिवि, A पेक्खिवि. 4 S उववणि. 5 P अवयरिअउं, S अवयरियउ. 6 P अच्छरियउ, S अच्छरियउ. 7 A पुरिमतालि. 8 P A राणउ. 9 P S विसहसेणु. 10 P A पहाणउ. 11 S वणि. 12 A अवासिउ. 13 S विमाणहि. 14 A नमरे.

[८] १ महोत्कट (A gloss महाउत्कट). २ मानपर्वतभञ्जने वज्र..
[९] १ प्रभाषितवान्.

तं णिसुणेवि केणं[15] अप्फालिउं[16] 'एमं[17] देव मइं[18] सव्वुं[19] णिहालिउ ॥ ५
भरहेसरहों बप्पु जो सुव्वइ[20] महि-वलहु भणेवि जो[21] थुव्वइ ॥ ६
केवल-णाणु तासु उप्पण्णउं[22] अट्ठ-महागुणड्ढि[23]-संपण्णउं[24]' ॥ ७
तं णिसुणेवि भरहेँ मेल्लिउ स-बलु स-बन्धुवग्गु संचल्लिउ ॥ ८
तं समसरणु पइट्ठु तुरन्तउ 'जय देवाहिदेव[25]' पभणन्तउ ॥ ९

॥ घत्ता ॥

तेएं[26] तेण पइसन्तेंण[27] सुरहं मि[28] विब्भमु[29] लाइउं[30] ।
'एं[31] वेसें[32] उद्देसें[33] किं मयरद्धउ आइउं[34]' ॥ १०

[१०]

पेक्खेंवि[1] तं देवागमणु सो जिणु[2] तं जि समोसरणु ।
भव[3]-भय-संपइहिं[4] समलइउ[5] रिसहसेणु पहु पव्वइउ ॥ १
तेण समाणु परम गब्भेसर दिक्खहें[6] ठिय[7] चउरासी णरवरं[8] ॥ २
चउ-कल्लाण-विहूइ[9]-सणाहहों गणहर ते जि हूअ[10] जग-णाहहों ॥ ३
अवर वि जे[11] जे[12] भावें लइया चउरासी सहास पव्वइया ॥ ४
एयारह-गुणठाण-समिद्धहं[13] तिण्णि लक्ख सावयहं[14] पसिद्धहं[15] ॥ ५
अजिय-गणहों[16] सङ्क कें[17] वुज्झिय देव वि दुकिय[18]-कम्म-मलुज्झिय[19] ॥ ६
थिय[20] चउपासें[21] परम-जिणिन्दहों णं तारा-गहे[22] पुण्णिम-चन्दहों[23] ॥ ७
वइरइं[24] परिसेसवि[25] थिय[26] वणयर[27] महिस तुरङ्गम केसरि कुञ्जर[28] ॥ ८

॥ घत्ता ॥

अहि णउलें[29] वि थिय सयल वि एक्कहिं[30] उवसम-भावेंण ।
किय-सेवहों सुरएवहों[31] केवल-णाण-पहावेंण ॥ ९

15 A केण वि. 16 S अप्फालिउ. 17 A एउ. 18 S मइ. 19 A सयलु. 20 PS वुच्चइ, A सव्वइ. 21 S सइ थुव्वइ, P संथुव्वइ. 22 PA उप्पण्णउं 23 P गुणड्ढि°, S गुणड्ढि. 24 P A सपण्णउं. 25 S देवाहदेव. 26 P तेएँ, S तेयं, A तेंएं. 27 S पइसतेण. 28 A सुरहंमि. 29 A विभउ. 30 P लाइयउ, S लायउ. 31 P ऐं. 32 P ९ वेसें. 33 P S उद्देसिं. 34 S आयउ.

10. 1 S पेक्खिवि. 2 A जिणवरु 3 PS भवभय°, A भवभवभय°. 4 P °सहिएहिं, S सएहिं. 5 S समलइ, A लइउ. 6 P S दिक्खह. 7 PS ठिय. 8 S णरवइर. 9 S °विहूइ°. 10 A हूव. 11 S जॅ. 12 P S जे. 13 P समिद्धइं, S समिदइ 14 P सावयहु, S सावयहं. 15 P पसिद्धइं, S पसिद्धइं. 16 P गणह, S गणह 17 S A किं. 18 P दुक्किय°. 19 P S °कलुज्झिय. 20 P S ठिय 21 A चउपासहिं. 22 ठाइ corrected to गह. 23 A °इंदहो. 24 P S वइरइ. 25 S परिसेसिय, A परिहरेवि. 26 P थिअ. 27 S वणयरा. 28 S कुजरा, A कुंजरः. 29 S णिउल. 30 S एक्कहिं. 31 S सुरदेवहो.

२ कथितः (A कहिउ). ३ सन्नत्वम्. ४ प्रातिहार्याष्टगुणाद्य श्रद्धया. ५ तस्य तेजसा.
[१०] १ वृषभसेनः जिनपुत्रः.

[११]

तामे विणिग्गय दिव झुणि कहइ तिलोअहों परम-मुणि ।
बन्धे-विमोक्ख-काउवलइँ धम्माहम्म-महाफलइँ ॥ १
पुग्गल-जीवाजीव-पउत्तिउ आसव-संवर-णिज्जर-गुत्तिउ ॥ २
संजम-णियमे-लेस-वय-दाणइँ तव-सीलोववास-गुणठाणइँ ॥ ३
सम्मदंसणे-णाण-चरित्तइं सग्ग-मोक्ख-संसार-णिमित्तइँ ॥ ४
णव पयत्थ सज्झाय-ज्झाणइँ सुर-णर-उच्छेहाउ-पमाणइँ ॥ ५
सायर-पल्ले-पुव-कोडीयउ लोयविहाय-कम्मपयडीयउ ॥ ६
कालइँ खेत्त-भाव-परदव्वइँ बारह अङ्गइँ चउदह पुव्वइँ ॥ ७
णरय-तिरय-मणुअत्त-सुरत्तइँ कुलयर-हलहर-चक्कहरत्तइँ ॥ ८
तित्थयरत्तणाइँ इन्दत्तइं सिद्धत्तणइ मि कहइ समत्तइँ ॥ ९

॥ घत्ता ॥

किं बहुवेण आलवेण तिहुअणे सयले गविट्ठउ ।
णउ एक्कु वि तिल-मेत्तु वि तं जि जिणेण ण दिट्ठउ ॥ १०

[१२]

धम्मक्खाणु सयलु सुणेवि चञ्चलु जीविउ मणे मुणेवि ।
भव-भव-भय-सय-गय-मणहों उवसमु जाउ सव्व-जणहों ॥ १
केण वि पञ्चाणुव्वय लइया लोउ करेवि के वि पव्वइया ॥ २
केहिं मि गुणवयाइँ अणुसरियइँ केहि मि सिक्खावयइँ पधरियइँ ॥ ३
मउणाणत्थमियइँ अवरेक्कहिँ अण्णेहिं किय णिवित्ति अण्णेक्कहिं ॥ ४ ॥

11. 1 P तव, S ताव. 2 S A तिलोयहो. 3 A बंधइ corrected to बंधवि. 4 P S °वलइ. 5 S °फलइ. 6 P पोग्गल.° 7 P °णिज्जर.° 8 P °नियम.° 9 P S °दाणइ 10 P °गुणट्ठाणइ, S °गुणट्ठाणइ. 11 P सम्मदंसण.° 12 P S °चरित्तइ 13 P °णिमित्तइ, S °णिमित्ताइ. 14 A सज्झायाज्झाणइ. 15 P S °उच्छेआउ.° 16 P °पल्लव°. 17 S °कोडीउ 18 P °पयडीअउ, A °पइडीअउ. 19 P S A कालइ. 20 S परद्व्वइ, A वरदवइ. 21 P S A अगइ. 22 A पुवइ. 23 S A °मणुयत्त.° 24 S कुलहर°. 25 P S तित्थयरत्तणाइ. 26 A इंदत्तइ. 27 S कहइ. 28 P S बहुएण. 29 S तिहुयणि, A तिहुयणे. 30 A सयलि. 31 S °मित्तु.

12. 1 S धम्मक्खाणु. 2 S जीविउ मणि, A जीवलोउ. 3 P S भवभय°, A भवभवभय with the marks of deletion over the first two letters. 4 P S सव्वहो. 5 A केहि जि. 6 A केहिं मि. 7 P अणुसरिअइं, S अणुसरियइ. 8 P °णत्थमिअइ, S °णत्थमियइ, A °णथमियइ. 9 P अण्णेक्कहि, S अण्णेक्कहिं. 10 P अण्णेहि, A अवरहिं.

[११] १ त्रिलोकस्य जीवानां धर्मोपदेशं कथयति. २ अवलोकितः. ३ यत्र कश्चित् तथास्ति॥
[१२] १ लोच कृत्वा.

जो जं मग्गइ तं तहों देइ[11] हत्थु भडारउँ णउ खञ्चेइ[13] ॥ ५
अमर वि गय सम्मत्तु लएप्पिणु णिय णिय-ठियँ-वाहणहिँ चडेप्पिणु ॥ ६
जिणें-धवलहों[19] वि धवलु सिंहासणु पण्णारसँ-विसट्ट-थेरासँणु ॥ ७
उब्भिय सेय छत्तँ सिय-चामरु दिव्व भासँ भामण्डलु सेहरु ॥ ८

॥ घत्ता ॥

तिहुअणें-पहु हय-वम्महु केवल-किरणें-दिवायरु ।
तेहों थाणहों उज्जाणहों गउ तं गङ्गा-सायरु ॥ ९

[१३]

तहिं अवसरें भरहेसरहों सयल-पुहइ-परमेसरहों ।
पर-चक्केहिँ मि णविय कम जाय रिद्धि सुर-रिद्धि-सम ॥ १
मालूर-पवर-पीवर-थणाहँ छण्णवइ सहास वरङ्गणाहँ ॥ २
तहों दह-पञ्चासउ णन्दणाहुँ चउरासी लक्खइँ सन्दणाहुँ ॥ ३
चउरासी लक्खइँ गयवराहुँ अट्ठारह कोडिउ हयवराहुँ ॥ ४
कोडीउ तिण्णि वर-धेणुवाहँ वत्तीस सहासँ णराहिवाहँ ॥ ५
वत्तीस सहासइँ मण्डलाहुँ कम्मन्तें कोटि पवहइ हलाहुँ ॥ ६
णव णिहियउँ रयणइँ[19] सत्त सत्त छक्खण्ड इ मेइणि एक-छत्त[21] ॥ ७

॥ घत्ता ॥

जिह वप्पेण मोहप्पेण लइउँ णाणु तं केवलु ।
तिह पुत्तेण भुञ्जन्तेण स इँ भुं य-बलेंण महीयलु ॥ ८

*

11 A देइ. 12 A भडारउ 13 P खचेइ 14 A सम्मत्तइ 15 A लएविण, A लेविणु. 16 A °नियवाहणहि. 17 P A चडेविणु 18 S जिणु 19 P S धवलो. 20 A पण्णारह. 21 P S छत्तु. 22 A भासु 23 P S भामण्डल 24 S A तिहुयण 25 P S °णाण° 26 A तथहो

13. 1 P तहि, S तह 2 A °पिहिति° 3 A पारकेहिं 4 A दस पचासउ तहो 5 P णन्दणह, S णंदणाह, A णदणाहु. 6 S A लक्खइ 7 P S रहवराह 8 A चउसी. 9 P S लक्खइ. 10 P S गयवरह, A गइवराहु 11 P S हयवराह 12 A °धेणुआह. 13 P सहासइ णरवराह, S सहासइ णरवराह 14 P सहासइ, A सहस वत्ति. 15 S मडलाहु, A मडलाह. 16 P S कम्मंति. 17 S A हलाह 18 P णिहियइ, S णिहिअइ. 19 S रयणइ. 20 A छक्खडइ. 21 P एकच्छत्त, S एकच्छत्त, A एयच्छत्त. 22 P S महप्पेण. 23 S लयउ 24 P सभुय.° 25 P S °बलिण

२ निर्गत . ३ कमठानि ४ पद्मासनः (?)
[१३] १ बिल्वफलवत्

[४. चउत्थो संधिः]

सट्ठिहुँ[1] वरिस-सहासहिँ[2] पुण्ण-जयासँहिँ[3] भरहु अउज्झ[4] पईसरइ।
णवं-णिसियरं-धारउ[5] कलह-पियारउ[6] चक्क-रयणु ण पईसरइ[7] ॥ १

[१]

पइसरइ ण पट्टणे चक्क-रयणु जिह अबुहब्भन्तरे[8] सुकइ-वयणु ॥ १
जिह धम्मयारि-मुहे[9] काम-सत्थु जिह गोट्ठङ्गणे[10] मणि-रयण वत्थु ॥ २
जिह वारि-णिबन्धणे हत्थि-जूहु जिह दुज्जण-जणे[11] सज्जण-समूहु ॥ ३
जिह किविण-णिहेलणे[12] पणइ-विन्दु[13] जिह बहुल-पक्खे[14] सेय-दिवसे-चन्दु ॥ ४
जिह कामिणि-जणु माणुसे[16] अदये[15] जिह सम्मदंसणु[17] दूर-भवे[18] ॥ ५
जिह महुअँरि-कुलु[19] दुग्गन्धे[20] रण्णे जिह गुरु-गरहिउ[21] अण्णाण-कण्णे ॥ ६
जिह परम-सोक्खु संसारे[22]-धम्मे[23] जिहँ जीव-दया-वरु[25] पाव-कम्मे[24] ॥ ७
पंढम-विहत्तिहे[26] तप्पुरिसु जेम ण पईसइ उज्झहे[27] चक्कु तेम ॥ ८

॥ घत्ता ॥

तं पेक्खेवि[28] थकन्तउँ विग्घु करन्तउ पारवइ वेहाविद्धउ[29]।
'कहहुँ मन्ति-सामन्तहों जय-जस-मन्तहों किं महु को वि असिद्धउ'[30] ॥ ९[31]

[२]

तं णिसुणेवि[1] मन्तिहि[2] वुत्तु एम[3] 'जं चिन्तहि[4] तं तं सिद्धु देव ॥ १
छक्खण्ड वसुन्धरि णव णिहाण चउदह-विदेहि[5] रयणेहि[6] समाण ॥ २

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1. 1 s सट्ठिहु, A सट्ठिहिं. 2 A °सहासइ. 3 s °जयासहि, A जयासइ. 4 P s अवज्झ. 5 A णवरि. 6 P पियिआर,° A णिसियमसि° 7 P पईसरई, A पईसई. 8 A अबुहब्भन्तरि. 9 P धम्मयारि°. 10 s गोट्ठणे. 11 P s जणे 12 P °णेहलणि, s °णिहलणि. 13 s °चन्दि. 14 A पेहु. 15 P °दिवसि. 16 P s माणुस. 17 P सम्मदसणु 18 P s दूरे. 19 s महुयर,° A महुयरि°. 20 P s दुग्गध. 21 A गुरुउ 22 P ससारे. 23 s धम्मे 24 P कह. 25 A जीवदयावरु. 26 s °विहत्तिहि. 27 s उज्झहि. 28 s पिक्खवि, A पेक्खवि. 29 s वक्का. 30 s करइ. 31 A जवसरवइ.

2. 1 s णिसुणेवि. 2 s मतिहि. 3 P एम corrected to एव, s एव. 4 s चिंतहि, A जोवहि. 5 s °विदेहि. 6 P रयणहि, s रयणहि.

[१] १ [illegible] (?) [illegible]. २ [illegible]. ३ [illegible]. ४ [illegible] ([illegible]). ५ [illegible]. ६ [illegible].

णवणवइ[7] सहास मेहागराहुँ[8] बत्तीस सहास देसन्तराहुँ[9] ॥ ३
अवराइँ[10] मि सिद्धइँ[11] जाइँ[12] जाइँ को लक्खेवि[13] सक्कइ ताइँ ताइँ ॥ ४
पर एक्कु[14] ण सिज्झइ साहिमाणु सय-पञ्च-सवाय-धणु-प्पमाणु ॥ ५
तित्थङ्कर-णन्दणु तुह कणिट्ठु अट्ठाणवइहिँ[15] भाइहिँ वरिट्ठु ॥ ६
पोअणे[16]-परमेसरु चरम-देहु अखलिय-मरट्टु[17] जयलच्छि-गेहु ॥ ७
दुव्वार-वइरि-वीरन्त[18]-कालु णामेण बाहुबलि बल-विसालु ॥ ८

॥ घत्ता ॥

सीहु जेम पक्खरियउ सन्तिएँ धरियउ[19] जइ सो कह[20] वि वियट्टइ ।
तो सहुँ[21] खन्धावारेँ एक्के[22]-पहारेँ पइँ[23] मि देव दलवट्टइ' ॥ ९

[३]

तं वयणु सुणेँवि दट्ठाहरेण भरहेण भरह-परमेसरेण ॥ १
पट्ठविय महन्ता तुरिय तासु 'वुच्चइ करेँ[1] केर णराहिवासु ॥ २
जइ णउ पडिवण्णु कयावि[2] एम ता तेम करहु महु भिडइ जेम' ॥ ३
सिक्खविय[3] महन्ता गय तुरन्त[4] णिविसद्धेँ[5] पोयण-णयरु पत्त[6] ॥ ४
पुज्जेँवि[7] पुच्छिय[8] 'आगमणु[9] काइँ' तेहि[10] मि कहियइँ[11] वयणाइँ[12] ताइँ ॥ ५
'को तुहुँ[13] को भरहु ण[14] भेउ को[15] वि पुहवीसरु[16] दीसइ गम्पि तो वि[17] ॥ ६
जिह भायर अट्ठाणवइ इयर जीवन्ति करेँवि[18] तहोँ[19] तणिय केर ॥ ७
तिह तुहुँ[20] मि मडप्फरु[21] परिहरेवि जिउ रायहोँ केरी केर लेवि[22] ॥ ८

॥ घत्ता ॥

तं णिसुणेँवि[23] भय-भीसे बाहुबलीसे भरह-दूअ णिब्भच्छिय[24] ।
'एक्क केर वप्पिक्की[25] पिहिमि[26] गुरुक्की[27] अवर केर[28] ण पडिच्छिय[29]' ॥ ९

7 A णवणइ. 8 P S महागराहु, S महागराह. 9 P S देसन्तराहु, A देसन्तराह. 10 P अवराइ वि, A अवराइ मि. 11 P S सिद्धइ. 12 A जाइ. 13 A लक्खिवि. 14 A इक्क. 15 S णवइहि भाइहि. 16 S A पोअण°. 17 S °मरट्ट. 18 P S °धीरत्तकालु. 19 P धरिअउ. 20 P S कह य. 21 P S सहु. 22 P पक्क. 23 P पइ वि, S पइ जि, A पइँ मि.

3. 1 P A करि. 2 A कयाइ. 3 P सिक्खविय. 4 S तुरतु, A तुरन्ता. 5 S णिविसद्धे, A निमिसद्धिं. 6 S पत्तु. 7 S पुज्जिवि. 8 P पुच्छिअ, A पुच्छिउ. 9 S आगणु. 10 A तेहिंमि. 11 P कहिअइ, S कहियइ. 12 S A वयणाइ. 13 S A तुहु. 14 P A न, S ण. 15 P S किंपि. 16 A पिहिवीसरु. 17 P तो वि गपि, S तो विं गपि. 18 S करिवि. 19 S तहु. 20 P A तुहुं. 21 A मडप्फ. 22 S करेवि. 23 S णिसुणि. 24 P णिब्भच्छिअ, S णिब्भच्छिया. 25 P वप्पक्की. 26 A विहिमि. 27 A गुरुक्की. 28 A के. 29 S पडिच्छिआ, P पडिच्छिअ, A परियच्छिय.

[२] १ महा-आगर=धातूत्पत्तिस्थान. २ विघटते
[३] १ भवताऽपि भीष्मेण. २ न परिहाता.

[४]

पवसन्तें परम-जिणेसरेण जं किं पि विहज्जेवि दिण्णु तेण ॥ १
तं अम्हहुँ सासणु सुहं-णिहाणु किउ विप्पिउ णउ केण वि समाणु ॥ २
सो पिहिमिहें हउँ पोयणहों सामि णउ देमि ण लेमि ण पासु जामि ॥ ३
दिट्ठेण तेण किर कवणु कज्जु किं तासु पसाएं करमि रज्जु ॥ ४
किं तहों वलेण हउँ दुण्णिवारु किं तहों वलेण महुँ पुरिसयारु ॥ ५
किं तहों वलेण पाइक्क-लोउ किं तहों वलेण सम्पय-विहोउ ॥ ६
जं गज्जिउ वाहुवलीसरेण पोयण-पुरवर-परमेसरेण ॥ ७
तं कोवाणल-पज्जलन्तएहिं णिब्भच्छिउ भरह-महन्तएहिं ॥ ८

॥ घत्ता ॥

'जइ वि तुज्झु इंमु मण्डलु वहु-चिन्तिय-फलु आसि समप्पिउ वप्पें।
गामु सीमु खलु खेत्तु वि सरिसव-मेत्तु वि तो वि णाहिं विणु कप्पें' ॥ ९

[५]

तं वयणु सुणेवि पलम्ब-वाहु णं चन्दाइच्चहुँ कुविउ राहु ॥ १
'कहों तणउ रज्जु कहों तणउ भरहु जं जाणहु तं महु मिलेवि करहु ॥ २
सो पक्के चक्के वहइ गव्वु किर वसिकिउ मइँ महिवीढु सव्वु ॥ ३
णउ जाणइ होसइ केम कज्जु कहों पासिउ 'णीसावण्णु रज्जु ॥ ४
परिपालइ जेण तहों तणउ दप्पु तं लेहउ कलएं देमि कप्पु ॥ ५
वावल्ल-भल्ल-कण्णिय-करालु मुग्गर-मुसुण्ढि-पट्टिस-विसालु' ॥ ६
तं सुणेवि महन्ता गय तुरन्त णिविसद्धें भरहहों पासु पत्त ॥ ७

4. 1 P पवसंते. 2 A किंवि. 3 P S विहंजिवि. 4 A दिन्न. 5 P S अम्हहु, A अम्हह. 6 P सुहनिहाणु, S साहिमाणु corrected to सुहमाणु. 7 S पिहिमिहि, S पिहिमिहे. 8 P S हउ. 9 P S लेमि ण देमि. 10 P किरि. 11 S पसायं. 12 S रज्जु. 13 S हउ. 14 P महुं. 15 S सापय. 16 P कोवानल°. 17 S पज्जलयएहिं. 18 P णिब्भच्छिउ. 19 P S इमु. 20 P S चिंतिउ. 21 P S गामसीम. 22 A खलु. 23 S खेत्त. 24 P °मेत्तु, S °मित्तु. 25 S णाहिं.

5. 1 P S चंदाइच्चहु, A चंदाइचहं. 2 P S कहु. 3 S तणउ, A तणउं. 4 P कहु, A कहा. 5 A भरहुं. 6 A जाणहो. 7 S लेवि. 8 S पक्के. 9 A चक्क वहइ. 10 S मइ. 11 A महि°. 12 A जाणइ. 13 S णीसावण्णु. 14 P S परिपालइ. 15 S °कराल्लु. 16 P मोग्गर°. 17 P S °मुसंढि°. 18 A °पट्टिस°. 19 P S सुणिवि. 20 P S णिवसिद्धें, A णिविसार्द्धे.

[४] १ (also A) प्रवसता. २ सदयम्. ३ भरतेः. ४ विना दण्डेन.
[५] १ द्वितीय मनुष्यरहितम्.

जं जेम चविउ तं कहिउ तेम 'पइँ[21] तिण-सरिसो वि णे[22] गणेइ[23] देव ॥ ८

॥ घत्ता ॥

ण करइ केर तुहारी रिउ[24]-खय-कारी णिब्भउ माणें मेहाइउ[2]।
[25]"मेइणि-रयणु समुड्डेवि[26] रण-पिट्ठें[27] मण्डेवि[28] जुज्झ-सेज्जुँ[29] थिउ दाइउ[30]' ॥ ९

[६]

तं णिसुणेवि[1] झत्ति पलित्तु[2] राउ णं जलणु जाल-माला-सहाउ ॥ १[1]
देवाविउ लहु सण्णाह-तूरु सण्णज्झइ स-रहसु सुहड-सूरु ॥ २
आऊरिउ[3] वलु चउरङ्गु ताम अट्ठारह अक्खोहणिउ[4] जाम ॥ ३
परिचिन्तिय णव णिहि सचलन्ति जे[5] सन्दण-वेसें परिभमन्ति ॥ ४
महाकालु कालु माणवउ पण्डु[6] पउमक्खु सङ्खु पिङ्गलु[7] पचण्डु ॥ ५
णइसप्पु रयणु णव णिहिउ एय णं थिय वहु-भायहिँ[8] पुण्ण-भेय ॥ ६
णव-जोयणाइँ तुङ्गत्तणेण[9] वारह सप्पासङ्गत्तणेण ॥ ७
अट्ठोयर गम्भीरत्तणेण सहुँ जक्ख-सहासें रक्खणेण ॥ ८
को वि वत्थइँ[10] को वि भोयणइँ[11] देइ[12] को वि रयणइँ को वि पहरणइँ[13] णेइ[14] ॥ ९
को वि हय गय को वि ओसहिउ[15] धरेइ[16] चिण्णाणाहरणहुँ[17] को वि हरेइ[18] ॥ १०

॥ घत्ता ॥

चम्म-चक्क-सेणावइ हय-गय-गेहवइ छत्त-दण्ड णेमित्तियँ[19]।
कागणि-मणि-थवइ थिय[20] सग्ग-पुरोहिय[21] ते वि चउदह चिन्तियँ[22] ॥ ११

[७]

गउ भरहु पयाणउ[1] देवि जाम हेरिएँहिँ[2] कणिट्ठहों[3] कहिउ ताम ॥ १
'सहसा णीसरु सण्णहेवि[4] देव दीसइ पडिवक्खु समुद्दु जेम' ॥ २

21 P S पइ 22 P न 23 A गणइ 24 A रिरिउ° 25 P S मेयणिरयणु 26 A समदेवि 27 S °पट्ठ, A °पिट्ठु 28 A मडिवि 29 S °सज्जि, A °स-ज्जु 30 S दायउ

6. 1 S णिसुणिवि 2 P पलित 3 P आउरह, S आवरिह, A आओरिउ. 4 A अक्खोहणिउ 5 P S ज 6 P माणव सपडु, S माणव सपिंडु, A माणवउ पडु with उ superscribed above उ 7 P पिंगल 8 P S °भायहि 9 P तुगत्तणेण 10 S वत्थइ 11 P S भोयणइ 12 P देवि 13 P S पहरणइ 14 P S देइ 15 S उसहिउ 16 S धरइ 17 P S °णाहरणइ 18 P हरइ, A भरइ 19 S णेमित्तिया 20 P थवइथिय, S थवइथिय A थवइ थिय 21 P °परोहिय, S °परोहिया 22 S चिंतिया

7. 1 S पय×णै, A पयाणउ 2 S हिरिएहि, A हेरियहिं 3 S कणिट्ठहो 4 P S सण्णहिवि

२ महाहत, मानगिरीलब्धं ३ प्रगुण
[६] १ हलयोगाः ओषधय २ स्थापयति प्रयच्छति वा ३ गृहपति ४ स्थपति.

तं सुणेंवि स-रोसु पलम्ब-बाहु　　सण्णज्झइ पोयण-णयर-णाहु ॥ ३
पडु पडह समाहय दिण्ण संख　　धय दण्ड छत्त उब्भिय असंख ॥ ४
किउ कलयलु लइयइं पहरणाइं　　कर-पहर-पयट्टइं वाहणाइं ॥ ५
णीसरिउ सत्त सक्खोहणीउ　　एक्कऍ सेण्णऍ अक्खोहणीउ ॥ ६
भरहेसर-बाहुबली वि ते वि　　आसण्णइं ढुक्कइं बलइं वे वि ७
　　सवडंमुह धय धयवडहुं देवि ॥ ८
हय हयहुं महा-गय गयवराहुं　　भड भडहुं महा-रह रहवराहुं ॥ ९

॥ घत्ता ॥

देवासुर-बल-सरिसइं　　वड्डिय-हरिसइं　　कञ्चुय-कवय विसट्टइं ।
एक्कमेक कोक्कन्तइं　　रणें हक्कन्तइं　　उभय-बलइं अब्भिट्टइं ॥ १० ॥

[८]

अब्भिट्टइं वड्डिय-कलयलाइं　　भरहेसर-बाहुबली-बलाइं ॥ १
वाहिय रह-चोइय वारणाइं　　अणवरयामेल्लिय-पहरणाइं ॥ २
लुअ-जुण्ण-जोत्त-खण्डिय धुराइं　　दारिय-णियम्ब-कप्पिय-उराइं ॥ ३
णिवट्टिय भुअ-पाडिय-सिराइं　　धुय खन्ध-कबन्ध-पणच्चिराइं ॥ ४
गय-दन्त-छोहे-भिण्णुब्भडाइं　　उच्चाइय पडिपेल्लिय भडाइं ॥ ५
पडिहय-विणिवाइय-गयघडाइं　　अच्छोडिय-मोडिय-धयवडाइं ॥ ६
मुसुमूरिय-चूरिय-रहवराइं　　दलवट्टिय-लोट्टिय-हयवराइं ॥ ७

5 P S मुणिवि 6 S पलववाहो, 7 P S हु 8 P दिन्न 9 P सवल 10 A P धयच्छत्त-दड 11 S लइयइ, A लइयइ 12 S पहरणाइ 13 A °पहय° 14 P S °पयट्टइ 15 P साहणाइ, S साहणाइ 16 P नीसरिउ, A नीसरिउ 17 A सक्खोहणाहिउ 18 S एक्काइसेण, A एक्काएसेण्ण 19 P सखोहणीउ, A अक्खोहणीए 20 P S आसण्णइ 21 S ढुक्कइ 22 P S बलइ 23 S सवडम्मुह 24 P धय 25 P S धयवडहु 26 P S हयह 27 S ममागय 28 P S गयवराह 29 P भडह, S भडह, A भडहु 30 P S रहवराह 31 S °हरिसइ 32 P S °विसट्टइ 33 P कोक्कतइ, S कोक्कतइ, A कुक्कतइ 34 P S रोक्कतइ 35 S °बलइ 36 P S अब्भिट्टइ

8. 1 P S अब्भिट्टइ 2 P S °बाहुबलीसराइ, A °बाहुबलीबलाइ 3 P S °वाहणाइ 4 S °मिल्लिय 5 P S लुय 6 P जुत्तु, S जण्णु 7 S लुय 8 S उराइ 9 S A धुय 10 P S धुयखध°, A धयबद्ध corrected from धुय° 11 S °पणट्टिराइ 12 P भिन्नुभडाइ, S भिण्णुभडाइ 13 S A °भडाइ 14 P °घडाइ 15 P A °धयवडाइ 16 S मुसुमुरिय°.

[७] १ सम्यक् प्रकारेण क्षोभयति २ भरतसैन्ये
[८] १ छेदित चरण युगलम् (reading लुअ) २ आघैत (? आघातम्) ३ प्रोत्सारिते

रुहिरोल्लेइँ [18]सरेहिं, विहाविर्यांइँ णं वे वि कुसुम्भेहिँ राविर्याइँ ॥ ८

॥ घत्ता ॥

पेक्खेवि[21] वलइँ घुलन्तइँ महिहिँ पडन्तइँ मन्तिहिँ[25] धरियँ 'म भण्डहों ।
किं वहिएण धैराएं भड-सघाएं [29]दिट्ठि-जुज्झु वरि मण्डहों ॥ ९

[९]

पहिलउ जुज्झेवउ दिट्ठि-जुज्झु जल-जुज्झु पडीवउ मल्ल-जुज्झु ॥ १
जो तिण्णि मि[3] जुज्झइँ जिणइ अज्जु तहों णिहि[6] तहों रयणइँ तासु रज्जु[7] ॥ २
तं णिसुणेवि[8] दुक्खु[9] णिवारियाँइँ साहणेइँ वे वि ओसारियाइँ ॥ ३
लहु [13]दिट्ठि-जुज्झु पारद्धु तेहिं जिण-णैन्द-सुणन्दा-णन्दणेहिँ ॥ ४
अवलोइउ भरहें पढमु भाइ कइलासे कैञ्चण-सेलु णाइँ ॥ ५
असियँ-सियँयम्व विहाइँ दिट्ठि णं कुवलय-कमल-रविन्दे-विट्ठि ॥ ६
पुणु जोइउ वाहुवलीसरेण सेरें कुमुय-सण्डु णं दिणयरेण ॥ ७
अवरामुह-हेट्ठामुँह-मुहाइँ ण धर-वहुँ-वयण-सरोरुहाइँ ॥ ८

॥ घत्ता ॥

उवरिल्लियएँ विसालऍ भिउडि करालऍ हेट्ठिम दिट्ठि परज्जियँ ।
णं णव-जोव्वणइत्ती चञ्चल-चित्ती कुलवहु इज्जेएँ तज्जियँ ॥९

[१०]

ज[1] जिणेवि[2] ण सक्किउ दिट्ठि-जुज्झु पारद्धु खणद्धें सलिल-जुज्झु ॥ १
जलें पइट्ठ[3] 'पिहिमि-पोयण-णरिन्द ण माणस-सरवरें सुर-गइन्द ॥ २

17 P S रुहिरोल्लइ 18 S सरिहि 19 A विहाविआइ, S वहावियाइ 20 P कुसुभे, A कुसुभए. 21 P पेक्खिवि, S पिक्खिवि 22 S वलइ 23 S महिहि, A महिहि 24 P S पडइइ 25 S मंतिहि 26 P धरिअ 27 A वराइ 28 P दिट्ठ corrected to दिट्ठि 29 P S वर

9 1 P पहिलउ 2 A पहिलउ 3 A वि 4 P S जुज्झइ 5 A जिणइ 6 P निहि 7 P रयणइ 8 P S णिसुणिवि, A णेवि 9 P S दुक्खु, A दुक्खु corrected to रज्जउ 10 S णिवारियाइ 11 S साहणइ 12 S उसारियाइ, A असारियाइ 13 P दिट्ठु 14 S णदणु णदा° 15 A पढम. 16 P A भाइ 17 P S °सलु 18 P A असिअ 19 P S सिआ° 20 P S विहाए, A विहाइ 21 S °रवइ° 22 P S A दिट्ठि 23 P S जोयउ 24 P °हेट्ठामुह° 25 S मुहाइ 26 P महुअर°, gloss noting the variant वरवहु°, S महुयर° 27 S विसालइ 28 S करालइ 29 S परज्जिया 30 A जोव्वणइत्ती. 31 P कइसुए, S कइजइ 32 S तज्जिया

10. 1 A व 2 P S जिणवि 3 P पइठ, S पइट्ठि 4 P पिहि, S पिहिमि°, A पिहिवि°. 5 P S A °णरिंदु 6 A सर° 7 P S A °गइदु

४ वाणैः खण्डितानि

[९] १ प्रथम ५०० २ प्रथमत ३ मरगच-मणि, प्रत्यु° ५२५, बाहुबली ४ कृष्ण-श्वेत-दाम

एत्थन्तरें[8] महि-परमेसरेण आडोहेंवि[9] सलिलु समच्छरेण ॥ ३
पमुक्कुं[10] झलक्क सहोयरासु णं वेल्ल समुद्दें[11] महिहरासु[12] ॥ ४
छुडु[13] वाहुवलिहिँ वच्छयलें[14] पत्त णिब्भच्छियँ[15] असइ[16] वँ पुणु णियत्त ॥ ५
परिथिय(?) उरें तोय तुसार-धवलें[17] णं पाहें तारा-णिउरुम्ब वहल ॥ ६
पुणु पच्छएँ[18] वाहुवलीसरेण आमेल्लियँ[19] सलिल-झलक्क तेण ॥ ७
उद्धाइय चल-णिम्मलें[20]-तरङ्ग[21] णं संचारिमँ[22] आयास-गङ्ग ॥ ८

॥ घत्ता ॥

ओहट्टिउँ[23] भरहेसरु थिउँ[24] मुह-कायरु गरुअँ[25]-रहल्लएँ[26] लइयउ ।
सुरयारुहण-वियक्कएँ[27] विरह-झलक्कएँ भग्गु व दुप्पइयँउ[28] ॥ ९

[११]

जं जिणेंवि[1] ण सक्किउ सलिल-जुज्झु पारद्धु[2] पडीवउ मल्ल-जुज्झु ॥ १
आवीलें[3]-विकुञ्चिउ वलें[4]-महल्ल अक्खाडएँ[5] णाइँ[6] पइट्ठ मल्ल ॥ २
ओवेग्गियँ[7] पुणु किय वाहु-सद्द णं भिडियँ[8] सुवन्त[9]-तियन्त[10] सद्द ॥ ३
वहु-वन्धेहिं[11] दुक्करें[12]-कत्तरीहिं विण्णाणेंहिं[13] करणहिं[14] भामरीहिं ॥ ४
सहुँ[15] भरहें सुइरु करेवि थामु पुणु पच्छएँ[16] दरिसिउ णियय-थामु ॥ ५
उच्चाइउँ[17] उभयँ[18]-करेहिं[19] णरिन्दु सक्केण वँ[20] जम्मणें जिण[21]-वरिन्दु ॥ ६
एत्थन्तरें[22] वाहुवलीसरासु आमेल्लिउँ[23] देवेंहिं[24] कुसुम-वासु ॥ ७
किउ कलयलु साहणें[25] विजउ[26] घुट्ठु णरणाहु विलक्खीहूउ सुट्ठु ॥ ८

॥ घत्ता ॥

चक्क-रयणु परिचिन्तिउँ[27] उप्परि घत्तिउँ[28] चरम-देहुँ[29] तें[30] वञ्चिउ ।
पसरियँ[31]-कर-णिउरुम्बें[32] दिणयर-विम्बें[33] णाइँ[34] मेरु परिअञ्चिउ ॥ ९

8 P इत्थतरे, S इत्थतरि. 9 P S आडोहवि. 10 P S ता मुक्क. 11 S समुद्दे, A समुद्दि. 12 P S महीहरासु. 13 A च्छुड वाहुवलिहि. 14 S वच्छयलें. 15 P S णिब्भच्छिअ. 16 P S व. 17 P S °धवलु. 18 S पच्छए, A पच्छइ. 19 S आमिल्लिय. 20 P °निम्मल°. 21 S °तुरंग. 22 S मचारिय. 23 P ऊहट्ठिअ, S ओहट्ठिअ. 24 P S थिय 25 A गरुय. 26 S रहल्लइ. 27 P S °वियक्कए. 28 P दुपच्चइअउ.

11. 1 S जिणिवि. 2 A आरद्धु पडिवउ. 3 A आवीलि. 4 P वल°. 5 P S A अक्खाडइ. 6 S णाइ. 7 P उवग्गिय, S उव भेय. 8 P S भिडिअ. 9 P सुवंत, A सुवत्त. 10 A तिडंत. 11 P वंधिहि, S वंधुहि. 12 A दुडकरि. 13 S विण्णाणहि. 14 P करणिहिं, S करणहि. 15 P S सहु 16 S पच्छइ. 17 S उच्चायउ. 18 S उहय°. 19 S करेहि, A करि. 20 P S वि. 21 A जिणवरि. 22 P S एत्थतरि, A इत्थतरि. 23 S आमिल्लिउ. 24 P देवहिं, S देवहि. 25 S साहणि. 26 P S विजय. 27 P परिचिंतिउ, A मणे चिंतिउ. 28 P घित्तिउ. 29 A चरिमदेहु. 30 S तं. 31 S सपरिय. 32 S णिउरुंबे. 33 S विंबे. 34 P S णाइ मेरु परिअंचिउ, A मेरु नाइं परियंचिउ.

[१०] १ वेला.
[११] १ सुबन्त=स्यादि के (?) शब्दाः, २ तिगन्तशब्दाः. ३ व्यायाम..

[१२]

जं मुक्कु चक्कु चक्केसरेण — तं चिन्तिउ बाहुबलीसरेण ॥ १

'किं पहु जप्फालमि महिहिं अज्जु[1] — णं णं धिगत्थु परिहरमि रज्जु ॥ २

रज्जहों[2] कारणें किज्जइ अजुत्तु[3] — घाएवउं[4] भायरु बप्पु पुत्तु ॥ ३

किं ओएं[5] साहमि परम-मोक्खु — जहिं[6] लब्भइ[7] अचलु अणन्तु[8] सोक्खु'[9] ॥ ४

परिचिन्तेंवि[10] सुइरु मणेण एंव[11] — पुणु थविउ[12] णराहिउ डिम्भु जेंव ॥ ५

'महु तणिय[13] पिहिमि[14] तुहुं[15] भुञ्जे भाय — सोमप्पहु केर करेइ[16] राय' ॥ ६

सुणिसल्लु[17] करेंवि[18] जिणु गुरु भणेवि — थिउ पञ्च मुट्ठि सिरें[19] लोउ देवि ॥ ७

ओलम्बिय[20]-करयलु एक्कु[21] वरिसु — अविओलु[22] अचलु गिरि-मेरु सरिसु ॥ ८

॥ घत्ता ॥

वेढिउ[23] सुट्ठु विसालेंहिं[24] वेल्ली-जालेंहिं[25] अहि-विच्छिय[26]-वम्मीयहिं[27] ।
खणु वि ण[28] मुक्कु भडारउ मयण-वियारउ णं संसारहों भीयएहिं[29] ॥ ९

[१३]

एत्थन्तरें[1] केवल-णाण-वाहु — कइलासें परिट्ठिउ रिसहणाहु[2] ॥ १

तइलोक्क-पियामहु[3] जग-जणेरु — समसरणु वि[4] स-गणु स-पाडिहेरु[5] ॥ २

थोवेंहिं[6] दिवसेंहिं[7] भरहेसरो वि — तहों वन्दण-हत्तिएँ[8] आउ सो वि ॥ ३

थोत्तुग्गीरियँ[9] गुरु-पुरउ भाइ — परलोय-मूलें इहलोउ[10] णाइं ॥ ४

वन्देप्पिणु दसविह-धम्म-पालु — पुणु पुच्छिउ तिहुवणे[11]-सामिसालु ॥ ५

'बाहुवलि भडारा सुह-णिहाणु — कें[12] कज्जें अज्जु[13] ण होइ णाणु' ॥ ६

तं णिसुणेवि[14] परम-जिणेसरेण — वज्जरिउ दिव-भासन्तरेण[15] ॥ ७

'अज्ज वि ईसीसि[16] कसाउ तासु — जं[17] खेत्तें[18] तुहारएँ[19] किउ णिवासु ॥ ८

12. 1 P S पाहरमि 2 P रज्जहो, S रज्जह. 3 S A अजुत्तु. 4 A घाइअइ. 5 P S भाए. 6 S जहि. 7 A लब्भइ. 8 P S अणन्त. 9 A सुक्खु 10 S परिचिंतिवि. 11 P S एव. 12 P थविउ, A ठविउ 13 A पिहिवि 14 P S तुहु 15 S भुंजि, A भुंजि 16 P S करेय. 17 P A सुणिसल्ल 18 P A करिवि 19 P S सिरि 20 P उलुंबिय. 21 A एक्कु 22 S अविचलु, A अविचलु. 23 S A वेढिउ. 24 S विसालिहि. 25 A °जालिहिं 26 A °विच्छिय°. 27 P S वम्मियहि. 28 P A वि न मुक्कु, S णिम्मुक्कु. 29 P भीएहिं.

13. 1 A इत्थंतरि. 2 A रिसहु. 3 P °पियामहु, A पियामहु. 4 Missing in A. 5 A सप्पाडिहेरु. 6 P S थोवहि. 7 P दिवसहि, S दिवसहि. 8 P °भत्तिए. 9 S थोत्तु गीरिय, A थोत्तु गीरिय corrected to थोत्तु व गीरिय. 10 A लोउ. 11 P तिहुअण°, S तिहुवण°. 12 P S कि. 13 P S अज्ज ण, A न अज्जु वि. 14 P S णिसुणिवि. 15 P S °भासंतएण. 16 S ईसीसि. 17 A जे. 18 S खेत्ति. 19 S तुहारए.

[१२] १ शुचिन्नाम् (?)

[१३] १ अपि. २ स्तोत्रत्व स्तोत्रम्.

॥ घत्ता ॥

जइ भरहहों जि समप्पिउ तो किं णप्पिउ मइँ[20] चलणेंहिँ[21] महि-मण्डलु ।
एणें[22] कसाएं[23] लइयउँ[24] सो पव्वइयउँ[25] तेण ण पावइ केवलु' ॥ ९

[१४]

तं वयणु सुणेंवि[1] गउ भरहु तेत्थु[2] बाहुबलि-भडारउ[3] अचलु जेत्थु[4] ॥ १
सव्वङ्गु पडिउ चलणेहिं[5] तासु 'तउँ तणिय पिहिमि[7] हउँ[8] तुम्ह दासु' ॥ २
विण्णवइ खमावइ[9] एम जाम चउ घाइ[10]-कम्म गय खयहों[11] ताम ॥ ३
उप्पण्णउ[12] केवल[13]-णाणु विमलु थिउ देहु खणद्धे[14] कुन्द-धवलु ॥ ४
पउमासणु भूसणु सेय-चमरु भा-मण्डलु एक्कु[15] जें छत्तु पवरु[16] ॥ ५
अत्थक्कएँ[17] आइउ सुर-णिकाउ तित्थयर-पुत्तु[18] केवलि[19] जाउ ॥ ६
थोवेंहिँ[20] दिवसेंहिँ[21] तिहुअणें[22]-जणेरि[23] णासियँ[24]घाइयँ[25]-कम्म वि चयारि ॥ ७
अट्ठविह-कम्म-वन्धण-विमुक्कु सिद्धउ सिद्धालउ णवर ढुक्कु ॥ ८

॥ घत्ता ॥

रिसहहुँ[26] वि गउ णिव्वाणहों सासय-थाणहों भरहु[27] वि णिव्वुइ पत्तउ ।
अक्ककित्ति[28] थिउ उज्झहेँ दणु[29]-दुग्गेज्झहेँ[30] रज्जु स इं[31] भुञ्जन्तउ[32] ॥ ९

*

[५. पञ्चमो संधि]

अक्खइ गोत्तम-सामि तिहुअण[1]-लद्ध-पसंसहुँ[2] ।
सुणि सेणिय उप्पत्ति रक्खस-वाणर-वंसहुँ[3] ॥ १

[१]

तहिं[4] जें[5] अउज्झहिँ वहवें[6] कालें उच्छण्णें[7] णरवर-तरु-जालें ॥ १

20 P S मइ 21 S चलणिहि. 22 P S इय 23 S कसाए 24 P लइउ, S लइयओ. 25 P पव्वइउ.

14. 1 S सुणिवि 2 P S तित्थु 3 S भडारा 4 S जित्थु 5 S A चलणेहि. 6 P मुई. 7 A पिहिवि. 8 S हउ 9 P खमाइ, S खमावइ 10 S घाय° 11 S खयहु 12 P उप्पणउ, S उप्पण्णउ. 13 P केवलु 14 S खणद्धे 15 S एक्कु जि 16 S चमरु. 17 P S अथक्कइ, A एत्थक्कएं. 18 PA पुत्त°. 19 A केवलिहि. 20 P थोवेहि. 21 PS दिवसहि. 22 S A तिहुयण°. 23 S जणेरि. 24 P णासियइ 25 P S घायकम्मइ 26 P S रिसहो, A रिसह. 27 P भरहहो. 28 P S अक्कइत्ति. 29 A दण° 30 P S दुग्गेज्झइ. 31 P सयइ, S सय. 32 S भुजंतउ, A भुंजंतउ.

1. 1 S गउतम°. 2 P तिहुअ, S तिहुयण°, A तिहुयणें 3 P S °पसंसहु, S °पसंसहो. 4 P °वंसह, S °वंसहो 5 P S तहि. 6 P S जि. 7 S बहवत्ताइ, S बहुत्ताइ. 8 S उच्छण्णे,

[१४] १ तत्समकाला.

विमलेक्खुक्खे[9]-वंसें उप्पण्णउ[10] धरणीधरु सुरूवें-संपण्णउ[12] ॥ २
तासु पुत्तु णामें तियसञ्जउ पुणु जियसत्तु रणङ्गणें दुज्जउ ॥ ३
तासु विजय महएवि मणोहर[13] परिणिय थिर-मालूर-पओहर ॥ ४
ताहँ[14] गब्भें[15] भव-भय खय-गारउ[16] [17]उप्पज्जइ सुउ अजियँ-भडारउ ॥ ५
रिसहु जेम वसुहार-णिमित्तउ रिसहु जेम मेरुहिँ[19] अहिसित्तउ ॥ ६
रिसहु जेम थिउ वालकीलँएँ[20] रिसहु जेम परिणाविउ लीलँएँ ॥ ७
रिसहु जेम रज्जु[21] इ भुञ्जन्तें[22] एँक्क-दिवसें[24] णन्दणवणु[25] [26]जन्तें ॥ ८

॥ घत्ता ॥

पवणुद्धुयं[27] मरु दिट्ठु पप्फुल्लियँ[28]-सयवत्तउ ।
णाइँ[29] विलासिणि-लोउ उब्भिय-करु[30] णच्चन्तउ ॥ ९

[२]

सो जि महासरु 'तहिँ[1] जें[2]' वेणालएँ दिट्ठु जिणाहिवेण वेत्तालएँ[3] ॥ १
मउलिय-दलु[4] विच्छायँ[5]-सरोरुहु णं दुज्जण-जणु ओहुल्लियँ[6]-मुहु ॥ २
तं णिएवि गउ परम-विसायहों 'लइ एह जि गइ[7] जीवहों जायहों ॥ ३
जो जीवन्तु[8] दिट्ठु पुव्वण्हएँ[9] सो अङ्गार-पुञ्जु[10] अवरण्हएँ[11] ॥ ४
जो णरवर-लॅक्खॅहिँ[12] पणविज्जइ[13] सो पहु मुअउ[14] अंवारें[15] णिज्जइ ॥ ५
जिह[16] सञ्झाएँ एउ[17] पङ्कय-वणु तिह जराएँ घाइज्जइ जोवणु[18] ॥ ६
जीविउ जमेण सरीरु हुआसें[19] सत्तेँइँ[20] कालें रिद्धि विणासें[21] ॥ ७
चिन्तइ एम भडारउ जावेँहिँ लोयन्तियँहिँ[22] विवोहिउ[23] तावेँहिँ[24] ॥ ८

9 P विमलेखुक्ख°, A विमरिखुक्ख° 10 S A उप्पण्णउ 11 P S सुरूउ. 12 A °संपणउ. 13 S मणोहरा 14 P ताहि, S ताह. 15 P S गब्भि. 16 P S °खयकारउ. 17 This hemistich and the whole of the next line is missing in S 18 P अजिउ. 19 I मेरुहे 20 P वालाकीलए, S वालाकीलइ 21 S लीलइं 22 A रज्जु इ with the mark of deletion over इ 23 A एकं 24 S °दिवसि 25 P णदणु 26 A जेतें. 27 P S पवणुधुउ, A पवणुद्धुअ 28 P पफुल्लिय°, S पप्फुल्लिय°, A पप्फुल्लिय° (?) 29 P S णाइ 30 S उब्भियकर

2. 1 P S तहि 2 S A जि 3 S वेत्तालउ, A वेतालए 4 P S °दल 5 P S विच्छाए 6 P S ओहल्लिय° 7 P ट्ठाइ corrected to गइ 8 P जीवतु दि. 9 S पुव्वण्हइ 10 S °पुंजु. 11 S अवरण्हइ. 12 P°लक्खहि, S लक्खहि. 13 S पणमिज्जइ 14 A मुयउ 15 S अंवारइ. 16 S जिउ 17 P एउ 18 A जोवणु 19 S हुआसेंइ, A हुयास 20 P सत्तइ 21 P S विणासइ 22 P लोयंतिएहिं. 23 S विवोहिउ, A पवोहिउ 24 A तोवहिं

[१] १ इक्षा(क्ष्वा)कुवंशे
[२] १ तत्रापि वृक्षे. २ भस्मन-राशे ३ कुलक्रन्दारेण, उपराडी (?) वा.

॥ घत्ता ॥

चउविह-देव-णिकाएं आएं कलि-मल-रहियउँ[25] ।
जिणु पवइउ तुरन्तु दसहिँ[26] सहासेँहिँ[27] सहियउँ[28] ॥ ९

[३]

थिउ छट्ठोववासेँ[1] सुर-सारउ वम्हयत्त[2]-घरेँ थक्कु भडारउ ॥ १
रिसहु जेम पारणउँ[3] करेप्पिणु चउदह संवच्छर विहरेप्पिणु ॥ २
सुक्क-झाणुं[4] आऊरिउ णिम्मलु पुणु उप्पण्णु णाणु तहोँ केवलु ॥ ३
अट्ठ वि पाडिहेर[5] समसरणउँ[6] जिह रिसहहोँ तिह देवागमणउँ[7] ॥ ४
गणहर णवइ लक्खु वर-साहुँहुँ[8] वम्मह-मल्ल[9]-णिसुम्भण-वाहुँहुँ[10] ॥ ५
तहिँ[11] जेँ[12] कालेँ[13] वियसत्तु-सहोयरु तियसञ्जयहोँ पुत्तु जयसायरु ॥ ६
जयसायरहोँ[14] पुत्तु सुमणोहरु[15] णामें सयरु सयल[16]-चक्केसरु ॥ ७
भरहु जेम सहुँ[17] णवेँहिँ[18] णिहाणेँहिँ[19] रयणेँहिँ[20] चउदह-विहेँहिँ[21]-पहाणेँहिँ[22] ॥ ८

॥ घत्ता ॥

सयल-विहिमि[23]-परिपालु एक-दिवसेँ चडुलङ्गेँ[24] ।
जीउ व कम्म-वसेण णिउँ[25] अवहरेँवि[26] तुरङ्गेँ ॥ ९

[४]

दुट्ठु[1] तुरङ्गमु चञ्चल-छायहोँ गयउ पणासेँवि[2] पच्छिम-भायहोँ ॥ १
पइसइ सुण्णारण्णु[3] महाडइ जहिँ[4] कलि-कालहोँ[5] हियवउ पाडइ ॥ २
दुक्खु दुक्खु हरि दमिउँ[6] णरिन्देँ[7] णं मयरद्धउ परम-जिणिन्देँ[8] ॥ ३
ताम महा-सरु दीसइ स-कमलु चल-वीई[9]-तरङ्ग-भङ्गुर-जलु ॥ ४
तहिँ[10] लय-मण्डवेँ उप्पहाणेँवि सलिलु पिएवि तुरङ्गमु ण्हाणेँवि[11] ॥ ५
समु मेल्लइ वेत्तालहोँ[12] जावेँहिँ तिलयकेसेँ[13] सम्पाइय तावेँहिँ ॥ ६

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25 P S °रहिअउ. 26 S दस. 27 सहसहिं. 28 P S सहिअउ.

3. 1 S छट्ठोववासि, A छट्ठोववासें 2 A वम्भयत्त°. 3 P A पारणउ. 4 A °झाणु. 5 Missing in S. 6 P corrected to समो°, A समसरणउ 7 P S A देवागमणउ. 8 S °साहुहु. 9 P S मल्लु 10 P S °वाहुहु. 11 P S तहि. 12 S A जि. 13 S A कालि. 14 A जयसायरहो. 15 A समणोहरु. 16 P सयलु. 17 S सहु. 18 P णवेहि, S णवहि. 19 P णिहाणेहिं, S णिहाणहि. 20 P रयणहिं, S रयणेहिं. 21 P °विहईं, S °विहहि 22 P S पहाणेहिं, A पहाणेहि 23 P S विहिवि. 24 P चडुलंग, A चडुलंगें 25 S णिउ. 26 S अवहरिवि.

4. 1 A दुट्ठ. 2 P पणासवि, S पणासिवि. 3 A सुण्णारण्ण 4 P S जहि. 5 P S °कालु वि. 6 A दमिउ. 7 S णरेंद, A नरिंदें 8 S °जिणद. 9 P S °वीची. 10 P S तहि. 11 P S ण्हाणुवि, A न्हाणिवि 12 S वेत्तालहो, A वेयालइ. 13 A तिलककेस.

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[४] १ यत्र. द्रौ वा. २ सम्प्राप्तमये.

धीय[3] सुलोयणहें[14] वलवन्तहों[15] वहिणि[16] सहोयरि[17] दससयणेत्तहों ॥ ७
किर सेंहुँ[18] सहियहिँ[19] ढुक्कइ सरवरु दीसइ ताम सयरु[20] पिहिमीसरु[21] ॥ ८

॥ घत्ता ॥

विद्धी काम-सरेहिँ एक्कु[22] वि पउ ण पयट्टइ[23] ।
णाइँ[24] सयम्वर-माल दिट्ठि[5] णिवहों[4] आवट्टइ[25] ॥ ९

[५]

केण वि कहिउ गम्पि सहसक्खहों 'कोऊहल्लु[1] किं एउ ण लक्खहों[2] ॥ १
एक्कु अणङ्ग-समाणु[3] जुवाणउ[4] णउ जाणहुँ[5] किं पिहिमिहें[6] राणउ[7] ॥ २
तं पेक्खेवि[8] सस तुम्हहुँ[9] केरी काम-गहेण[10] हूअ[11] विवरेरी' ॥ ३
तं णिसुणेवि राउ रोमञ्चिउ अब्भन्तरें[12] आणन्दु पणच्चिउ ॥ ४
'णेमित्तियेंहिँ[13] आसि जं वुत्तउ एउ[14] तं सयरागमणु णिरुत्तउ' ॥ ५
मणें परिचिन्तेवि[15] पप्फुल्लाणणु गउ तुरन्तु तहिँ[16] दससयलोयणु ॥ ६
तें[17] चउसट्ठि-पुरिसलक्खण-धरु जाणेवि[18] सयरु सयल-चक्केसरु ॥ ७
सिरें[19] करयलें[20] करेवि जोक्कारिउ[21] दिण्ण कण्ण[22] पुणु पुरें[23] पइसारिउ ॥ ८

॥ घत्ता ॥

लीलएँ भवणु पइट्ठु विज्जाहर-परिवेढिउ[24] ।
तूसेवि[25] दिण्णउ[26] तेण उत्तर-दाहिण-सेढिउ ॥ ९

[६]

तिलकेस लएप्पिणु गउ सयरु पइसरिउ[1] अउज्झाउरि[2]-णयरु[3] ॥ १
सहसक्खु वि जणय-वइरु सरेवि[4] विज्जाहर-साहणु[5] मेलवेवि[6] ॥ २

14 S सुलोयणाहु. 15 S वलवउहु. 16 A भइणि. 17 A सहोयर. 18 S सहु. 19 P सहिइं. S सहियइ. 20 P S सयलु. 21 A पिहिवीसरु. 22 A इकु. 23 P पइट्टइ. 24 S णाव, 25 P S परिवट्टइ.

5. 1 A कोउहल्लु. 2 P S लक्खहु. 3 S °समाण. 4 P जुवाणउ, A जुयाणउं. 5 S जाणहु, A जाणइं. 6 P S पिहिमिहि 7 P A राणउं. 8 S पेक्खिवि. 9 S तुम्हह. 10 P S कामग्गहेण. 11 A हूय. 12 A अब्भंतरि 13 S णेमित्तियहि, A नइमित्तियहिं. 14 P S इउ. 15 P पेरिचिंतेवि, S A परिचिंतवि. 16 S तहि. 17 P S जो. 18 A जाणिवि. 19 P S A सिरि. 20 P S करयलु. 21 P जोक्कारिउ corrected to जयकारिउ, A जोकारिउ. 22 S कपुण्ण. 23 P S पुरि. 24 S परिवेढिउ. 25 P S तूसिवि. 26 S दिण्णुउ.

6. 1 P S पइसरिय. 2 S अउज्झाउरि. 3 P नयरु. 4 A सरिवि. 5 S °सहणु, A °साहिणु. 6 S A मेलविवि.

३ सुलोचनस्य पुत्री. ४ सगरस्य
[५] १ हेला.

गउ उप्परि तासु पुण्णघणहों[7]   जें[8] जीविउ हरिउ सुलोयणहों ॥ ३
रहणेउरचक्कवालण-यरें   विणिवाइउ पुण्णमेहुं[9] समरें ॥ ४
जो तोयदवाहणु[10] तासु सुउ   सो रणेमुहें[11] कह वि[12] कह वि ण मुउ ॥ ५
गउ हंस-विमाणें तुट्ठ-मणु[13]   जहिं[14] अजिय-जिणिन्दें[15]-समोसरणु ॥ ६
मब्भीस दिण्ण[16] अमरेसरेंण   स-वइर-विसन्तु[17] कहिउ णरेंण ॥ ७
जे रिउ अणुपच्छऍ लग्गें[18] तहों   गय पासु पडीवा णिय-णिवहों[19] ॥ ८

॥ घत्ता ॥

तोयदवाहणु देव[20]   पाण लएविणु[21] पइट्ठउं[22] ।
जिम सिद्धालऍ[23] सिद्धु   तिम समसरणें[24] पइट्ठउ ॥ ९

[७]

तं णिसुणेंवि[1] पहु झत्ति पलित्तउ   णं खंड-हारु[2] हुआसणें[3] घित्तउ ॥ १
'मरु मरु जइ वि जाइ[4] पायालहों   विसहर-भवण-मूल-घण-जालहों ॥ २
पइसइ जइ वि सरणु सुर-सेवहुँ[5]   दसविह-भवणवासिय-देवहुँ[6] ॥ ३
पइसइ जइ वि सरणु थिर-थाणहुँ[7]   अट्ठ विहहुँ[8] विन्तर[9]-णिवाणहुँ[10] ॥ ४
पइसइ जइ वि सरणु दुवारहुँ[11]   जोइस-देवहुँ[12] पञ्च-पयारहुँ[13] ॥ ५
कप्पामरहुँ[14] जइ[15] वि अहमिन्दहुँ[16]   वरुण-पवण-वइसवण-सुरिन्दहुँ[17] ॥ ६
मरइ तो वि महु तोयदवाहणु'   पइज करेवि[18] गउ दससयलोयणु ॥ ७
पेक्खेवि[19] माणत्थम्भु जिणिन्दहों[20]   मच्छरु माणु वि गलिउ णरिन्दहों ॥ ८
सो वि गम्पि समसरणु पइट्ठउं[21]   जिणु पणवेप्पिणु पुरउ णिविट्ठउ ॥ ९
विहिं[22] मि भवन्तराइं[23] वज्जरियइं[24]   विहिं[22] मि जणण-वइरइं[25] परिहरियइं ॥ १०

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7 P पुण्णुघणहो. 8 S जं. 9 P S A पुण्णमेहु. 10 S तोयदवाहण. 11 P रणउहे, S रणउहि. 12 P कहिवि कहिवि ण मउ, S कहिवि मुणउं, A कहवि न कहवि सुउ. 13 A तुट्ठमणु. 14 P S जहि. 15 P °जिणेंद्र°. 16 P दिण्ण. 17 P °विंतसु. 18 S लग्गं, A लग्गु. 19 P °णिवहो. 20 Missing in P S. 21 P S लेवि. 22 P S पणट्ठउ. 23 P S सिद्धालय, A सिद्धालउ. 24 A समसरणु.

7. 1 P S णिसुणिवि. 2 A खंडभार. 3 P S हुआसणि. 4 P S जाहि. 5 P S सुरसेवहो, A °सेवहु. 6 P S °भवणवासियदेवहो, A °देवहु. 7 S °थाणहु, A °थाणहु. 8 P विहहों corrected to °विहहो, A विहहु. 9 P S वेंतर°. 10 S A °णिव्वाणहु. 11 S A दुवारहु. 12 P जोइसएवहुं, S जोइसएवहो. 13 °पयारहो. 14 S कप्पामरहो. 15 A अहव. 16 S अहमिंदहो. 17 P °सुरिंदहु, S °सुरिंदहो. 18 A करिवि. 19 S पेक्खिवि. 20 P S जिणंदहो. 21 A पइट्ठउ. 22 A विहि वि. 23 P भवंतराइ. 24 P S वज्जरियइ. 25 P S °वइरइ.

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[६] १ सहस्राक्ष-पितुः. २ पूर्णमेघस्य. ३ न मृतः. ४ इन्द्रेण. ५ सहस्राक्षस्य मृताः. ६ पार्श्वे गताः. ७ पुनः, सहस्राक्षस्य किङ्कराः.

[७] १ सहस्राक्षः. २ तृणभारम्. ३ मेघस्य. ४ मनदत्त, ५ मम हस्ते. ६ सहस्राक्षः.

॥ घत्ता ॥

भीम-सुभीमेंहिं[26] तासु[27] अहिणव-गहिय-पसाहणु ।
पुव्व-भवन्तर-णेहें[28] अवरुण्डिउ घणवाहणु ॥ ११

[८]

पभणइ[1] भीमु भीम-भड-भञ्जणु 'तुहुँ[2] महु अण्णा-भवन्तरें[3] णन्दणु ॥ १
जिह चिरु तिह एवहिं[4] मि पियारउ' चुम्बिउ पुणु वि पुणु वि सयवारउ ॥ २
'लइ कामुक विमाणु[5] अवियारें लइ[6] रक्खसिय विज्ज सहुँ[6] हारें ॥ ३
अण्णु[7] वि रयणायरें[8]-परियञ्चियं[9] दुप्पइसार सुरेहि[10] मि वञ्चिय ॥ ४
तीस परम जोयण वित्थिण्णी[11] लङ्का-णयरि तुज्झु मइँ दिण्णी ॥ ५
अण्णु वि एक्कं[12]-वार[13] छज्जोयणें[14] लइ पायालङ्क घणवाहण' ॥ ६
भीम-महाभीमहुँ[15] आएसें दिण्णु पयाणउ[16] मणें[17] परिओसें ॥ ७
विमलकित्ति विमलामलें-मन्तिहिं[18] परिमिउ अवरेहि[21] मि सामन्तेहिं[22] ॥ ८

॥ घत्ता ॥

लङ्काउरिहि[23] पइट्ठु अविचलुं[24] रज्जें[25] परिट्ठिउ ।
रक्खस-वसहों णाइँ[26] पहिलउ कन्दु समुट्ठिउं[27] ॥ ९

[९]

वेहवे[1] कालें वल-सपत्तिएँ[2] अजिय जिणहों गउ वन्दण-हत्तिएँ ॥ १
तं समसरणु पईसइ जावेंहिं[3] सयरु वि तहिं जें पराइउ तावेंहिं[4] ॥ २
पुच्छिउ णाहु पिहिमि[5]-परिपाले 'कइ होसन्ति भवन्त[6] कालें ॥ ३
तुम्हें[7] जेहा वय-गुण-वन्ता कइ तित्थयर[8] देव अरहन्ता' ॥ ४
तं णिसुणेंवि कन्दप्प-वियारउ मागह-भासएँ[9] कहइ भडारउ ॥ ५

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26 A भीमसुभीमहिं 27 P S तास 28 A °नेहि

8 1 A पभणइ 2 P S तुहु 3 S °भवतरि 4 A एवहिँ वि 5 S कमुविकमाण 6 P S सहु 7 A अण्ण 8 S रयणायरे 9 P °परेअंचिय, S torn 10 P S A सुरेहिं 11 P S विथिण्णी 12 P 1 मइ 13 A इक्क° 14 P छजोयण 15 S °महाभीमहु, A °महाभीमह 16 A पयाणउ 17 P S मणि 18 P °विमलामल° S °विमलमल° A °विमलारव° 19 P S °मतहिं 20 A परामिउ 21 P A अवरहिं 22 A सामंतिहिं 23 P लकाउरिह 24 P S अविचले 25 P रज्जु, S रज्जु 26 P S णाइ 27 A समुट्ठिउ

9 1 A विहवें 2 A °सपत्तिए 3 A जावेहिं 4 S तहिं जि पराइउ तावेहिं 5 A पिहिवि°. 6 A हवंत कालें 7 A तुम्हिं, S तुम्हे 8 P तित्थयर, S तित्थर. 9 S °भासइ, A °भासइं.

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७ राक्षसेन्द्राभ्याम्

[८] १ नवकण्ठा हारेण सह २ एकवारे घन

'मइँ[10] जेहउ केवल-संपण्णउँ[11]　एक्कु जि रिसहु देउ उप्पण्णउ[12] ॥ ६
पइँ[13] जेहउ छक्खण्डँ[14]-पहाणउँ[15]　भरहँ[16]-पराहिउ एक्कु जि राणउँ[17] ॥ ७
पइँ[18] विणु दस होसन्ति णरेसर　मइँ विणु वावीस वि तित्थङ्कर ॥ ८
णव वलएव णव जि णारायण　हर एयारह णव जि दसाणण ॥ ९
अण्णु वि एक्कुणसट्ठि[19] पुराणइँ[20]　जिण-सासँणेँ[21] होसँन्ति[22] पहाणइँ' ॥ १०

॥ घत्ता ॥

तोयदवाहणु ताम　भावेँ पुलउ वहन्तउ ।
दस-उत्तरेँण सएण　भरहँ[23] जेम णिक्खन्तउ ॥ ११

[१०]

णिय-णन्दणहोँ णिहय-पडिवक्खहोँ　लङ्का-णयरि दिण्ण महरक्खहोँ ॥ १
वहवेँ कालेँ सासय-थाणहोँ　अजियँ[1]-भडारउ गउ णिव्वाणहोँ ॥ २
सयरहोँ सयल पिहिमि[2] भुञ्जन्तहोँ　रयण-णिहाणइँ[3] परिपालन्तहोँ ॥ ३
सट्ठि सहास हूय वर-पुत्तहुँ[4]　सयल-कला-विण्णाण-णिउत्तहुँ[5] ॥ ४
एक्क-दिवसेँ जिण-भवण-णिवासहोँ　वन्दण-हत्तिएँ[6] गय कइलासहोँ[7] ॥ ५
भरह-कियइँ[8] मणि-कञ्चण-माणइँ[9]　चउवीस वि वन्देप्पिणु थाणइँ[10] ॥ ६
भणइँ[11] भईरहि सुहु वियक्खणु[12]　'करेँहु[13] किं पि जिण-भवणँहुँ[14] रक्खँणु[15] ॥ ७
कहेँवि[16] गङ्ग भमाडँहु[17] पासेँहिँ[18]　तं जि समत्थिउँ[19] भाइ-सहासेँहिँ[20] ॥ ८

॥ घत्ता ॥

दण्ड-रयणु परिचिन्तेँवि[21]　खोणि खणन्तुं भमाडिउ ।
पायालइरिहिँ[22] णाइँ　वियड-उरत्थलु फाडिउ ॥ ९

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10 P S मइ. 11 P A °संपण्णउं. 12 P A उप्पण्णउं. 13 P S पइ, A तइं. 14 P छखंड°. 15 P A पहाणउं. 16 S भरहु. 17 P A राणउं. 18 S पइ. 19 A इक्कुणसट्ठि. 20 P पुराणइ. 21 P S जिणसासणि. 22 P S होहंति. 23 P S भरहो.

10. 1 P S अजिउ भडारहो. 2 A पिहिवि. 3 P S °णिहाणइ. 4 P °पुत्तहु, S पुत्तहो, A °पुत्तहं. 5 S णिउत्तहु, A °निउत्तह. 6 P वंदणभत्तिए. 7 A केलासहो. 8 S °कयइ. 9 S °माणइ. 10 P थाणइ, S ठाणइं. 11 A भणइं. 12 S विअक्खणु. 13 P S करहु. 14 P °भवणहु, S भवणहो. 15 S रक्खणो. 16 P कड्डिवि, A कट्टेवि. 17 P भमाडहु, S भमाडहो. 18 S पासेहि. 19 समत्थिउ. 20 P सहासहिं. 21 S परिचिंतिवि, A परिचिंतेवि. 22 A खणंतु. 23 P S पायालइरिहि णाइ.

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[९] १ आगामिक. २ अविक्रांता.

[१०] १ भागीरथि. २ पातालगिरि.

[११]

तक्खणें[1] खोहु जाउ अहि-लोयहों धरणिन्दहों[2] सहास-फड-छोयहों ॥ १
आसीविस दिट्ठिएँ[3] [4]णिक्खत्तिय सयल वि छारहों पुञ्ज[5] पवत्तियँ[6] ॥ २
कह वि कहँ वि ण वि दिट्ठिहिँ[8] पडियाँ[9] भीम भईरहि वे उव्वरिया ॥ ३
दुम्मण दीण-वयण परियत्ता [10]लेंहु सकेयँ णयरि सपत्ता ॥ ४
मन्तिहिँ[11] कहिउ 'कहँ वि तिह [12]भिन्देंहों[13] जिह उट्ठन्ति ण पाण णरिन्दहों' ॥ ५
तामँ[14] सहा मण्डउँ[15] मण्डिज्जइ आसणु आसणेण पीडिज्जइ ॥ ६
मेहलु[16] मेहलेण आलग्गें हारें हारु मउडु मउडग्गें ॥ ७
सयर-णरिन्दासण-सकासँइँ[17] वइसणाहँ[18] वाणवइ सहासँइँ[19] ॥ ८

॥ घत्ता ॥

णरवइ आउल चित्तु[20] सयलत्थाणु विहावइ ।
सट्ठि-सहासँहुँ[21] मज्झें[22] एक्कु वि पुत्तु ण आवइ ॥ ९

[१२]

भीम भईरहि[1] ताम[2] पइट्ठा [3]णिय णिय आसणें गम्पि णिविट्ठा ॥ १
पुच्छिय पुणु परिपालिय रज्जें [4]'इयर ण पइसरन्ति कि कज्जें ॥ २
तेहिँ[5] विणासणाइ[6] विच्छायइँ नामरसाइँ व[7] णिद्धुयगायइँ[8]' ॥ ३
[9]त णिसुणेवि वयणु तहों मन्तिहिँ जाणाविउ पच्छण्ण पउत्तिहिँ ॥ ४
'हे णरवइ णिय कुलहों[10] पईवा गय दियहा कि एन्ति[11] पडीवा ॥ ५
जलवाहिणि-पवाह णिव्वूढा परियत्तन्ति[12] काइ[13] ते[14] मूढा ॥ ६
घण घट्टियइँ[15] विज्जु विप्फुरियइँ सुविणयँ[16]-बालभाव-सचरियइँ ॥ ७
जलवुब्बुयँ[17]-तरङ्ग-सुरचावइँ[18] कइ दीसन्ति विणासु[19] ण भावइँ[20] ॥ ८

11 1 S वक्खणि 2 S धरणदहो 3 S °दट्ठिय 4 P सयवु 5 P S छारवुज 6 P S परियत्तिय 7 S कहिवि 8 दिट्ठिहे, S दिट्ठिहि 9 A भरिया 10 This hemistich missing in S 11 P सकय°, A सायय° 12 S मतहि 13 A भिंदह 14 P S ताव 15 P °मडवु, S मडव 16 P S मेहलु 17 P S सकासइ 18 P S वइसणाइ 19 P S सहासइ 20 A आउयलचित्तु 21 P S A °सहासहु 22 P S मज्झे

12 1 P °भइरहि 2 P S ताव 3 A णियाणयणिय आसणहि वइट्ठा 4 P ण पइसरंड, S किं करति 5 P S तहि 6 P A विणासणाइ 7 S A इव 8 P णिद्धुयपायइ, S णिद्धुयपायइ, A णिद्धुयगायइ corrected to णिद्धुयगायइ 9 A त 10 A कुलभवणपइवा 11 A इंति 12 A ज उवा 13 S परियत्तवि 14 P S काइ 15 S वें 16 P °घट्टिअइ 17 P S सुविणइ 18 A °वुव 19 S °सुरचावइ 20 P A विणास 21 A भावइ

[११] १ क्षयं नीता २ कृता ३ सगरस्य प्रकटीभवत ४ ६०००० आसन पुत्राणाम् । ३२००० मुकुटबद्ध-नृपाणाम्, एवं ९२०००

|| घत्ता ||

भरह-बाहुबलि-रिसँह　　काल-भुअङ्गें गिलिया ।
कउ दीसन्ति[23] पडीवा　　उज्झहिँ[24] एकहिँ[25] मिलिया' ॥ ९

[१३]

जं [1]णिहरिसु [2]समासएँ[3] दिण्णउँ　　तं चक्कवइहेँ[4] हियवउँ भिण्णउँ[5] ॥ १
'तेण जें[6] ते अट्ठाणु[7] ण ढुक्का　　फुडु[8] महु केरउँ पेसणु चुक्का' ॥ २
लद्धावसरेँहि[9] जं अणुहुन्तउँ[10]　　भइरहि-भीमहिँ[11] कहिउ णिरुत्तउ ॥ ३
तं णिसुणेवि राउ मुच्छंगउ　　पडिउ महद्दुमु[12] व पवणाहउँ[13] ॥ ४
"तहिँ[14] सि कालेँ[15] सामिय-सम्माणेँहिँ[16]　　भिच्चहिँ[17] जेम ण मेल्लिउँ[18] पाणेँहिँ[19] ॥ ५
दुक्खु दुक्खुँ[20] दूरुज्झियँ[21] वेयणु　　उट्ठिउ सवङ्गागयँ[22] चेयणु ॥ ६
'किं सोएं[23] किं खन्धावारें　　वरि पावज्ज लेमि[24] अवियारें ॥ ७
आयएँ[25] लच्छिएँ बहु जुज्झाविय　　पाहुणयाँ[26] इवँ[27] बहु बोलाविय[28] ॥ ८

|| घत्ता ||

जो जो को[29] वि जुवाँणु[30]　　तासु तासु[31] कुलउँची[32] ।
मेइणि छेञ्छइ[33] जेम　　कवणेँ[34] णरेंण ण भुत्ती' ॥ ९

[१४]

पभणिउ[1] भीमु 'होहि दिढु[2] रज्जहों　　हउँ[3] पुणु जामि थामि णिय-कज्जहों' ॥ १
तेण वि वुत्तु 'णाहिँ[4] वउ भञ्जमि[5]　　'छेञ्छइ[6] पइँ[7] जि कहिय णउ भुञ्जमि' ॥ २
चेत्तु[8] भीमु भइरहि हक्कारिउ　　दिण्णें[9] पिहिमि[10] वइसणें वइसारिउ ॥ ३

22 Metre requires रिसहा　23 P चीसति　24 A उज्झहे　25 P S एक्कहि

13. 1 S णिदरसु, A णियरसणु　2 A समाए　3 S A दिण्णउ　4 P हिअवउ, S हिंअवउ　5 P S भिण्णउ, A भिन्नउ　6 S A जि　7 S पडु　8 P केरउ　9 S लद्धावसरहु　10 P अणुहुन्तउ, A अणुहुत्तउ　11 S भैरहिभीमहि　12 S महाद्दुम, A महद्दुमो　13 A पवणाहउ　14 A तहिं　15 P S कालि　16 P °सम्माणेहि, S °सम्माणहि　17 P S भिच्चहि　18 S मेल्लिउ　19 P पाणहिं, S पाणिहि　20 P दुक्खु　21 P दूरुज्झिय°　22 P सव्वगयय°, S सव्वगयय°　23 S सोय　24 P S लेवि　25 P आय, S आयइ　26 P S पाहुणआ　27 P इय　28 S बोलाविया　29 P S कोइ　30 P जुआणु　31 Missing in S　32 S कुलची　33 S छिन्दइ, A छिन्दइ　34 P कमण, S कमेण, A कवाणे

14. 1 A पभणिउ　2 P रहुदिढु, S दिढ, A रहु　3 P S हउ　4 P S णाहि　5 S भुजमि　6 P छेछइ, S छेछइ, A चिंछच्छइ　7 S पइ　8 S चारु　9 P S दिण्णु, A दिन्न　10 A पुहइ

[१३] १ दृष्टान्त　२ अन्यःप्राजेन　३ पृथ्वी
[१४] १ पृथ्वी　२ छत्र

अप्पुणु[11] भरहु जेम णिक्खन्तउ । तउ करेवि पुणु णिव्वुइ पत्तउ ॥ ४
ता एत्तहें[12] विणिहय-पडिवक्खहों । रज्जु करन्तहों तहों महरक्खहों[१] ॥ ५
देवरक्खु उप्पण्णउ[13] णन्दणु । णरवइ एक्कें[14]-दिवसें[15] गउ उववणु ॥ ६
कीलणें[16]-वाविहें परिमिउ[17] णारिहिं । ण्हाइ गइन्दु[18] व सहुँ[19] गणियारिहिं[20] ॥ ७
णिवडिय तासु दिट्ठि तहिं[21] अवसरें[22] । जहिं[23] मुउ महुयरु कमलब्भन्तरें[24] ॥ ८

॥ घत्ता ॥

चिन्तिउ 'जिह धुअगाउ[25] रस-लम्पडु अच्छन्तउ ।
तिह कामाउरु सव्वु कामिणि-वयणासत्तउ[26]' ॥ ९

[१५]

णिय मणें[1] जाइ विसायहों जावेंहिं । सवण-सङ्घु संपाइउ तावेंहिं[2] ॥ १
सयल वि रिसि तियालें[3]-जोगेसर[4] । 'महकइ गमयं[5] वाइ वाईसर ॥ २
सयल वि बन्धु-सत्तु-समभावा । तिण-कञ्चण-परिहरणें[6]-सहावा ॥ ३
सयल वि जल्ल मलङ्किय-देहा । धीरत्तणेण महीहर-जेहा ॥ ४
सयल वि णिय-तव-तेएं[7] दिणयर । गम्भीरत्तणेण रयणायर ॥ ५
सयल वि घोर वीर तव-तत्ता । सयल वि सयलं[8]-सङ्ग-परिचत्ता ॥ ६
सयल वि कम्म-बन्ध विद्धंसण । सयल वि सयल-जीव मब्भीसण ॥ ७
सयल वि परमागम-परियाणा । काय-किलेसेक्क[9]-पहाणा[10] ॥ ८

॥ घत्ता ॥

सयल वि चरम-सरीर[11] सयल वि उज्जुय[12] चित्ता ।
णं परिणएँहि[13] पयट्ट[14] सिद्धि-वहुयएँ[15] वरइत्ता[16] ॥ ९

[१६]

तो एत्थन्तरें[1] पहु आणन्दिउ । सो रिसि सङ्घु तुरन्तें[2] वन्दिउ ॥ १
पभणिउ[3] विण्णवेवि[4] 'गुणसायर । भो भो भवम्भोय दिवायर ॥ २

11 A अप्पणु 12 S एत्तहि, A नत्तहें 13 S णन्दणु उप्पण्णउ A उप्पज्जइ णन्दणु 14 S A एक्क° 15 A °दिवसि 16 A कीलइ, S कीलए 17 P S परिमिदि 18 P S गयदु 19 S सहु 20 P S गणियारिहि 21 S तहि 22 P अवसरि 23 P S जहि 24 A कमलब्भतरि 25 P थियगारउ, S धुयगारउ 26 P °वइण°

15 1 P S °मणि 2 P तावेहि, S ताविहि 3 P S तियाले 4 S जोगेसर, A जोगीसर 5 S गमइ वय 6 S °परिहरण° 7 S तेय 8 A सयल° 9 S °किलेसेक्क° 10 A °पहाणा 11 P S सरीरा 12 P S उज्जय° 13 P परिणन्तह, S परिणयणह 14 P A पयट्टा 15 S A °वहू 16 S वरयत्ता

16 1 P एत्थन्तरि 2 P तुरंतें 3 A पभणिउ 4 P वेण्णवेवि, A णाम वग.

१ महारक्ष
[१५] १ महाचन्द्र (?)

भव-संसार-महण्णवं-णासिय करें[6] पसाउ पयज्जहें[7] सामिय' ॥ ३
जम्पइ साहु 'साहु लङ्केसर पइँ[8] जीवेवउ अट्ठ जेँ[9] वासर ॥ ४
जं जाणहि[10] तं करहि[11] तुरन्तउ' णिविसद्धेणं[12] सो वि णिक्खन्तउँ[13] ॥ ५
अट्ठ दिवसँ[14] संलेहण भाँवेंवि[15] अट्ठ दिवस दाणइँ[16] देवाँवेंवि[17] ॥ ६
अट्ठ दिवस पुज्जउँ[18] णीसारेंवि[19] अट्ठ दिवस पडिमउ अहिसारेंवि[20] ॥ ७
अट्ठ दिवस आराहण 'वाऍवि[21] गउ मोक्खहोँ परमप्पउ झाऍवि ॥ ८

॥ घत्ता ॥

तहोँ महरक्खहोँ पुत्तु देवरक्खु बलवन्तउ ।
थिउ अमराहिउँ जेम लङ्क स इँ[22] भु ञ्जन्तउँ ॥ ९

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[६. छट्ठो संधि]

चउसट्ठिहिँ[1] सिंहासणेंहिँ[2] अइकन्तेंहिँ[3] आणन्तऍँ[4] भित्तिऍँ ।
पुणु[5] उप्पण्णु कित्तिधवलु धवलिउँ[6] जेणं भुअणु[7] णिय-कित्तिऍँ ॥ १

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*यथा प्रथमस्तोयदवाहनः । तोयदवाहनस्यापत्यं महरक्षः । महरक्षस्यापत्यं देवरक्षः । देवरक्षस्यापत्यं रक्षः । रक्षस्यापत्यमादित्यः । आदित्यस्यापत्यमादित्यरक्षः । आदित्यरक्षस्यापत्यं भीमप्रभः । भीमप्रभस्यापत्यं पूजार्हन् । पूजार्हतोऽपत्यं जितभास्करः । जितभास्करस्यापत्यं संपरिकीर्तिः[9] । संपरिकीर्तेरपत्यं सुग्रीवः । सुग्रीवस्यापत्यं हरिग्रीवः । हरिग्रीवस्यापत्यं श्रीग्रीवः । श्रीग्रीवस्यापत्यं सुमुखः । सुमुखस्यापत्यं सुव्यक्तः । सुव्यक्तस्यापत्यं मृगवेगः[10] ।

5 P भवण्णव, A °महंतुर° (?) 6 P A करि. 7 P S पयज्जहे. 8 P S A पइ. 9 P S जि. 10 A जाणहि. 11 A करहिं. 12 P S णिवसद्धेण. 13 P S णिक्खन्तउ 14 P S दिवसें. 15 P S A °माविवि. 16 P S दाणइ. 17 P A देवाविवि, S देवावि. 18 P S पूजउ. 19 P S A णीसारिवि. 20 P S A अहिसारिवि. 21 S भावेवि. 22 S जमराचउ. 23 P सइ, S सय. 24 S भुंजंतउ.

1. 1 P चउसट्ठिहि, A चउसट्ठी. 2 P S सिंहासणेहि. 3 S अइकंतिहि. 4 S आणंतपभितिए A अणतए भुक्तिए. 5 S पुणु पुणु. 6 S धवलि. 7 S भुअणु जेण

* For the text of this dynastic list the incorrectness of the Mss. relating to sandhi, Prakritic influence etc. is ignored. Variants for the names only are recorded. 8 This name is missing in P S, 9 P S परिकीर्तिर्ति . 10 P S मृगवेग..

[१६] १ वाचयित्वा.
[१] १ बहुभोटिना(?)कोटिपुरुषान्वये गते सति.

मृगवेगस्यापत्यं भानुगतिः । भानुगतेरपत्यमिन्द्रः । इन्द्रस्यापत्यमिन्द्रप्रभः । इन्द्रप्रभस्यापत्यं मेघः । मेघस्यापत्यं सिंहवदनः । सिंहवदनस्यापत्यं पविः । पवेरपत्यमिन्द्रविट्टः । इन्द्रविटोरपत्यं भानुधर्मा[11] । भानुधर्मणोऽपत्यं भानुः । भानोरपत्यं सुरारिः । सुरारेरपत्यं त्रिजटः । त्रिजटस्यापत्यं भीमः । भीमस्यापत्यं महाभीमः । महाभीमस्यापत्यं मोहनः[12] । मोहनस्यापत्यमङ्गारकः । अङ्गारकस्यापत्यं रविः । रवेरपत्यं चक्रारः । चक्रारस्यापत्यं वज्रोदरः । वज्रोदरस्यापत्यं प्रमोदः । प्रमोदस्यापत्यं सिंहविक्रमः । सिंहविक्रमस्यापत्यं चामुण्डः । चामुण्डस्यापत्यं घातकः । घातकस्यापत्यं भीष्मः । भीष्मस्यापत्यं द्विपवाहुः । द्विपवाहोरपत्यमरिमर्दनः । अरिमर्दनस्यापत्यं निर्वाणभक्तिः । निर्वाणभक्तेरपत्यमुग्रश्रीः । उग्रश्रियोऽपत्यमर्हद्भक्तिः । अर्हद्भक्तेरपत्यं अनुत्तरः[13] । अनुत्तरस्यापत्यं गत्युत्तमः । गत्युत्तमस्यापत्यमनिलः । अनिलस्यापत्यं चण्डः । चण्डस्यापत्यं लङ्काशोकः । लङ्काशोकस्यापत्यं मयूरः । मयूरस्यापत्यं महावाहुः । महावाहोरपत्यं मनोरमः । मनोरमस्यापत्यं भास्करः । भास्करस्यापत्यं बृहद्गतिः[14] । बृहद्गतेरपत्यं बृहत्कान्तः । बृहत्कान्तस्यापत्यमरिसन्त्रासः । अरिसन्त्रासस्यापत्यं चन्द्रावर्तः । चन्द्रावर्तस्यापत्यं महारवः । महारवस्यापत्यं मेघध्वनिः । मेघध्वनेरपत्यं ग्रहक्षोभः । ग्रहक्षोभस्यापत्यं नक्षत्रदमनः । नक्षत्रदमनस्यापत्यं तारकः । तारकस्यापत्यं मेघनादः । मेघनादस्यापत्यं कीर्तिधवलः । इत्येतानि चतुःषष्टि सिंहासनानि ॥

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सुर-कीलएँ रज्जु करन्ताहों लङ्काउरि परिपालन्ताहों ॥ १
एक्कहिँ[15] दिणें[16] विज्जाहर-पवरु लच्छी-महएँविहेँ[17] भाई[18]-णरु ॥ २
सिरिकण्ठ-णामु[19] णिय-मेहुणउ[20] रयणउरहों[21] आइउ[22] पाहुणउ[23] ॥ ३
स-कलत्तु स-मन्ति-सामन्त[24]-वलु[25] तहों अहिमुहुँ[26] आउ कित्तिधवलु ॥ ४
स-पणामु समाइच्छिउ[27] करेंवि पुणु थिउ[28] एक्कासणें[29] वइसरेंवि[30] ॥ ५
एत्थन्तरेँ हय-गय-रहँ[31]-चडिउँ[32] अत्थक्कएँ[33] पारकउ पडिउ ॥ ६

11 P S भानुधर्मा 12 P मोहान 13 A मनोत्तर. 14 P S बृहगति, 15 P एकहि, S एकहि 16 S A दिणि 17 S °महएविहे 18 S भाई 19 P S सिरिकट्ठ णाम 20 P A निय°. 21 A मेहुणउ 22 P रहनेउरहो, S रहणेउरहो 23 P A पाहुणउं. 24 A °समत° 25 S वहु 26 P A अहिमुहु 27 P सपणाउ S सपणाउ. 28 A थिय 29 P S एकासणि 30 S वइसरिवि 31 P °रथ° 32 A वडिउ 33 S अथक्कए.

२ एकदा महायशा, तस्या भ्रातृ-नरः ३ रत्न(पुर)नगर ४ अभ्यागत ५ सहसा (?)

चायारॅं[34] वि वारइँ रुद्धाइँ   दिट्ठइँ[35] छत्त-द्धयँ[36]-चिन्धाइँ[37] ॥ ७
णिसुयँइँ[38] रण-तूरइँ[39] वज्जियइँ[40]   हय-हिंसिय-गयवर-गज्जियइँ[41] ॥ ८
दुवार-वइरि-सयँ-रोक्कियइँ[42]   पच्चारिय-खारिय-कोक्कियँइँ[43] ॥ ९

॥ घत्ता ॥

तं पेक्खेविणु वइरि-बलु   कित्तिधवलु सिरिकण्ठें धीरिउ ।
'ताव ण जिणवरु जय भणमि   जाव ण रणें विवक्खु सर-सीरिउँ[44]' ॥ १०

[२]

सिरिकण्ठहों जोएँवि[1] मुह-कमलु   कमलाएँ[2] पवुत्तु कित्तिधवलु ॥ १
'किं[3] ण मुणहि[4] धण-कञ्चण पउरु   विज्जाहर-सेढिहि[5] मेहउरु ॥ २
तहिं[6] पुप्फोत्तरॅ[7]-विज्जाहिवइ   तहों[8] तणियँ[9] दुहिय [10]हउँ कमलमइ[11] ॥ ३
छुडु छुडु उच्चेल्लॅवि[12] णीसरियँ[13]   चमरहरिहिँ णारिहिँ परियरिय[14] ॥ ४
तहिं[15] अवसरें[16] धवल-विसालाइँ[17]   वन्देप्पिणु मेरु-जिणालाइँ[18] ॥ ५
स-विमाणु एन्तु णहें[19] णियँवि[20] सइँ   घत्तिय णयणुँप्पल[21]-माल मइँ ॥ ६
तइयँहु[22] जें[23] जाउ पाणिग्गहणु   एँवहिं[24] णिक्कारणें[25] काइँ[26] रणु ॥ ७
मा णिय-णिय-सेण्णइँ[27] णिट्ठवहों[28]   तहों पासुँ[29] महन्ता पट्ठवहों' ॥ ८

॥ घत्ता ॥

णिसुणेँवि[30] तं तेहउ वयणु   पेसिय[31] दूय पराइयँ[32] तेत्तहे[33] ।
उत्तर-वारॅं[34] परिट्ठियउ[35]   पुप्फोत्तरु[36] विज्जाहरु जेत्तहे[37] ॥ ९

[३]

विण्णाण-विणय-णयवन्तऍहिं[1]   विज्जाहरु[2] वुत्तु महन्तऍहिं ॥ १
'परमेसर एत्थुँ[3] अ-खन्ति[4] काउ   सवउ कण्णाउँ[5] पर-भायणउँ[6] ॥ २

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34 A वेयारिवि. 35 S A दिट्ठइ. 36 P °धय°. 37 A °चिंधाइ. 38 S णिसुयइ. 39 A रणतूरइ S रयणतय. 40 P S विज्जियाइं 41 S P गज्जियाइं, गज्जिवाइ 42 P S रोक्कियाइँ, °सइ रोकियाइ. 43 P S °कोकियाइं, A °कोकियाइ. 44 S सरसीरिउ.

2. 1 S जोइवि. 2 S कमलाइ, A कमलाए वुत्तु. 3 P किम. 4 A मुणहिं. 5 P सेढिहि. 6 P S A तहि. 7 P S पुप्पोत्तर°, A पुप्फुत्तर. 8 P S तहु. 9 A तणय. 10 S हउ. 11 A कमलपइ. 12 P उच्चेलिवि, A उच्चेलिवि. 13 S णीसरिया. 14 S परियरिया. 15 P S तहि. 16 P अवसरि. 17 S विसालाइ 18 P °जिणालइ, S जिणालाए. 19 S णहि. 20 P णेएवि, 21 S णयणु°. 22 S तइयहु. 23 S A जि. 24 P S एवहि, A एम्वहि. 25 S णिक्कारणि. 26 P S A काइ. 27 P S सेण्णइ. 28 A णिट्ठवहु. 29 P S पासि. 30 P त णिसुणेवि, S त णिसुणिवि. 31 S पेसिउ दूयउ. 32 P पराइय S पराय. 33 P तेत्तहे. 34 P S A वारि. 35 P परि-ट्ठिअउ. 36 P S पुप्फोत्तरु, A पुप्फुत्तर. 37 P जेत्तहे.

3. 1 P °णयवतएहि. 2 P विज्जाहर. 3 S एत्थु. 4 P S अक्खंति. 5 A कण्णउ. 6 P S °भायणउ.

सरियउ णीसरेवि[7] महीहरहों ढोयन्ति सलिलु रयणायरहों ॥ ३
मोत्तिय-मालउ सिरें[8] कुञ्जरहों उवसोह देन्ति[9] अण्णहों णरहों ॥ ४
धाराउ लेवि जलु[10] जलहरहों सिञ्चन्ति[11] अङ्गु णव-तरुवरहों ॥ ५
उप्पज्जवि[12] मज्झें महा-सरहों णलिणिउ[13] वियसन्ति दिवायरहों ॥ ६
सिरिकण्ठ-कुमारहों दोसु कउ तउ[14] दुहियएं[15] लइउ[16] सयम्वरउ' ॥ ७
तं णिसुणेवि[17] णरवइ लज्जियउ[18] थिउ माण-मडप्फरें[19]-वज्जियउ[20] ॥ ८

॥ घत्ता ॥

'कण्णा दाणु केहिं(?) तणउ[21] जइ णें[22] दिण्णु[23] तो तुडिहिं[24] चडावइ ।
होइ सहावें मइलणिय छेयक-लें[25] दीवय-सिह णावइ' ॥ ९

[४]

गउ एम भणेवि णराहिवइ सिरिकण्ठें परिणिय पउमवइ ॥ १
बहु-दिवसेंहिं[1] उम्माहय-जणणु णिय-सालउ[2] पेक्खेवि[3] गमणें-मणु[4] ॥ २
सब्भावें भणइ कित्तिधवलु[5] 'जिह दूरीहोइ ण मुह-कमलु ॥ ३
तिह अच्छहुं[6] सज्जण-पाण-पियें[7] किं विहिं[8] ण पहुच्चइ एह[9] सिय ॥ ४
महु अत्थि[10] अणेय दीव[11] पवर हरि-हणुरुहं[12]-हंस-सुवेल-धर[13] ॥ ५
कुस-कञ्चण-कञ्चुअ[14]-मणि-रयण छोहार-चीर[15]-वाहण-जवण ॥ ६
चवर-वज्जर-गीरीं[16] वि सिरि तोयावलि[17]-सञ्झागार-गिरि ॥ ७
वेलन्धर-सिङ्घल-चीणवर रस-रोहण-जोहण-किक्कुधर[18] ॥ ८

॥ घत्ता ॥

भार-भरकरभ[19]-भीम-तडइं[20] एय महारा दीव विचित्ता[21] ।
णिज्झाडेप्पिणु धम्मु जिह जं भावइ तं गेण्हहि[22] मित्ता[23]' ॥ ९

7 P नीसरिवि, S A णीसरिवि 8 P S सिर 9 P A दिंति 10 S जउ 11 P सिंचंति, S सिंचिंति 12 P उप्पज्जइ, S उप्पज्जवि. 13 S णलिणिय, A णलिणिउ 14 A तइ. 15 P S दुहिअए 16 P लइयउ, S लयउ 17 S णिसुणेवि. 18 P लज्जिअउ 19 S °मड-प्फर. 20 P °वज्जिअउ 21 P S कहिं तणउ, A कहि तणउ. 22 P न. 23 P S दिंनु. 24 P S तुडिहि 25 A °कालि.

4. 1 P S दिवस 2 A °मालउ 3 P S A पक्खिवि. 4 A गमण° 5 S कित्तिधवलो. 6 P S अच्छहु 7 S °पिया 8 P S विहि 9 A पहुच्चइ 10 P अच्छि 11 P दीवपवर, S दीहपवरा. 12 P S °हणरुह°. 13 P S °सुवलधर 14 P S कचुय°. 15 P S °वीर°. 16 P S °सीरा. 17 P S तोयायलि°, A तायावलि°. 18 S °किक्कुवरा. 19 P °रम, S रोम. 20 S °तडइ. 21 P S विचित्त. 22 S गिण्हहि, A गिण्हहि. 23 P S A मित्त.

[५]

सिरिकण्ठहों ताम मन्ति कहइ 'किं वेहवे[1] वाणर-दीउ[2] लइ ॥ १
जहिँ[4] किक्कु-महीहरु हेम-इलु विप्फुरिय-महामणि-फलिह-सिलु ॥ २
पंवरङ्कुरु इन्दणील[5]-गुहिलु[6] ससिकन्त-णीर-णिज्झर-बहलु ॥ ३
मुत्ताहल-जल-तुसार-दरिसु[7] जहिँ[8] देसु वि तासु जेँ[9] अणुसरिसु ॥ ४
अहिणव-कुसुमइँ[10] पक्कइँ फलइँ कर-गेज्झइँ[11] पण्णइँ[12] फोप्फलइँ[13] ॥ ५
जहिँ[14] दक्ख रसालउ [15]दीहियउ गुलियउँ[16] अमरेहि[17] मि[18] इंहि[य]उँ[19] ॥ ६
जहिँ[14] णाणा-कुसुम-करम्बियइँ सीयलइँ[20] जलइँ[21] अलि-चुम्बियइँ ॥ ७
जहिँ[14] धण्णइँ फल-संदरिसियइँ[22] धरणिहेँ[23] अङ्गाइँ[24] व हरिसियइँ[25] ॥ ८

॥ घत्ता ॥

तं णिसुणेवि[26] तोसिय-मणेण देवागमणहों अणुहरमाणउँ[27] ।
माहव-मासहों पढम-दिणें तहिँ सिरिकण्ठें दिण्णु पयाणउँ[28] ॥ ९

[६]

लङ्घेप्पिणु लवण[1]-समुद्द-जलु तं वाणर-दीउ पइट्ठु बलु ॥ १
जहिँ कुहिणिउ रविकन्त-प्पहउ[2] सिहि[3]-सङ्कएँ उवरि ण देइ[4] पउ ॥ २ [13]
जहिँ वाविउ वउलामोइयउ[5] सुर-सङ्कएँ[6] णरेंण[7] ण जोइयउ ॥ ३
जहिँ[8] जलइँ[9] णाहिँ विणु पङ्कएँहिँ पङ्कयइँ[11] णाहिँ विणु छप्पएँहिँ[12] ॥ ४
जहिँ वणइँ[13] णाहि[10] विणु अम्बएँहिँ अम्बा[14] वि णाहि[10] विणु गोच्छएँहिँ[15] ॥ ५
गोच्छा वि णाहिँ विणु कोइलेँहिँ[16] कोइलउ णाहिँ विणु कलयलेँहिँ[17] ॥ ६

5. 1 The portion from वहवे वाणरदीउ लइ up to साहामयणिवह (VI 9 3 a) is transposed in A after णिमिसेद्धं किक्कु (VII 6 3 a). 2 A वहवे. 3 P वाणरदीउ. 4 S जहि. 5 P इंदणील°, A इंदनीलु. 6 P °हवलु, A °वहुउ. 7 A °सरिसु. 8 P S जहि. 9 A जि. 10 S °कुसुमए पक्कइ फलइ. 11 S A गेज्झइ. 12 A पण्णइ. 13 P S फोप्फलइ. 14 S जहि. 15 This hemistich missing in S. 16 P गुलिअउ. 17 For the portion from °हि इंहियउ up to कुक्कर घो° (VI 11 5 b) P could not be used, as its folio 19 containing this portion is missing. 18 A अमरेहि मि. 19 A इंहिउ. 20 S सीयलइ. 21 S जलइ. 22 S धण्णइ फलसंदरिसियइ. 23 S धरणिहि. 24 S अंगाइ, A अंगाइ. 25 S हरिसियइ. 26 S णिसुणिवि. 27 A अणुहरमाणउ. 28 P पयाणउ.

6. 1 A लवण वण°. 2 S °दुपहुउ, A °दुप्पहउ. 3 A ससि°. 4 A दिंति. 5 S लामोइअउ. 6 S °संकहि. 7 A णरेहि. 8 S जहि 9 S जलए. 10 S णाहि. 11 S A पकयइ. 12 S छपएहि, A छप्पयहिं. 13 S वणइ. 14 S अंवइ. 15 A गोच्छइहिं. 16 A कोइलिहिं. 17 A कलय-लिहिं.

[५] १ प्रवालम्(क). २ घनम्. ३ दीर्घ-, ४ धृतिकरी था.

जहिँ फलइँ[18] णाहि[20] विणु तरुवरेहिँ[19] तरुवर वि णाहि[20] विणु लयहरेहिँ ॥
लयहरइँ[21] णाहि णिक्कुसुमियइँ जहिँ महुयर-विन्दइँ[22] ण[23] भमियइँ ॥ ८

॥ घत्ता ॥

णाहउ णउ विणु वाणरेहिँ[25] णउ वाणरँ[26] जाहँ[27] ण बुक्कारो[28] ।
ताइँ[29] णियन्तउ[30] तेहिँ जेँ थिउ[31] विज्जालँउ[33] सिरिकण्ठ-कुमारो[34] ॥ ९

[७]

पहु[1] तेहिँ[2] समाणु खेड्डु करेवि[3] अवरेहिँ[4] धरावेँवि सइँ[5] धरेँवि ॥ १
गउ किक्कु-महीहरहो[6](?) सिहरु चउदह-जोयण-पमाणु णयरु ॥ २
किउ सहसा सव्वु सुवण्णमउ णामेण किक्कुपुरु[7] अण्णमउ[8] ॥ ३
जहिँ[9] चन्दकन्ति[10]-मणि-चन्दियउ ससि भणेँवि अ-दियहेँ जेँ[11] वन्दियउ ॥ ४
जहिँ सूरकन्ति-मणि विप्फुरियँ[12] रवि भणेँवि[13] जलाइँ[14] मुअन्ति[15] दिय ॥ ५
जहिँ णीलाउलि[16]-भू-भङ्गुरइँ[17] मोत्तियतोरण-उदन्तुरइँ[18] ॥ ६
विदुमँ[19]दुवार-रत्ताहरइँ अवरोप्परु विहसन्ति व घरइँ ॥ ७
उप्पण्णु ताम कोड्डावणउ[20] सिरिकण्ठहोँ वज्जकण्ठु[21] तणउ ॥ ८

॥ घत्ता ॥

एक-दिवसेँ[22] देवागमणु णिएँवि[23] जन्तु[24] णन्दीसर-दीवहोँ ।
वन्दण-हत्तिएँ सो वि गउ परम-जिणहोँ तइलोक्क[25]-पईवहोँ ॥ ९

[८]

स-पसाहणु[1] स-परियारु स-धउ[2] मणुसुत्तर[3]-महिहरु[4] जाम गउ ॥ १
पडिकूलिउ ताम गमणु णरहोँ सिद्धालउ[5] णाइँ[6] कु-मुणिवरहोँ ॥ २
'मइँ अण्ण-भवन्तरेँ[7] काइँ[8] किउ जें सुर गयँ[9] महु जि[10] विमाणु थिउ ॥ ३

18 S फलइ. 19 A तरुवरेहिँ repeated. 20 S णाहि, A नाहि. 21 S लयहरइ णाइ विणु कुसुमिअइ. 22 S °विंदइ. 23 S णउ. 24 S णयाइ. 25 S वाणरेहि. 26 S वाणर. 27 S जहि. 28 S A बुक्कार. 29 S ताइ. 30 A नियतु. 31 S तहि जि, A थाहि. 32 A थियउ. 33 A चेत्तालउ. 34 S A °कुमार.

7. 1 S पहु. 2 S तेण. 3 A करिवि. 4 S अवरेहि मि. 5 S सइ, A थाइ. 6 P S °गिरि°. 7 S किक्कुर. 8 A अन्नमउ. 9 S जहि. 10 A चदकत°. 11 S अदियहे, A अदियहि जे. 12 S विप्फुरिया. 13 S भणवि. 14 S जलाइ, A जलाइ. 15 S मुयति. 16 A नीलावलि°. 17 S °भगुरइ. 18 S °उदंतुरइ. 19 S विदुम°. 20 A कोड्डावणउ. 21 S वज्जकंठ. 22 S दिवसि. 23 S णियवि. 24 S जत. 25 A तइलोय°.

8. 1 S सपसाहणु. 2 S सधओ. 3 S माणुसोत्तर°. 4 S °महिहर. 5 S सिद्धालउ णाइ. 6 S मइ. 7 S A °भवतरि. 8 S काइ. 9 S illegible. 10 S missing.

वेरि[11] घोर-वीर-तउँ[12] हउँ [13]करमि   [14]णन्दीसरक्खु जें पइसरसि ॥ ४
गउ एम[15] भणेंवि णिय-पट्टणहों   संताणु समप्पेंवि[16] णन्दणहों ॥ ५
णीसङ्गु जाउ णिविसन्तरेण   जिह[17] वज्जकण्ठु कालन्तरेण ॥ ६
तिह इन्दाउहु तिह इन्दमइ[18]   तिह मेरु स-मन्दरु[19] पवणगइ ॥ ७
तिह रविपहु एम सुहासणइँ[20]   [21]वचगयइँ अट्ठ सीहासणइँ ॥ ८

॥ घत्ता ॥

णवमउ णामें अमरपहु[22]   वासुपुज्ज-सेयंस-जिणिन्दहुँ[23] ।
अन्तरें विहि[24] मि परिट्ठियउ   छण[25]-पुव्वण्हुँ[26] जेम रवि-चन्दहुँ[27] ॥ ९

[९]

परिणन्तहों लङ्काहिव-दुहियँ[2]   तहों पङ्गणेँ[3] केण वि कइ लिहियँ[4] ॥ १
दीहर-लङ्गूलारत्त-मुह[5]   कमु दिन्ति व धावन्ति व समुहँ[6] ॥ २
तं पेक्खेंवि[7] साहामय-णिवहु[8]   भइयएँ[9] मुच्छाविय राय-वहु[10] ॥ ३
एत्थन्तरें[11] कुविउ णराहिवइ   'तं मारहु लिहियँ[12] जेण कइ' ॥ ४
पणवेप्पिणु मन्तिहिं[13] उवसमिउ[14]   'कइ-णिवहु[15] ण केण वि अइकमिउ[16] ॥ ५
एयहुँ[17] जि पसाएं[18] राय-सिय   तउ पेसणयारी[19] जेमँ[20] तिय[21] ॥ ६
एयहुँ[22] जें[23] पसाएं रणें अजउ   जगें[24] वाणर-वंसु पसिद्धि-गउ[25] ॥ ७
सिरिकण्ठहों[26] लग्गेवि कइ-सयइँ[27]   एयइँ जें[28] तुम्ह कुल-देवयइँ' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[29] परितुट्ठएँण[30]   अइकमिय(?) णमिय मरिसावियँ[31] ।
णिम्मल-कुलहों[32] कलङ्कु जिह   मउडें चिन्धें[33] धएँ छत्तें लिहावियँ[34] ॥ ९

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11 s घर. 12 s missing. 13 s हउ करमि. 14 A णंदीसरदीवि पईसरसि. 15 s भणिवि एम. 16 s समप्पिवि. 17 s तिह. 18 A इंदमइ. 19 s समंदिरु, A missing. 20 s सुहासणइ 21 s missing. 22 A अमरपहुं. 23 s °जिणिंदहु 24 A विहिं मि. 25 s च्छणु, A च्छण. 26 s पुव्वण्ह, A °पुव्वन्हु. 27 s रविचंदहो.

9. 1 s damaged, A लंका. 2 s °दुहिया, A °हिय. 3 s पंगणि. 4 s लिहिया. 5 s लंगूलारत्तमुहा. 6 s समुहा. 7 s पेक्खिवि, A पेखिवि. 8 s णिवहो. 9 s भइमइ. 10 s रायवहो. 11 s एत्थंतरि. 12 s लिया. 13 s मंतिहि. 14 A उवसमिउं. 15 s °णिवहो. 16 s अतिकमिउ, A अइकमिउं. 17 s येयहु. 18 s पसाय. 19 A पेसणियारी. 20 s एह. 21 s तिया. 22 s आयहु. 23 s जि पसाय रणि. 24 A जणे, s जगि. 25 s °गओ. 26 A सिरिकंठाहो लग्गिवि. 27 s कयसंयइं. 28 s येयइ जि. 29 A णिसुणिवि. 30 A परितुट्ठमण. 31 s मरिसाविया. 32 A °कुलहु. 33 s छत्ते धयचिंधहि, A चिंधि धइ छत्ते. 34 P लिहाविया.

[१०]

तें[1] वाणर-वंसु पसिद्धि-गउ विण्णि वि सेढिउ[2] वसिकरेंवि[3] थिउ ॥ १
उप्पण्णु कइद्धउं[4] तासु सुउ[5] कइधयहों वि पडिवलु पवर-भुउ ॥ २
पडिवलहों वि णयणाणन्दु पुणु पुणु खयराणन्दु विसाल-गुणु ॥ ३
पुणु गिरिणन्दणु पुणु उवहिरउ[6] तहों परम-मित्तु पडिपक्ख-खउ[7] ॥ ४
तडिकेसि-णामु[8] लङ्काहिवइ[9] विज्जाहर-सामिउ[10] गयणगई[11] ॥ ५
एक्कहिँ[12] दिणेँ उववणु णीसरिउ पुणु वुड्डणे[13]-वाविहेँ[14] पइसरिउ ॥ ६
महएवि तामें[15] तहों तक्खणेंण[16] थण-सिहरहिँ[17] फाडिय मक्कडेंण[18] ॥ ७
तेण वि णारायेंहिँ[19] विद्धु[20] कइ गउ तउ जउं[21] तरुवर-मूलें जइ ॥ ८

॥ घत्ता ॥

लद्ध[22]-णमोकारहों[23] फलेंण[24] उवहिकुमारु[25] देउ उप्पण्णउ ।
णियय-भवन्तरु संभरेंवि[26] विज्जुकेसु जउ तउ[28] अवइण्णउ ॥ ९

[११]

तडिकेसु णिएवि विहाइयउं[1] 'हउं[2]' एण हयासें घाइयउं[3] ॥ १
अज्जुवि मणें[4] सल्लु समुव्वहइ जउं[5] पेक्खइ तउ कइवर वहइ ॥ २
केत्तडउं[6] वहेसइ खुड्डु खलु उप्पायमि माया-पमय-वलु[1]' ॥ ३
तो[7] एम भणेंवि[8] साहामियइँ गिरिवर-संकासइँ[9] णिम्मियइँ ॥ ४
रत्तमुहइँ[10] पुच्छ-पईहरइँ वुक्कार-घोर-घग्घर-सरइँ[11][12] ॥ ५
'आणत्तइँ[13] उप्परि[14] धाइयइँ[15] जलेँ थलेँ आयासेँ[16] ण माइयइँ[17] ॥ ६

10. 1 s तं. 2 A सेणिउ. 3 s A वसिकरिवि. 4 s कयद्धउ. 5 s सुओ. 6 s उयहिरउ. 7 s °खओ 8 A तहो केसि. 9 s °णाउ लंकाहिवई. 10 A °सामिउ. 11 s गयणगई. 12 s इक्कहि दिणि उववणु णीसरइ 13 A वुड्डण°. 14 s °वाविहि. 15 s ताव. 16 s तक्खणेण. 17 s °सिहरइ, A सिहरहि. 18 A मक्केडण 19 s णाराय. 20 A विद्ध 21 A जं. 22 P s लद्धु. 23 s णमोकारु, A नमोकारहो 24 s महाफलेण, A फलिण. 25 s उयहि°. 26 A सुभरिवि. 27 A सो वि सुरेसु जेत्थु अवइण्णउ. 28 s तइ.

11. 1 s विहाइअउ, A पेहावियउ. 2 s A हउ. 3 s घाइआउ. 4 s A मणि. 5 A जइ. 6 s केतडउ. 7 A ता. 8 s भणिवि साहामयइ. 9 s A °संकासइ. 10 s रत्तमुहइ, A रत्तामुह. 11 P s °घघर. 12 s °सरइ. 13 P s आणत्तइ. 14 P उप्परे. 15 P s धाइअइ. 16 A आयासि. 17 P माइअइ, s माइयइ.

[११]-1 आज्ञाऽनन्तरम्, अनन्तानि वा.

अण्णइँ[18] उम्मूलियँ[19]-तरुवरइँ[20]   अण्णइँ[21] संचालिय-महिहरइँ ॥ ७
अण्णइँ[22] उग्गामिय-पहरणइँ[23]   अण्णइँ लंगूल-पईहरइँ[24] ॥ ८

॥ घत्ता ॥

अण्णइँ हुयवहँ[25]-हत्थाइँ   अण्णइँ[26] पुणु अण्णेंहि[27] उप्पाऍहिँ[28] ।
रूवइँ[29] कालहों केराइँ[30]   आवेंवि[31] थियइँ[32] णाइँ बहु[33]-भाऍहिँ[34] ॥ ९

[१२]

अण्णहिँ[1] कोकिउ[2] लङ्काहिवइ   'तिहँ[3] पहरु पाउ[4] जिह णिहउ कइ[5]' ॥ १
तं णिसुणेंवि[6] णरवइ कम्पियउ[7]   'किं[8] कहि[9] मि पवङ्गमु जम्पियउ[10] ॥ २
किं[11] कहि[12] मि कइन्दहों[13] पहरणइँ   आयइँ[14] लहुआइँ[15] ण कारणइँ' ॥ ३
चिन्तेवि महाभय-घत्थऍण   वोल्लाविय पणवियँ[16]-मत्थऍण ॥ ४
'के[17] तुम्हइँ[18] काइँ अ-खन्ति[19] किय   कज्जेण केण सण्णहेंवि[20] थिय' ॥ ५
तं णिसुणेंवि चविउ[21] पमय-णियँहु[22]   'किं पुव वइरु वीसरिउ[23] पहु ॥ ६
जइयहुँ[24] जल-कीलऍ[25] आइयउ   महएवि-कज्जें[26] कइ घाइयउ ॥ ७
रिसि-पञ्चणमोक्कारहुँ[27] वलेंण   सुरवरु[28] उप्पण्णु[29] तेण फलेंण ॥ ८

॥ घत्ता ॥

वइरु तुहारउ संभरेंवि   सो हउँ[30] एक्कु जि थिउ बहु-भाऍहिँ[31] ।
सेरउ अच्छँहि[32] काइँ[33] रणें   जिम अब्भिडु[34] जिम[35] पडु महु पाऍहिँ[36]' ॥ ९

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18 S अण्णइ, A थैनइ 19 A निम्मूलिय°. 20 P तरुवराइ, S तरुवराइ. 21 P S अण्णइ. 22 S अण्णइ. 23 P S पहरणाइ. 24 P लंगूलपईहराइ, S °गूलपईहाराइ, A लगूलपहराइ, हरइं. 25 P S हुयवहु. 26 P अण्णइ, S अण्णे. 27 P S अण्णेहि, A अन्नहि 28 A S उप्पाइहि 29 P रूवइ ?, S रूवइ. 30 S केराइ 31 S आइवि, A आविवि. 32 P थिअइ, S थिअइ 33 A बहु° 34 P S भायहि

12. 1 S A अण्णहि. 2 P कोकिउ. 3 A तह. 4 A पाउ. 5 S A कइ. 6 S णिसुणिवि. 7 P कंपिअउ. 8 This hemistichium missing in S. 9 P कइ वि, A कहि मि. 10 P पवंगउ जंपिअउ. 11 A वहि. 12 P S कइ मि, A कहि मि. 13 P A कइवइ. 14 P S आयइ. 15 P S लहुआइ, A लहुयाइ 16 A पणविय° 17 A क. 18 P S तुम्हइ, A तुम्हेहि. 19 P S अखंति. 20 P सण्णहवि. 21 S illegible 22 S पमयणि 23 S वीसरि. 24 S जइयहु. 25 S °कीलइ 26 P कज्जि, S illegible. 27 P S °णमोक्कारहो 28 P सुरवर, S illegible 29 P S उप्पण्णउ 30 P हउ, S illegible. 31 A °भायहि. 32 S A अच्छहि. 33 P काइ, S काइ. 34 P S अब्भिडु. 35 P S जम. 36 P S पायहि.

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[१२] १ अधमा. २ मन्दोदरी

[१३]

तं णिसुणेवि[1] णमिउं[2] णराहिवइ   अमरेण वि[3] दरिसिय अमर-गइ ॥ १
णिउ विज्जुकेसु[4] करें[5] धरेवि[6] तहिँ   णिवसइ महरिसि चउ-णाणि जहिँ ॥ २
पयाहिणं[7] करेवि[8] गुरु-भत्ति किय   वन्देप्पिणु विण्णि मि[9] पुरउ थियँ[10] ॥ ३
संघड्डिउ सुरवरु[11] हरिसियउ[12]   'एहु[13] जम्मु एणें[14] महु दरिसियउ[15] ॥ ४
अज्जु वि लक्खिज्जइ पायडउ   महु केरउ एउँ[16] सरीरडउ' ॥ ५
तं पेक्खेवि[17] तडिकेसु वि डरिउ   णं पवण-छित्तु[18] तरु थरहरिउ ॥ ६
पुणु पुच्छिउ महरिसि 'धम्मु कहें[19]   परिभमहुँ[20] जेणें[21] णउ णरय-पहें' ॥ ७
तं णिसुणेवि[22] चवइ चारु-चरिउ   'महु अत्थि अण्णु परमायरिउँ[23] ॥ ८
सो कहइ धम्मु सव्वत्तिहरु[24]   पइसहुँ[25] जि जिणालउ सन्तिहरु' ॥ ९
परिओसें तिण्णि वि उच्चलियँ[26]   बाहुबलि-भरह रिसहुँ[27] व मिलियँ[28] ॥ १०

॥ घत्ता ॥

दिट्ठु महारिसि चेइँहरें[29]   णरवइ-उवहिकुमारें[30]-मुणिन्देंहिं[31] ।
परम जिणिन्दु[32] समोसरणें   णं धरणिन्दें[33]-सुरिन्द-णरिन्देंहि[34] ॥ ११

[१४]

पणवेप्पिणु पुच्छिउ परम-रिसि   'दरिसावि भडारा[1] धम्म दिसि' ॥ १
परमेसरु जम्पइ जइ पवरु   तइ काल-बुद्धि चउ-णाण-धरु ॥ २
'धम्मेण जाण-जम्पाण-धयं   धम्मेण भिच्च-रह-तुरय गयं[2] ॥ ३
धम्मेणाहरण विलेवणइँ[3]   धम्मेण णियासण-भोयणइँ[4] ॥ ४
धम्मेण कलत्तइँ मणहरइँ[5]   धम्मेण छुहा पण्डुर-घरइँ[6] ॥ ५
धम्मेण पिण्ड-पीण[7]-त्थणइँ[8]   चमरइँ[9] पाडन्ति वरङ्गणउँ[10] ॥ ६

13 1 P S णिसुणिवि 2 A नमिउ 3 P S व 4 S A विज्जुस्सु 5 S परे, A करि 6 A धरिवि 7 P तियपाहिण, S तिपयाहिण, A पयाहिण corrected to तिपया° 8 P S करे 9 A वि 10 A थिउ 11 A सुरवइ 12 P हरिसिभउ, S हरिसियाउ 13 P इहु, S यहु 14 A एहिं 15 P दरिसिभउ 16 S येउ 17 S पेक्खिवि 18 P S °छित्त 19 A कहि 20 P S परिभमउ 21 A जेण 22 S णिसुणवि 23 P S परमाइरिउ 24 S सव्वत्तिहरो 25 S पइसहु, A लइ जाहु 26 S उच्चलिया 27 P S °रिसहु 28 S मिलिया 29 S चवहरं, A चइहरि 30 S °उवहिकुमार,° A उवहिकुमार 31 S °मुणिंदहो 32 S जिणिंद 33 P धरणइ° 34 P °नरंदहि S णरिंदहि

14 1 S °भया 2 S °गया 3 P °विलेवणाइं, S °विलेवणाइं 4 P S °भोयणाइं 5 P S मणहराइं 6 P S °घराइं 7 P S पीणपिंड° 8 P °थणउ, S A थणउ 9 P S चमरइं 10 P S A वरंगणउ

धम्मेण मणुय-देवत्तणइँ[11]   बलएव-वासुएवत्तणइँ ॥ ७
धम्मेण अरुहँ-सिद्धत्तणइँ[12]   तित्थङ्कर-चक्कहरत्तणइँ ॥ ८

॥ घत्ता ॥

एक्कें धम्में[15] होन्तएँण   इन्दा देवँ वि सेव करन्ति ।
धम्म-विहूणहोँ माणुसहोँ   चण्डाल वि पँङ्गणएँण ठन्ति' ॥ ९

[१५]

तडिकेसें[1] पुच्छिउ पुणु वि गुरु   'अण्णहिँ भवेँ को[3] हउँ[4] को वं सुरु' ॥
जइ जम्पइ 'णिसुणुत्तर-दिसएँ   जाओ[7] सि आसि कासी-विसएँ ॥ २
तुहुँ[8] साहु एहु धाणुक्कु तहिँ[11]   आइउ तरु-मूलेँ वि थिओ सि जैहिँ ॥ ३
णिग्गन्थु णिएँवि उवहासु कउ   ईसीसुप्पण्णु[17] कसाउ तउ ॥ ४
भञ्जेंवि कोविल-सग्ग-गमणु   पत्तो सि णवर जोइस भवणु ॥ ५
तत्थहोँ वि चवेप्पिणु सुज्झमइँ   हूओ सि एत्थँ लङ्काहिवइ ॥ ६
धाणुक्कि हिण्डेवि[22] भव-गहणेँ   उप्पण्णु पवङ्गमु पमय-वणेँ ॥ ७
पइँ[23] हउ समाहि-मरणेण मुउ   पुणु गम्पिणु उवहि-कुमारु हुउ' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि[25] लङ्केसरेंण   रज्जें सुकेसुं थवेंवि परमत्थें ।
मुएँवि[28] कु-वेसय राय-सिरि   तव-सिय-वहुव लइय सइँ[30] हत्थें ॥ ९

[१६]

जं विज्जुकेसु णिग्गन्थु थिउ   पञ्चहिँ[2] मुट्ठिहिँ[3] सिरेँ[4] लोउ किउ ॥ १
तं कडय-मउड-कुण्डल-धरेंण   सम्मत्तु लइउ दिढु सुरवरेंण ॥ २
एत्थन्तरेँ किक्क-पुरेसरहोँ   गउ लेहु कइद्धय-सेहरहोँ ॥ ३
महि-मण्डलेँ घत्तिउ दिट्ठु किहँ   णावालउ गङ्गा-वाहु जिह ॥ ४

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11 s °देवत्तणइ 12 A धम्म° 13 s सिद्धत्तणाइ 14 s °चक्कहरत्तणाइ. 15 A धम्मे 16 A इन्दाएव 17 s पगण म ठ्यति.

15. 1 s तडिकेसिं, A तडिंकेस 2 P S अण्णहिं, A अवहि 3 S क 4 P S हउ 5 P S अ. 6 P जपइ. 7 P जाउ 8 S तुहु 9 P साहु 10 P धाणुक 11 s तहि 12 s A आयउ 13 A तरुमूलिहि थियउ 14 s जहि 15 The portion up to उवहि° missing in S 16 A किउ 17 P S ईसीसुपण्णु, A ईसीसिप्पण्णु 18 P S भजिवि कापित्थ°. 19 P S सुज्झमइ, A सज्झमइ 20 A इत्थु 21 S धाणुक्किउ 22 A हिंडिवि 23 P S पइ 24 P S उवहिकुमारु 25 S णिसुणिवि. 26 A सुकेउ 27 P परमथ 28 S मुयवि 29 S सिया. 30 P S A सइ

16. 1 P S विज्जकेसु. 2 S पञ्चहि, A पचहिं. 3 P मुट्ठि, S मुट्ठिहि. 4 P सिर, S A सिरि. 5 S लयउ. 6 P S इत्थंतरि, A एत्थंतरि. 7 P किक्कि°. 8 S °सहरहो. 9 S किंह. 10 P णावालउ, S णावालुउ.

बन्धण विमुक्कु णं णिरवउलु वक्कुडउ सहावें[11] जेंम खलु ॥ ५
जुवइ[12] जणु वण्णु समुव्वहइ आयरिउ[13] व चरिउ कहंउ कहइ ॥ ६
णं अक्खर-पन्तिहिं[13] पहुं भणिउ 'तुम्हहुँ[14] सुकेसु परिपालणिउ ॥ ७
तडिकेसें[15] तव-सिय लइय करें ज जाणंहि तं पहु तुहुं मि करें' ॥ ८

॥ घत्ता ॥

'लेहु घिवेप्पिणु उवहिरउं पुत्तहों[1] रज्जु देवि णिक्खन्तउ ।
पुरें पडिचन्दु परिट्ठियउं वाणरदीउ स इं[20] भु ञ्जन्तउं ॥ ९

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[७. सत्तमो संधि]

पडिचन्दहों जाय किक्किन्धन्धय पवर-भुयं ।
णं रिसह-जिणासु भरह-बाहुबलि बे वि सुव ॥ १

[१]

छुडु छुडु सरीर-संपत्ति पत्त तहिं अवसरें केण वि कहिय वत्त ॥ १
'वेयड्ढें कडएँ धण-कणय-पउरें[10] दाहिण-सेढिहि[11] आइच्चणयरें ॥ २
विज्जामन्दरु णामेण राउ वेयमइ अग्ग महिसिएँ[12] सहाउ ॥ ३
सिरिमाल-णाम तहों तणिय दुहियं इन्दीवरच्छि छण चन्द-मुहियं ॥ ४
कयली कन्दल-सोमाल बाल सा परएँ[16] घिवेसइ कहों वि माल' ॥ ५
तं णिसुणेवि[17] पवर कइद्धएहिं गमु सज्जिउ किक्किन्धन्धएहिं ॥ ६
ढोइयइं विमाणइं चडियं जोह सचल णहङ्गणें दिण्ण-सोह ॥ ७
णिविसद्धें दाहिण सेढि पत्त जेहिं मिलिया विज्जाहर समत्त ॥ ८

॥ घत्ता ॥

किक्किन्धें दिट्ठु धउ राउलउ मुं(?)पवणहउ ।
हक्कारइ णाइं करयलु सिरिमालेंहें तणउं ॥ ९

11 A मुक्कवि 12 P S सहावि 13 A जुवइयण 14 A वद्द 15 P आइरिउ 16 A कहिव 17 S कहण 18 S °पंतिहि 19 P पहु 20 P A भणिउ 21 S तुट्ठ, A तुम्हइ 22 P A परिपालणिउ 23 S तडिकसि 24 P A जाणहि 25 A तुहु मि 26 P उअहिरउ 27 S पुत्तहि 28 P S परिट्ठिअउ 29 S सय, A सइ 30 A भुंजतउ

1. 1 A जाया 2 S A °धद्धय 3 S पवरभुवा A पवरभुय 4 S बाहु बाहुबलि 5 S सुया, A सुय 6 P S तहि 7 A अवसरि 8 A वयड° 9 P S °कडइ 10 A °पयर 11 A °सेढिहि 12 A वयवइ 13 S °माहसिय 14 P दुहिअ, S दुहिया 15 A °मुहिअ, S °मुहया 16 S परइ 17 S णिसुणिवि 18 S °कयद्धयहि 19 P कि कइय(इ)धएहिं, S किं-किधयएहि, A किकिधेसरहिं 20 A S ढोइयइ 21 S A विमाणइ 22 A चडिअ° 23 P णह सद्धे 24 P S जहि 25 P S missing A स 26 S णाइ 27 P S सिरिमालए 28 A तणउ

[१६] १ निरत छिद्रसमूह २ छेअ गृहीत्वा

[१] १ प्रासं वृत्तौ. २ सनस्रा

॥ घत्ता ॥

गणियारिएँ वालें णिय किक्किन्धहों पासु किह ॥
सरि-सलिल-रहॅल्लिएँ(?)[15] कलहंसहों कलहंसि जिह[18] ॥ १०

[४]

[1]किक्किन्धहों घल्लिय मालें ताएँ णं मेहेसरहों सुलोयणाएँ ॥ १
आसण्णे[3] परिट्ठिय विमल-देह णं कणयगिरिहें[4] णव-चन्दलेह ॥ २
विच्छाय जाय सयल वि णरिन्द ससि-जोण्हएँ विणु णं महिहरिन्द ॥ ३
णं कु-तवसि परम-गईहें[5] चुक्क णं पङ्कय-सर रवि-कन्ति-मुक्क ॥ ४
एत्थन्तरें[7] सिरिमाला-वईहु कोवग्गि-पलीविउ विजयसीहु ॥ ५
[2]'अब्भन्तरें[9] विज्जाहर-वराहुँ[10] पइसारु दिण्णु किं वाणराहुँ[11] ॥ ६
उद्दालहों[12] वहु वरइत्तु[13] हणहों[14] वाणर-वंस-यरुहों[15] कन्दु खणहों[16]' ॥ ७
तं वयणु सुणेप्पिणु[17] अन्धएण हक्कारिउ अमरिस-कुद्धएण[18] ॥ ८

॥ घत्ता ॥

'विज्जाहर तुम्हँ अम्हँ[19] कइद्धयँ[20] कवणु छलु ।
लइ पहरणु पाव जाम ण पाडमि सिरँ[21]-कमलु' ॥ ९

[५]

तं वयणु सुणेप्पिणु विजयसीहु उत्थरिउ पवर-भुवँ[1]-फलिह-दीहु ॥ १
अब्भिट्टु[2] जुज्झु[3] विज्जाहराहँ[4] सिरिमाला-कारणेँ दुद्धराहँ ॥ २
साहणइँ[5] मि अवरोप्परु भिडन्ति णं सुकइ-कव्व-वयणइँ[6] घडन्ति[1] ॥ ३
भञ्जन्ति खम्भ विहडन्ति मञ्च[7] दुकवि-कव्वालाव[8] व कु-सञ्च ॥ ४
हय गय सुण्णासण संचरन्ति णं [1]पंसुलि-लोयण परिभमन्ति ॥ ५
रणु विज्जाहर-वाणरहुँ[9] जाम लङ्काहिउ पत्तु सुकेसु[10] ताम ॥ ६

15 P वालेहि, S बालहि. 16 S किह. 17 P S रहहए 18 S जिह.

4. 1 A घत्तिय. 2 A माउए. 3 P S आसण्णि. 4 P कणयइरिहे, S कणयइरिहिं. 5 P °गईहिं, S गईहि. 6 P चुक्कु corrected to चुक्क, S चुक्, A भुक्क. 7 P एत्थतरि, S इत्थतरि. 8 P S °पल्लीविउ. 9 A अब्भंतरि. 10 P S °वराह. 11 P S वाणराह. 12 P S A उद्दालहु. 13 S वरयत्तु. 14 A हणहु 15 P S वाणरयसुब्भउ. 16 A खणहु. 17 S सुणेवि. 18 S कई-द्धएण. 19 P अम्हि 20 S कयद्धय 21 A सिरि°.

5. 1 P S °भुअ° . 2 P S अभिट्ठ, A आभिट्टु. 3 P S जुज्झ, A जुज्झे 4 A विज्जाहराह. 5 P A साहणइ मि, S साहण मिव. 6 P S °वयणइ. 7 A चिढति. 8 A °कव्वालाव. 9 P S °वाणराह. 10 S सुकेसि.

[४] १ तया कन्यया. २ अस्मिन् प्रस्तावे.

[५] १ पुंश्चली.

आलग्गु सो वि वणें जिह हुआसु[11] जसु ढुक्कइ सो सो लेइ णासु[12] ॥ ७
तहिँ[13] अवसरें[14] वेहाविद्धएण रणें विजयसीहु हउ अन्धएण ॥ ८

॥ घत्ता ॥

महि-मण्डलें[15] सीसु दीसइ असिवर-खण्डियउ[16] ।
णावइ सयवत्तु तोडेंवि[17] हंसें[18] छण्डियउ ॥ ९

[६]

विणिवाइऍ 'विजयसइन्दें खुद्दें किऍं पाराउद्धऍं[1] बल-समुद्दें ॥ १
तुह्णाणणु भणइ[2] सुकेसु एम 'सिरिमालु लएप्पिणु जाहुँ देव' ॥ २
तें[3] वयणें गय कण्टइय-गत्त णिविसद्धें[4] किक्कु-पुरक्खु पत्त ॥ ३
एत्तहें[5] वि दुट्ठ-णिट्ठवण-हेउ केण वि णिसुणाविउ असणिवेउ ॥ ४
'परमेसर पर-णरवर-सिरीहु[6] ओलग्गइँ[7] पाणिहिँ[8] विजयसीहु ॥ ५
पडिचन्दहों सुऍण कइद्धएण आवट्टिउँ[9] जम-मुहें[10] अन्धएण' ॥ ६
तं वयणु सुणेंवि णं[11] करन्तु खेउ सण्णहेंवि पधाइउ असणिवेउ ॥ ७
चउरङ्गें[12] विज्जाहर-बलेण परिवेढिउँ[13] पट्टणु[14] तें छलेण ॥ ८

॥ घत्ता ॥

हक्कारिय वे वि 'पावहों[15] पेमय-महद्धयहों[16] ।
लइ ढुकउ कालु णिग्गहों[17] 'किक्किन्धन्धयहों[18]' ॥ ९

[७]

पुणु पच्छऍं विप्फुरियाणणेण हक्कारिय 'विज्जुलवाहणेण ॥ १
'अरें भाइ महारउ णिहउ जेम दुद्धर-सर-धोरणि धरहों तेम' ॥ २
तं णिसुणेंवि दूसह-दसणेहिं[3] पडिचन्द-णरिन्दहों णन्दणेहिँ ॥ ३
णिग्गन्तेहिँ[4] जण-णिग्गय-पयावुँ[5] किउ पाराउद्धउँ[6] सेण्णु सोउँ[7] ॥ ४

11 S हुयासु. 12 P S तासु, A नासु. 13 P S तहि. 14 A अवसरि. 15 P S A °मडलि. 16 P °खंडियओ. 17 P S A तोडिवि. 18 A हसे.

6. 1 S पाराउद्धए. 2 A भणइ. 3 P S एव. 4 P S जाहु 5 A ते. 6 A णिविसद्धि. 7 S एत्तहें. 8 S असणवेउ, A असणिवउ. 9 A °समीहु 10 S उलग्गइ. 11 A पाणिहिं. 12 P आवट्टिउ. 13 P S °मुहि. 14 S missing, A न न 15 A चउरंगे. 16 P परिवेढिउ. 17 A रिउपट्टणु च्छलेण. 18 A पाहो. 19 P णिग्गइओ with इ deleted, A निगाउ. 20 A °धद्धयहो.

7. 1 P विफुरिया°. 2 A सहड्डु. 3 A °सदणेहिं. 4 A णिग्गंतिहि. 5 P जणे. 6 S °पधाउ. 7 P पाराउद्धउ, A पाराउद्दिउ. 8 S साउ.

२ कोपाविष्टेन.

[६] १ विजयसिंहे. २ रे मर्कटध्वजो (?). ३ निर्गच्छथ. ४ नाम.

[७] १ अशनिवेगेन (?) २ सवम्.

सो असणिवेउ[9] अन्धयहों वलिउ तडिवाहणेण किक्किन्धु[10] खलिउ ॥ ५
पहरणेंइ[11] मुयेन्ति[12] सु-दारुणाइँ खणें आगेयइँ खणें वारुणाइँ ॥ ६
खणें पवणत्थइँ[13] खणें थम्भणाइँ खणें वामोहणँ-उम्मोहणाइँ[14] ॥ ७
खणें महियलें खणें णहयलें भमन्ति खणें सन्दणें खणें जें[15] विमाणें थन्ति ॥ ८

॥ घत्ता ॥

आयामेंवि दुक्खु अन्धउ खग्गें कण्ठें हउ ।
णिउ पन्थें[17] तेण जें[18] सो विजयमइन्दु[19] गउ ॥ ९

[८]

एत्तहें[1] वि [२]भिण्डिवालेण पहउ किक्किन्ध-णराहिउ मुच्छ-गउ ॥ १
अच्छन्तउ परिचिन्तेंवि[3] मणेण आमेल्लिउ[4] विज्जुलवाहणेण[5] ॥ २
तहिँ अवसरें ढुक्कु सुकेसु पासु रहवरें[6] छुहेवि णिउ णिय-णिवासु ॥ ३
पडिवाइउ[7] चेयण-भाउ[8] लद्धु[9] उट्ठन्तें[10] पुच्छिउ परम-बन्धु ॥ ४
'कहिँ[11] अन्धउ[12]' 'पसण-चुक्कु[13] देव' णियडिउ[14] पुणो[15] वि तडि-रुक्खु[16] जेम ॥ ५
पुणु पडिवाइउ पुणु आउ जीउ '[17]हा पइँ[18] विणु सुण्णउ[19] पमय-दीउ ॥ ६
हा भाय सहोयर देहि[20] वाय हा[21] पइँ विणु मेइणि [५]विहव जाय' ॥ ७

॥ घत्ता ॥

तो भणइ[22] सुकेसु 'संसउ णाहँ[23] जिएवाहों[24] ।
सिरें णिक्खंसएँ[25] खग्गें अवसरु करणु रुएवाहों[26]' ॥ ८

[९]

विणु कज्जें[1] वइरिहिँ[2] अङ्गु देहि[3] पायालल‍ङ्क पइसरहुँ एहिँ[4] ॥ १
जीवन्तहुँ[5] सिज्झइ सव्वु कज्जु एत्थिउ ण वि हउँ[6] ण वि तुहुँ ण रज्जु' ॥ २

9 A भसणिवेउ 10 A किंकिंधु 11 S पहरण. 12 P मुयवि. 13 S पावरथइ. 14 S बाहण, A उम्मोहण° 15 S खणे जि, A खणि जि. 16 A ठवि 17 A पथे 18 P S जि, A जे 19 A विजयमयदु.

8. 1 S एत्तहिँ 2 P S हउ 3 P S परिचिंतिवि, A परिचिंतइ 4 S आमेल्लिय 5 S विहुलवाहणेण 6 P A रहवरि, S रहवर 7 S पडिवायउ. 8 P S °भाव. 9 A लद्दु 10 P S उट्ठंतें 11 P S कहि 12 A वधउ 13 P पेसणचक्कु. 14 A निवडउ 15 S पुणो पुणो वि. 16 P S तरु रुक्खु 17 A missing 18 P S A पइ. 19 A सुनउ 20 P S हो 21 P विहव. 22 A भणइ 23 S णाहे 24 P S जीवेवहो 25 A निक्खय. 26 P रुवेवाहो corrected to रुवेवहो, S रोवेवहो

9. 1 A कज्जे 2 P S वइरिहि 3 S देहि अंगु, A पगु देहि 4 S एहिँ. 5 P S जीवतहु. 6 S हउ.

[८] १ गोफणि पाषाणेन. २ मातवापित ,पुन पुन. जीवित . ३ सचलना जात . ४ वानरद्वीप. ५ विधवा.

तं णिसुणेंवि वाणर-वंस-सारु   णीसरिउ स-साहणु स-परिवारु[7] ॥ ३
णासन्तु णिएंवि हरिसिय-मणेण   रहु वाहिउ विज्जुलवाहणेण[8] ॥ ४
करेँ[9] धरिउ असणिवेएण पुत्तु[10]   'किं उत्तिम-पुरिसहँ[12] एउ[13] जुत्तु ॥ ५
[14]णासन्तु णवन्तु[15] सुवन्तु[16] सत्तु[17]   भुञ्जन्तु ण हम्मइ[18] जलु पियन्तु ॥ ६
जें[19] विजयसीहु हउ भुय[20]-विसालु   सो[21] णिउ कियन्त[22]-दन्तन्तरालु[23]' ॥ ७
तं णिसुणेंवि[24] तडिवाहणु 'णियत्तु[25]   लहु देसु पसाहिउ एक्क[26]-छत्तु ॥ ८

॥ घत्ता ॥

णिग्घायहों[27] लङ्क   अण्णहँ[28] अण्णइँ पट्टणइँ[29] ॥
भुत्तइँ इच्छाएँ   सु-कलत्तइँ[30] व स-जोव्वणइँ ॥ ९

[१०]

किक्किन्ध-सुकेसहँ[1] पुरँ[2] हरेवि   अवरे[3] वि विज्जाहर वसिकरेवि ॥ १
बहु-दिवसेंहि[4] घण-पडलइँ[5] णिएवि[6]   तं विजयसीहँ[7]-दुहु संभरेवि ॥ २
सहसार-कुमारहों देवि[8] रज्जु   अप्पुणु[9] साहिउ पर-लोय-कज्जु ॥ ३
बहु-कालें[10] किक्किन्धाहिवो वि   गउ वन्दण-हत्तिएँ[11] मेरु सो वि ॥ ४
पडुट्टु[12] पडीवउ णर-वरिट्ठु   महु पव्वर-महीहरु ताम[13] दिट्ठु ॥ ५
जोवइ[14] व पईहिय[15]-लोयणेहिँ   हसइ[16] व कमलायर-आणणेहिँ ॥ ६
गायइ व भमर-महुअरि[17]-सरेहिँ   ण्हाइ व णिम्मल-जल-णिज्झरेहिँ ॥ ७
वीसमइ व ललिय-लयाहरेहिँ   पणवइ व फुल्ल-फल-गुरुभरेहिँ[18] ८

॥ घत्ता ॥

तं सेलु[19] णिएवि   कोक्कावेंवि[20] णिय पय पउरु[21] ।
किउ पट्टणु तेत्थु[22]   किक्किन्धें[23] किक्किन्धपुरु[24] ॥ ९

7 A सपरिवारु. 8 S विज्जलवाहणेण. 9 P S करि धरिवि असणिवेउ वि. 10 P पवुत्तु, S वुत्तु. 11 A उत्तम°. 12 S पुरिसहो, A °पुरिसह. 13 S एव. 14 This hemistich is missing in S. 15 A पमंतु. 16 A सुयंतु. 17 P संतु. 18 A हम्मइं. 19 S जि, A जे. 20 S सुअ°. 21 S इणिउ. 22 P कयंत.° 23 S दंचतरालु. 24 S णिसु णिसुणिवि तडेवाहणु. 25 P S णियंतु. 26 P S एक्क. 27 A णिग्घाएं. 28 P S अण्णहो. 29 S पदइ. 30 P सकलत्तइं, S सुकलत्तइं.

10. 1 S °सुकेस, A °सुकेसर. 2 S पुरइं. 3 A अवरवि अवरवि. 4 P S °दिवसहिं. 5 P °पड-लइ, S पटलइ, A पडण. 6 S णिवेवि, A णिए. 7 P S विजयसीहु. 8 A देव. 9 A अप्पणु. 10 S कालि, A काले. 11 P °भत्तिए. 12 S पलुट्टु, A पलुट्टु. 13 P S ताव. 14 P S जोयइ. 15 A पईहि. 16 S हंसइ. 17 A °महुयर°. 18 P S °गुरुहरेहिं. 19 A सयलु. 20 A कोक्का-विवि. 21 A पउरु 22 A तित्थु. 23 S किक्कंधें. 24 A किक्किंधउरु.

[९] १ व्याघुटित: २ निर्घात-नाम-विद्याधरस्य.
[१०] १ मधुमधुरस्वनैः (?)

[११]

महु-महिहरो वि किक्किन्धु वुत्तु उच्छुरउं[1] तामं[2] उप्पण्णु पुत्तु ॥ १
अण्णु वि सूररउं[3] कणिट्ठु तासु वाहुवलि जेम भरहेसरासु ॥ २
एत्तहें वि सुकेसहों तिण्णि पुत्त सिरिमालि-सुमालि-सुमल्लवन्त[4] ॥ ३
पोढत्तणें वुच्चइ तेहिं ताउ 'किं[5] ण जाहुँ[6] जेत्थु किक्किन्धराउ' ॥ ४
तं सुणेवि[7] जणेरें[8] वुत्तु एम 'थियं[9] दादुप्पाडिय सप्पु जेम ॥ ५
कहिं जाहुँ[10] मुएवि पायाललङ्क चउपासिउ वइरिहुँ तणिय सङ्क ॥ ६
घणवाहण-पमुह णिरन्तराइँ एत्तियइँ जामं रज्जन्तराइँ ॥ ७
अणुहुय लङ्क कामिणि व पवर महु तणिएँ "सीसें अवहरिय णवर' ॥ ८

॥ घत्ता ॥

तं वयणु सुणेवि माति पलित्तु दवग्गि जिह ।
'उद्धद्धएँ रज्जें णिविसु वि जिज्जइ ताय किह ॥ ९

[१२]

महु कहिय भडारा पइँ जि णित्ति तिहिं जीवहि जिह परिभमइँ कित्ति ॥ १
तिह हसु जिह ण हसिज्जइ जणेण तिह भुञ्जु जिह ण मुचहि[4] धणेण ॥ २
तिह जुज्झु जिह णिन्दइ जणइ अज्जु तिह तजुँ जिह पुणु वि ण होइँ सज्जु ॥ ३
तिह चडु जिह वुच्चइ साहु साहु तिह संचरु जिह सयणहँ ण डाहु ॥ ४
तिह सुणु जिह णिवसहि गुरुहुँ पासें[15] तिह मरु जिह णावहि[16] गब्भवासें ॥ ५
तिह तउ[17] करें जिह परितवइ गत्तु तिह रज्जु पालें जिह णवइ सत्तु ॥ ६
[20]किं जीएं रिउ-आसङ्किएण किं पुरिसें माण-कलङ्किएण ॥ ७
किं दव्वें[22] दाण-विवज्जिएण किं पुत्तें[24] मइलइ वंसु जेण ॥ ८

11. 1 s उच्छरउ. 2 P S ताव. 3 S सूरउ. 4 P S °सुमल्लवत्त. 5 S किर, A कि न. 6 P S जाहु जित्थु. 7 P S सुणिवि 8 A जणेरे. 9 P S थिअ. 10 A जाहु. 11 S illegible. 12 P S वइरिहि 13 A पहुइ. 14 P एत्तियइ, S पत्तियइ. 15 S illegible. 16 S तणइ. 17 P S सीसि. 18 A पजुप. 19 A उद्धद्धए

12. 1 P S पइ जि भडारा कहिय 2 S तहि. 3 A परिभमइ. 4 P हसिज्जहि. 5 A तिहि. 6 P S भुंचइ, A मुचहि. 7 A जुज्झ. 8 A जणइ. 9 P S तज्जु. 10 S illegible. 11 P वसु. 12 P वुचहि, S illegible, A वचहि. 13 S न. 14 गुरहु. 15 A पासि. 16 P S णावहि 17 A करि. 18 S रज्जु. 19 A नमइ. 20 *a* and *b* are transposed in A. 21 P A रिउ, S illegible. 22 A दव्वे. 23 A विवज्जिएणे. 24 A पुत्ते

[११] १ मधुगिरेः किष्किन्ध-नाम स्थापितम्. २ इक्षुरत-. ३ सूर्यरज-. ४ माल्यवन्तः (?). ५ स्थितः.

॥ घत्ता ॥

जइ कलएँ ताय   लङ्काणयरि[25] ण पइसरमि[26] ।
तो णियय-जणेरि   इन्दाणी[27] करयलें धरमि ॥ ९

[१३]

गय रयणि पयाणउ[1] पेरएँ[2] दिण्णु   हउ तूरु[3] रसायलु णाइँ[4] भिण्णु ॥ १
सचल्लिउ[5] साहणु णिरवसेसु   आरूढ के वि णर गयवरेसु ॥ २
तुरएसु के वि के[6]वि सन्दणेसु   सिविएसु[7] के वि पञ्चाणणेसु ॥ ३
परिवेढिय लङ्का णयरि[8] तेहिं   णं महिहर कोडि महा घणेहिं ॥ ४
णं पोढ-विलासिणि कामुएहिं   णं सयवत्तिणि फुल्लन्धुएहि[9] ॥ ५
किउ कलयलु रहसाऊरिएहिं   पडिपहयइँ[10] तूरइँ[11] तूरिएहिं ॥ ६
सेल्लिएँहिं[12] सङ्ख तालिएँहिं[13] ताल   चउ पासिउ उड्डिय[14] भड-चमालें[15] ॥ ७
धाइउ लङ्काहिउ विप्फुरन्तु   रणें पाराउड्डउ वलु करन्तु ॥ ८

॥ घत्ता ॥

णं मत्त-गइन्दें[16]   पञ्चाणणहों समावडिउ ।
सरहसुँ[17] णिग्घाउ   गम्पिणु मालिहें[18] अब्भिडिउ ॥ ९

[१४]

पहरन्ति परोप्परु[1] तरुवरेहिं[2]   पुणु पाहणेहिं[3] पुणु गिरिवरेहिं ॥ १
पुणु विज्जारूवेहिं[4] भीसणेहिं   अहि-गरुड[5]-कुम्भि[6]-पञ्चाणणेहिं ॥ २
पुणु णारएहिं भयङ्करेहिं[7]   भुयइन्दायाम[8]-पईहरेहिं ॥ ३
छिन्दन्ति महारह-छत्त धयइँ   वइयागरणें[9] व वायरण पयइँ ॥ ४

25 P S लङ्काउरि 26 P S पईसमि 27 P S इंदाइणि

13. 1 A पयाणउ 2 A नयर 3 S णाह 4 P S णाउ, A नाइ 5 A सचल्लियउ 6 S किवि 7 S सुविएसु 8 S णयरे 9 S फुलुंधुएहिं 10 S पडिपहरइ 11 A तूरय 12 S सखियहि, A सखियहि 13 S तालियहि, A तालियहिं 14 P S उट्ठिअ 15 S भवमाल corrected to भडइ°. 16 P S °मयद्दु 17 P सहरसु 18 P मालिहिं, S मालिहि

14 1 P परोपरु 2 P पहरेहि, marginally 'वहुतरेहिं पाठे,' S पहरेहिं, marginally 'पहरणेहिं' 3 P S पाहणेहिं 4 A विज्जारुविहि 5 S गुरु 6 S कुभे 7 A repeats whole of the previous portion of this Kadavaka except the first hemistich 8 P भूयइंदा°, S भूयइदा° 9 P वइयायरण, S पइयायरण

[१२] १ माता
[१३] १ प्रभाते २ णागराणी (P णाउ) मेदित ३ अग्रभाग ४ भ्रमरै ५ निर्घात नाम विद्याधर
[१४] १ भुजगेन्द्रदीर्घत्व

एत्थन्तरें[10] वाहिय-सन्दणेण　　देणुवई-इन्दाणिहें णन्दणेण ॥ ५
सयवारउ परिअञ्चेवि[12] गयणें[13]　　हउ खग्गें छुडु कियन्तें-वयणें[15] ॥ ६
णिग्घाउ[16] पडिउ णिग्घाउ[17] जेम　　महियलें णरें णहें[18] परितुट्ठु देव ॥ ७
चत्तारि वि भुवें-परिहव-कलङ्क　　जय-जय-सद्देण पइट्टु लङ्क ॥ ८

॥ घत्ता ॥

सेन्तिहें सन्तिहरें　　गम्पिणु वन्दण-हत्ति किय ।
सुविलासिणि जेम　　लङ्क सइं भुञ्जन्तें थिय ॥ ९

*

[८. अट्ठमो संधि]

मालिहें रज्जु करन्ताहों　　सिद्धइं विज्जाहर-मण्डलइं ।
सहसा अहिमुहिहूआइँ　　सायरहों जेम सव्वइं जलइं ॥ १

[१]

तहिं अवसरें छुह-पङ्कापण्डुरें　　दाहिण-सेढिहिं[1] रहणेउर-पुरें[1] ॥ १
पिहुल-णियम्बिणि पीण-पओहरि[6]　　सहसारहों पिय माणस-सुन्दरि ॥ २
ताहें पुत्तु सुरें-सिरि-सपण्णउ　　इन्दु चवेवि इन्दु उप्पण्णउ[13] ॥ ३
[1]मेसई मन्ति दन्ति अइरावणु　　सेणावइ हरिकेसि भयावणु ॥ ४
विज्जाहर जि सव्व किय सुरवर　　पवण-कुबेर-वरुणे-जम-ससहर ॥ ५
छव्वीस वि सहसइं पेक्खणयहँ　　णाहि पमाणु जुज्झें-वामणेयहुँ ॥ ६
गायण जाइं सुरिन्दत्तणयहुँ　　णामइँ ताइँ कियइँ अप्पणयहुँ ॥ ७
उव्वसि-रम्भ-तिलोत्तिम-पहुइहिं　　अट्ठावीस-सहस-वर-जुवइहिं ॥ ८

10 P S A एत्थवरि　11 A दणुवइ°　12 A परिचपेवि.　13 P गयाण.　14 A कयउ°.
15 P S °वयणि　16 S णिग्घाऊ　17 P णिघाउ, S णिग्घा with घ added marginally.
18 P S णरवइ　19 A णहि, S णहि　20 P S तुट्ट　21 A marginally corrected to भुय.
22 S सतिहि　23 S किया　24 S भय　25 P A भुजंति　26 S थिया

1. 1 रज्ज　2 A repeats the previous words as विज्ज करताहो, सिद्दइ　3 A °मडलइ　4 P अहिमुहिहूयाइ, S अहिमुह हूयाइ　5 P S A सवइ.　6 A °वरे. 7 S °सेढिहि, A °सेढिह.　8 A °पुर　9 S °पउहरि　10 P S ताहु　11 A सर°　12 A सउण्णउ, S सपुण्णउ.　13 A उप्पण्णउ　14 S भयइ　15 S पवणवणु.　16 P S पवणु कुबेर.　17 S वरुणु
18 P S सहास　19 P पेक्खणयहु, S पेच्छणयहु　20 S णाहि.　21 P S जुज्झ.　22 P वामणयहुं. S वामणयहु.　23 A णामइ जाइ सुरिंदह णयवहु　24 P S A णामइ.　25 A अप्पणयहु.　26 S A उव्वस　27 S पहुयहि

२ सहस्रगति सुरूपोपलर्थः　३ व्यस्त.　४ पूर्वेऽभिमादिग्भुमादिगान्धकण्ठ.
[१] वृहस्पति. २ प्रधानोऽपि.

॥ घत्ता ॥

परिचिन्तिउँ विज्जाहरेंण 'तहों जाइँ जाइँ आखण्डलहों ।
ताइँ ताइँ महु चिन्धाइँ [31]लइँ हउँ जि इन्दु महि-मण्डलहों' ॥ ९

[२]

[1]जुऍं[2] खय-कालें णिड्डु (?) णिड्डालिहें जे जे सेव करन्ता मालिहें ॥ १
ते ते मिलिय णराहिव इन्दहों अवर जलोह व [3]अवर-समुद्दहों ॥ २
कप्पु ण दिन्ति जन्ति सिरिगारहिँ(?) आण करन्ति वि णाहङ्कारहिँ ॥ ३
केण [8]वि कहिउ गम्पि तहों मालिहें 'पहु संकन्ति(?) ण तुम्ह णिड्डालिहें(?)॥४
इन्दु को वि सहसारहों णन्दणु तासु करन्ति सव्व भिच्चत्तणु' ॥ ५
तं णिसुणेवि सुकेसहों पुत्तें कोव-जलण-जालोलि-पलित्तें ॥ ६
देवाविय रण-भेरि भयङ्कर घरु (?) सण्णहेंवि पराइय किङ्कर ॥ ७
किक्किन्धहों किक्किन्धहों णन्दण दिण्णु पयाणउँ वाहिय सन्दण ॥ ८

॥ घत्ता ॥

'गमणु ण सुज्झइ महु मणहों' तं मालि सुमालि करेंहि धरइ ।
'पेक्खु देव दुणिमित्तइँ सिय कन्दइ वायसु करगरइ ॥ ९

[३]

पेक्खु कुहिणि विसहर-छिज्जन्ती मोक्कल-केस णारि रोवन्ती ॥ १
पेक्खु फुरन्तउ वामउ लोयणु पेक्खहि रुहिर-ण्हाणु वस-भोयणु ॥ २
पेक्खु वसुन्धरि-तलु कम्पन्तउ घर-देवउल-णिवहु लोट्टन्तउ ॥ ३
पेक्खु अकालें महा-घणु गज्जिउ णहें णच्चन्तु कबन्धु अलज्जिउ' ॥ ४
तं णिसुणेवि वयणु तहों वलियउ 'वच्छ वच्छ जइ सउणु जि वलियउ ॥ ५
तो किं मरइ सव्वु ऍउ अलियउ दइउ मुएवि अण्णु को वलियउ ॥ ६

28 s परिचिन्तिउ. 29 s जाइं जाइ वि. 30 P चिन्धाइ, s चिण्हइ. 31 This Pāda is missing in s. 32 P लइ, s missing.

2. 1 The first line is missing in A. 2 s जुए. 3 A रयरव. 4 s वृत्ति, A वित्ति. 5 s सेंगारहि, s सिंगारिहि. 6 s गम्पि. 7 s illegible, s °हङ्कारिहि. 8 A केहिं वि. 9 s मालिहे. 10 P सकन्ति. 11 P सिड्डालिहे, s सिड्डालिह, s सिडालिहे. 12 s णन्दणो. 13 s जालालि. 14 s किक्किध वि. 15 P पयाणउ. 16 P सुमालि. 17 Ps करे. 18 s पेक्खे. 19 A दुणिमित्ताइ. 20 P करकरइ, s ककरइ.

3. 1 A वलिय. 2 Ps °देउलइ. 3 s णियडु. 4 s अकालि. 5 A महाघण. 6 s णचन्ति. 7 s वयणु. 8 Ps गयणु. 9 Ps सकु. 10 s यउ, A इउ. 11 P अलिअउ. 12 s दयउ. 13 A वर.

[२] १ गुरुएणु. २ प्रतिकूलं. ३ अपरे.
[३] १ मार्ग . २ अपवाद(?) वा.

छुडु धीरत्तणु होइ[14] मणूसहों लच्छि कित्ति ओसरइ[15] ण पासहों' ॥ ७
एमें[16] भणेप्पिणु दिण्णु पयाणउँ[17] चलिउँ[18] सेण्णु सरहसु स-विमाणउँ[19] ॥ ८

॥ घत्ता ॥

हय-गय-रहवर-णरवरहिँ[20] महियलेँ[21] गयणयलेँ ण माइयउँ[22] ।
दीसइ विञ्झ[23]-महीहरहों मेहउलु णाइँ उद्धाइयउँ[24] ॥ ९

[४]

तं जमकरणहों अणुहरमाणउ[1] णिसुणेवि रक्खहों[2] तणउ पयाणउ[3] ॥ १
उभय-सेढि[4]-सामन्त पणट्ठा गम्पिणु इन्दहों सरणें[5] पइट्ठा ॥ २
तहिँ[6] अवसरेँ वलवन्तें[7] महाइयं[8] मालिहेँ केरा दूअ[9] पराइयं[10] ॥ ३
'अहों अहों रहणेउर-पुर-राणा[11] कप्पु देवि[12] करें[13] सन्धि अयाणा ॥ ४
दुज्जउ लङ्काहिउ समरङ्गणें छुडु जेण णिग्घाउ जमाणणें ॥ ५
राय-लच्छि तइलोक्क-पियारी दासि जेम जसु[14] पेसणगारी[15] ॥ ६
तेण समाणु विरोहु असुन्दरु' आएँहिँ[16] वयणेंहिँ कुविउ[17] पुरन्दरु ॥ ७
'दूउ भणेवि तेण तुहुँ[18] चुक्कउ[19] णं तो जम-दन्तन्तरु[20] ढुक्कउ ॥ ८

॥ घत्ता ॥

को सो लङ्क-पुराहिवइ को तुहुँ किर सन्धि कहो[21] तणियँ[22] ।
जो जीवेसइ विहिँ[23] मि रणें महि णीसावण्ण तहो[24] तणिय ॥ ९

[५]

गय ते मालि-दूय णिब्भच्छिय दुव्वयणावमाण-पडिहत्थियं[1] ॥ १
सण्णज्झइ[2] सुरिन्दु सुर-साहणु कुलिस-पाणि अइरावय[3]-वाहणु ॥ २
सण्णज्झइ तणु-हेइ हुआसणु[4] धूमद्धउ कुमारि[5] मेसासणु ॥ ३
सण्णज्झइ जमु[6] दण्ड-भयङ्करु महिसारूढु पुरन्दर-किङ्करु ॥ ४

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14 P S होउ 15 S उसरइ 16 P S एव 17 P A पयाणउ 18 A चलिउ. 19 A सविमाणउ 20 A णरवरिहिं. 21 A महियलि गयणयलि 22 P माइअउ, मायूयउ. 23 P S विंझइरि° 24 P S उद्धाइअउ

4. 1 P A अणुहरमाणउ 2 S वक्खहो 3 A तणउ पयाणउ. 4 A उहयसेणि° 5 P सरणि, S सरण, A सरणु 6 P S तहि 7 A वलेवंत. 8 S महाइया 9 A दूअ° 10 S पराइया. 11 P could not be used for the text from °उरपुरराणा up to कुम्भयीद भणिभ° (VIII 9 8), because folio no 24 in P covering that portion is missing 12 S देहि. 13 S A करि 14 S ज 15 S पेसणयारी 16 S आयहिं वयणेहि. 17 A कुद्दउ 18 S तुहु. 19 A चुक्कउ 20 S दतंतरे. 21 A कहु 22 S तणिय 23 A विहिं मि. 24 S तहु तणिया

5. 1 S पडहत्थिय, A पडहत्थिय. 2 A सनज्झइ. 3 S अइरावइ 4 S हुयासणु 5 A कुजारि. 6 S A जमदंड

सण्णज्झइ णइरिउ मोग्गर-धरु रिच्छारूढु रणङ्गणें दुद्धरु ॥ ५
सण्णज्झइ वरुणु वि दुद्दसणु णागवास करु करिमँयरासणु ॥ ६
सण्णज्झइ मिग-गमणु समीरणु तरुवरॅ-पव्वँरुग्गामिय पहरणु ॥ ७
सण्णज्झइ कुबेरु फुरियाहरु पुप्फ विमाँणारूढु सत्ति-करू ॥ ८
सण्णज्झइ ईसाणु विसासणु सूल-पाणि पर-बल-संतासणु ॥ ९
सण्णज्झइ पञ्चाणण गामिउ[12] कुन्तँ पाणि ससि ससिपुर-सामिउ ॥ १०

॥ घत्ता ॥

जाइँ वि दिट्ठीहोन्ताइँ ताइँ मि रण-रसँ-पुलउग्गयँइँ ।
णिएँवि परोप्परु चिन्धाइँ सुहडहुँ[18] कवयइँ फुट्टेवि[19] गयइँ[20] ॥ ११

[६]

ताम[1] परोप्परु वेहाविद्धइँ[2] पढम भिडन्तइँ[3] अग्गिम खन्धइँ[4] ॥ १
मुसुमूरिय उर-सिर मुह कन्धर पच्छिम भाअ सेस थियँ कुञ्जर ॥ २
पुच्छुग्गीरिय पडिपहरन्ति व 'कहिँ[8] गय अग्गिम-भाय' भणन्ति व ॥ ३
जोह वि अमुणियँ जँढर-उरत्थल 'कहिँ गय रिउ' पहरन्ति[12] व करयल ॥ ४
सच्चूरिय तुरङ्ग-धयँ सारहि चक्क सेस थियँ णवर महारहि[15] ॥ ५
तेहिँ अवसरें रहणेउर सारहों धाइउँ मलवन्तु सहसारहों ॥ ६
सूररएण सोमु रणेँ[18] खारिउ वच्छुरएँण वरुणु हकारिउ ॥ ७
जमु [20]किक्किन्धें धणउ सुमालिं पवणु सुकेसें[22] सुरवइ मालिं ॥ ८

॥ घत्ता ॥

'एत्तिउ कालु ण बुज्झियउ तुहुँ कवणहुँ इन्दहुँ इन्दु कहेँ ।
रण्डेहिँ[28] मुण्डेहिँ जिब्भिएँहिँ[29] किं[27] जो सो रम्भेहि इन्दवहेँ[31]' ॥ ९

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7 s मोग्गरधरु 8 A मयरासणु 9 s तरुवर 10 s पव्वरु° 11 s °विमाणरूढु सत्तिमकरु 12 A °गामिउ 13 A कात° 14 A दीठीहोंताइं 15 s रणस° 16 s °पुलुग्गयइं, A °पुलउग्गयाइं 17 s चिंधाइं 18 s सुहडह कवयइं 19 s A फुट्टिवि 20 s गयइं, A गयाइं

6 1 s ताव 2 s वेहाइद्धइं 3 A भिडतहु 4 s °खधइं, A °खधहु 5 s थिय 6 s पुच्छु° 7 This hemistich is missing in s 8 A कहि 9 s अमुणय 10 A जढरोर त्थल 11 s कहि A कहिं° 12 A पहरंति 13 A सुरसारहि 14 s ठिय. 15 A महारहिं 16 s ताह 17 s धायउ 18 A रणि 19 s वच्छरएण 20 A जमु किंकिंधे 21 s सुमालें 22 A सुकेसिं 23 s माले 24 A एत्तउ 25 s A तुहु 26 s कवणहो A कवणहु 27 s missing 28 A रंडिहि मुंडिहि 29 s जिभिएहिं, A भएहिं 30 A रम्भहिं 31 s इंदवहो

[७]

तं [1]णिसुणेंवि चोइउ अइरावउ णावइ णिज्झरन्तु कुलं-पावउ ॥ १
मालि-पुरन्दर[2] भिडिय परोप्परु विहिँ[3] मि महाहउ जाउ भयङ्करु ॥ २
जुज्झइँ सेस-णरेहिँ परिच्चत्तइँ थिय पडिथिरइँ[7] करेप्पिणु णेत्तइँ ॥ ३
इन्दयालु जिह तिहँ जोइज्जइ रक्खें[10] रक्ख-विज्ज चिन्तिज्जइ ॥ ४
भीम-महाभीमेहिँ जा दिण्णी गोत्त-परम्पराएँ अवइण्णी ॥ ५
सा विकराल-वयण उद्धाइय परिवड्डिय गयणयलें ण माइय ॥ ६
चिन्तिउ वरुण-पवण-जम-धणऍहिँ[13] 'पर्त्तु इन्दु चरिएँहिँ[15] अप्पणऍहिँ[16] ॥ ७
दूएं[17] वुत्तु आसि[18] रायङ्गणें वुज्झउ मालि होइ समरङ्गणें' ॥ ८

॥ घत्ता ॥

[19]तेहिँ पत्थावें[20] पुरन्दरेण माहिन्द-विज्ज लहु संभरियँ ।
वड्डिय तेहँ[22] वि चउग्गुणिय रवि-कन्तिएँ ससि-कन्ति व हरियँ ॥ ९

[८]

तं माहिन्द-विज्ज अवलोएंवि[1] भणइ सुमालि मालि-मुहुँ जोएंवि[4] ॥ १
'तइयहुँ ण किउ महारउ वुत्तउ एवहिँ[6] आयउ कालु णिरुत्तउ' ॥ २
तं णिसुणेंवि पलम्ब-भुय-डालें अमरिस-कुद्धएण रणें[7] मालें ॥ ३
वायव-वारुण-अग्गेयत्थइँ[8] मुक्कइँ तिण्णि मि[9] गयइँ[10] णिरत्थइँ ॥ ४
जिह अण्णाण-कण्णें जिण-वयणइँ जिह गोट्ठङ्गणें[11] वर-मणि-रयणइँ ॥ ५
जिह उववार-सयइँ अकुलीणऍ वयइँ[13] जेम चारित्त-विहीणऍ ॥ ६
गम्पि पहञ्जणु मिलिउ पहञ्जणें वरुणहों[15] वरुणु हुँवासु हुआसणें ॥ ७
हसिउ पुरन्दरेण 'अरे माणव देव-समाण होन्ति किं दाणव' ॥ ८

॥ घत्ता ॥

भणइ मालि 'को देउ तुहुँ वलु पउरु सु सयलु णिरिक्खियउ ।
[18]जं वन्धहि जोहहि वि इन्दयालु पेँर सिक्खियउ' ॥ ९

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7. 1 s णिसुणिवि चोयउ. 2 s उक°. 3 s °पुरंदरू. 4 A विहिंवि. 5 s जुज्झइं, A जुज्झाजुज्झइ. 6 s परिचत्तइ 7 s A पडिथिरइ 8 s णेत्तइ 9 s जिह 10 s रक्खइ. 11 s °महाभीमहि. 12 s °परंपराय अवयण्णी 13 s धणयहि. 14 A पुत्तु 15 A चरियहि. 16 s अप्पणयहिं. 17 s दूयहिं. 18 A मालि 19 s तहि. 20 A पत्थावि. 21 s समरिया. 22 P s होवि. 23 s हरिया.

8. 1 s अवलोयवि. 2 A भणइ. 3 A मोहु. 4 s जोयवि 5 s तइयहो. 6 s एवहि. 7 s रण 8 s °याघइ 9 s वि 10 s गयइ. 11 A गोट्ठगणए मणि° 12 s अकुलीणइ. 13 s वयइ. 14 s विहूणइ 15 s वरुणहु. 16 A हुवासु हुयासणे. 17 s देव तुहु. 18 s जहि वन्धव इइहि विह. 19 A परि सिक्खियउ.

[९]

तं णिसुणेवि वयणु सुरराएं[1] विद्धु णिडालें[2] मालि णाराएं[3] ॥ १
लहु उप्पाडेवि[4] घित्तु णरिन्दें[5] णाइँ वरङ्कुसु[6] मत्त-गइन्दें[7] ॥ २
सहसा रुहिरायम्बिरु दीसिउ[8] णं मयगलु सिन्दूरें[9]-विहूसिउ ॥ ३
वाम-पाणि वणें[10] देवि अखन्तिएँ भिण्णु णिडालें[11] सुराहिउ सत्तिएँ[12] ॥ ४
विहलङ्घलु ओणलु महीयलें कलयलु घुट्ठु रक्खस-वाणर-वलें ॥ ५
मालि सुमालि[13] साहुक्कारिउ 'पइँ[14] होन्तऍं[15] णिय-वंसुद्धारिउ' ॥ ६
उट्ठेवि[16] मुक्कु[17] चक्कु सहसक्खें एन्तउ[18] धरेवि[19] ण सक्किउ रक्खें ॥ ७
सिरु पाडेवि रसायलें[20] पडियउ कह वि[21] ण कुम्मे-वीढें[22] अब्भिडियउ[23] ॥ ८

॥ घत्ता ॥

वयणुं[24] मडक्क ण वीसरिउ धाविउ[25] कवन्धु रोसावियउ[26] ।
वे-वारउ अइरावयहों कुम्भत्थलें असिवरु वाहियउ[27] ॥ ९

[१०]

जं विणिवाइउ[1] रक्खु रणङ्गणें विजउ घुट्ठु अमराहिव-साहणें ॥ १
णट्ठु कइद्धय[2]-वलु भय-भीयउ गलियाउहु[3] कण्ठ-ट्ठिय-जीयउ[4] ॥ २
केण वि ताम[5] कहिउ सहसक्खहों[6] 'पच्छलें[7] लग्गु देव पडिवक्खहों ॥ ३
वहुवारउ णिसियर-कइचिन्धेहिँ[8] वेयारिय सुकेस-किक्किन्धेहिँ[9] ॥ ४
एय जि विजयसीह-खय-गारा तिह करें[10] जेम[11] ण जन्ति भडारा' ॥ ५
तं णिसुणेवि गउ चोइउ जावेंहिँ[12] ससहरु धुरउ परिट्ठिउ तावेंहिँ[13] ॥ ६
'महु आदेसु[14] देहि परमेसर मारमि[15] हउँ जि णिसायर वाणर ॥ ७
सेण्णु वि घत्तमि जम-मुहँ[16]-कन्दरें[17] दसण-सिलायलें[18]-जीहा-कक्करें' ॥ ८

9. 1 S सुसराय. 2 S णिड्डालें, A लिडालि 3 S णराय, A नाराए 4 A उप्पाडिवि. 5 S णरेंदें, A नरिंदे 6 S णाइ. 7 S गयद. 8 A °रायधु पदीसउ. 9 S सिंदूरें, A सिंदू. 10 S वण, A रणे 11 S णिडालि, A निडालि 12 A रक्खस्सवाणर°. 13 S सुमालि 14 S पइ. 15 A नमिवि नमिवसु उद्धारिउ 16 S उट्ठि, A उट्ठिवि 17 A चक्कु मुक्कु 18 S यतउ. 19 SA धरिवि 20 A रसायलि. 21 A व 22 S कुम्मवीढि 23 P अब्भिडिभउ 24 PS वयण. 25 A धाइउ 26 A रोसाहियउ. 27 PS वाहिभउ

10 1 S विणिवायउ 2 S कयद्धय°. 3 A गालिया° 4 PS °जीभउ 5 PS कहिउ ताव. 6 PS सहसक्खो. 7 A पच्छिठे 8 PS णिसिभरसइ°. 9 S चेंधेहिं. 10 PSA करि. 11 P जेंव, S जेव. 12 P जावहिं, SA जावेहि. 13 P तावहि. 14 PS आदेसु. 15 P मारअ, S मारउ. 16 P मुहि. 17 S कद्दरे. 18 PS सिलायले.

[१०] १ छचिता.

॥ घत्ता ॥

इन्दें[19] हत्थुत्थल्लियउ[20] धाइउं[21] ससि सर वरिसन्तु किह ।
[22]पच्छेल्लें पवणाहिएँ[23] घणहों[24] धाराहरु वासारॅत्तु[25] जिह[26] ॥ ९

[११]

'मरु मरु वलहों[1] वलहों किं णासहों धाराहरें[2]-मक्कडहों हयासहों ॥ १
सुरयण-णयणाणन्द-जणेरा कुद्ध पाव[3] तं (?) वासव-केरा[4]' ॥ २
तं णिसुणेवि[5] दूरुज्झिय-सङ्कउ अहिमुहुं[6] मल्लवन्तु[7] पर थक्कउ ॥ ३
गेहकल्लोलु[8] णाइँ[9] छण-चन्दहों णाइँ महिन्दु महागय-विन्दहों[10] ॥ ४
'अरेँ ससङ्क स-कलङ्क अलज्जियँ[11] महिलाणेण[12] वे-पक्ख-विवज्जिय ॥ ५
चन्दु भणेवि जें[13] हासउ दिज्जइ पइँ[14] वि को वि किं रणें धाइज्जइ[15]' ॥ ६
एम[16] चवेप्पिणु[17] चाव[18]-सणाहउ भिण्डिवाल-पहरणेण समाहउ ॥ ७
मुच्छ पराइय[19] पसरिय-वेयणु दुक्खु दुक्खु किर होइ स-चेयणु ॥ ८

॥ घत्ता ॥

दूरीहूया ताम[20] रिउ मयलञ्छणु मणें अवतसइ[21] किह ।
सिरु संचालइ करु धुणइ[22] संकन्तिहिँ[23] चुक्क विप्पु जिह[24] ॥ ९

[१२]

ताम[1] महा-रहणेउर-पुरवरुं[2] जय-जय-सद्दें[3] पइसइ सुरवरु ॥ १
पवण-कुबेर-वरुण-जम-खन्देंहिं णड-फम्फाव-छत्त-कइवन्देंहि ॥ २
वन्दिण-सयहिं[4] पवड्ढिय-हरिसेंहि[5] विज्जाहर-किण्णरें[6]-किंपुरिसेंहिं[7] ॥ ३
जोइस-जक्ख-गरुड-गन्धवेंहिं[8] जय-जय-कारु करन्तेंहिं[9] सवेंहि[10] ॥ ४
चलणेंहिं गम्पि पडिउ सहसारहों[11] णं भरहेसरु तिहुअण-सारहों ॥ ५

19 S इन्दे. 20 P हत्थुत्थल्लिउअ 21 S धायउ वरेसांतु किहा 22 S पत्तले, A पच्छए. 23 S पइणहए, A पवणइय 24 PS धयहो 25 PS वरिसतु 26 S जिहा

11. 1 A वलहु २ 2 A धाराधर 3 S पाय उ, A पायवो 4 S वासाकेरा 5 S णिसुणिवि. 6 A अहिमुहु. 7 P मल्लवन्तु 8 PS गहिकल्लोल 9 PS णाइ 10 A घणवद्दहो 11 S अलजिया 12 S महिलाणण. 13 P ज 14 PS पइ 15 A धाइज्जइ 16 PS एव 17 A भणेप्पिणु. 18 PS चाव॰ 19 S परायउ 20 P S तार 21 S किहा 22 S धुणइ, A धुणइ. 23 P संकन्तिहे, S सकतिहि 24 S जिहा

12. 1 PS तार 2 A पुरवरु 3 A जय 4 A छिइमर्णहि पवढिय॰ 5 P A हरिसहिं, S हरिसिहि. 6 P किंणर, A missing. 7 S किंपुरिसहिं 8 A गधव्वहिं 9 P S A करतिहिं 10 A सव्विहिं. 11 S सहसा.

२ पश्चिममेघ .

[११] १ राक्षस, वानर. २ शब्दैवी राहुरित्यर्थ ३ उद्वेगं करोति

सुसिपुरि ससिहें दिण्ण विक्खायहों धणयहों लङ्क किक्कु जमरायहों ॥ ६
मेह-णयरें[15] वरुणाहिउ ठवियउ कञ्चणपुरें कुवेरु पट्ठवियउ ॥ ७

॥ घत्ता ॥

अण्णु वि को वि पुरन्दरेंण तहिं अवसरें जो संभावियउ ।
मण्डलु एक्केक्कउ पवरु सो सव्वु स इं भु ञ्जावियउ ॥ ८

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[९. णवमो संधि]

एत्थन्तरें रिद्धिहें जन्ताहों पायाल-लङ्क भुञ्जन्ताहों ।
उप्पण्णु सुमालिहें पुत्तु किह रयणासउ रिसहहों भरहु जिह ॥ १

[१]

सोलह-आहरणालङ्करिउ सयमेव मयणु णं अवयरिउ ॥ १
बहु-दिवसेंहि आउच्छेंवि[8] जणणु गउ विज्जा-कारणें पुप्फवणु ॥ २
थिउ अक्खसुत्तु करयलें करेंवि[10] जिह मह-रिसि परम-झाणु धरेंवि[11] ॥ ३
तहिं अवसरें गुण-अणुराइयउ सो[13] पोमविन्दु संपाइयउ ॥ ४
रयणासउ लक्खिउ तेण तहिं 'इमु पुरिस-रयणु उप्पण्णु कहिं ॥ ५
लइ सच्चउ हूयउं गुरु-वयणु एहु सो णरु एउ तं पुप्फवणु' ॥ ६
कइकसि णामेण तुत्तं दुहियं पप्फुल्लिय-पुण्डरीय-मुहियं ॥ ७
'एहु पुत्ति तुहारउ भत्तारु माणस-सुन्दरिहें[25] व सहसारु' ॥ ८

॥ घत्ता ॥

गउ धीय थवेवि णियामवहों उप्पण्ण विज्ज रयणासवहों ।
थिउ विहि[27] मि मज्झें परमेसरिहिं [29]णं विञ्झु तावि-णम्मय-सरिहिं ॥ ९

12 A ससिहो 13 S दिन्नु 14 S धणहो. 15 P A मेहणयरि, S मोहणयरि. 16 P S कचणपुरि कुवेर पट्टविअउ, A कचणपुरिहिं धणउ पट्ठवियउ 17 P S तहि अवसरि. 18 P सभाविअउ 19 S सव्वु 20 P भुजाविअउ.

1. 1 S इत्थतरि, A एत्थतरि 2 P S रिद्धिहि 3 S पइसताहो. 4 S सुमालिहि. 5 S किहा. 6 S जिहा 7 P S सोलस 8 S आउच्छिवि, A आउच्छिवि 9 P S पुप्फवणु 10 A करिवि. 11 A धरिवि. 12 P S A तहि 13 P सो 14 P S इम. 15 P हुअउ. 16 S एहु 17 P इउ, S यउ. 18 P पुप्फवणु, S पुप्फवणु 19 P S तुत्त. 20 S दुहिया 21 P पप्फुल्लिय°. 22 S मुहिया 23 P इहु, S यहु 24 A तुहारउ 25 P S A सुदरिहि 26 S सहसारो 27 A विहिं मि 28 S परमेसरेहि 29 S णं 30 S णम्मय.

[१] १ विद्याधर. २ इन्द्रस्य माता तस्यागर्भभो (?) यथा ३ इन्द्रस्य पिता ४ तापी-नर्मदयोर्नद्योर्मध्ये.

[२]

अवलोइयं[1] वहु रयणासवेंण णं अग्ग-महिसि सइँ[2] वासवेंण ॥ १
सु णियम्बिणि परिचकलिय-थणि[3] इन्दीवरच्छि पङ्कय-वयणि[4] ॥ २
'कसु केरी कहिं अवइण्ण[5] तुहुँ तउँ[6] दूरें[7] दिट्ठि ज[8] जणइ[9] सुहु'[10] ॥ ३
त सुणेंवि[11] स सङ्क कण्ण चवइ 'जइ जाणहों[12] पोमविन्दु णिवइ ॥ ४
हउँ[13] तासु धीय[14] केण ण वरिय[15] कइकसि णामें[16] विज्जाहरिय[17] ॥ ५
गुरु-वयणेंहिं आणिय एउ वणु तउ दिण्णी करें[18] पाणिग्गहणु'[19] ॥ ६
त णिसुणेंवि सुपुरिस धवलहरु[20] उप्पाइउ[21] विज्जाहर-णयरु ॥ ७
कोक्काविउ सयलु वि वन्धुजणु सहुँ[22] कण्णएँ किउ पाणिग्गहणु ॥ ८

॥ घत्ता ॥

वहु-कालें सुविणउ[23] लक्खियउ अत्थाणें णरिन्दहों अक्खियउ ।
'फाडेप्पिणु कुम्भइँ[24] कुञ्जरहुँ पञ्चाणणु उवरें[25] पइट्ठु महु[26] ॥ ९

[३]

उच्चोलिहें[1] चन्दाइच्च थिय[2] त णिसुणेवि दइए[3] 'विहसिक्किय[4] (?) ॥ १
अट्ठङ्ग णिमित्तइँ[5] जाणएँण वुच्चइ रयणासव-राणएँण ॥ २
'होसन्ति पुत्त तउ तिण्णि धणें पहिलारउ[6] ताहँ रउद्दु रणें ॥ ३
जग-कण्टउ सुरवर-डमर-करु भरहद्ध-णराहिउ चक्कधरु' ॥ ४
परिओसें[7] कहि मि[8] ण मन्ताहुँ णर[9]-सुरय-सोक्खु[10] माणन्ताहुँ[11] ॥ ५
उप्पण्णु दसाणणु अतुल-वलु पारोहें पईहर-भुय-जुयलु ॥ ६
पव्वल[12] णियम्वु[13] वित्थिण्ण-उरु ण सगाहों पचविउ को वि सुरु ॥ ७
पुणु भाणुकण्णु पुणु[14] चन्दणहि[15] पुणु जाउ विहीसणु गुण-उवहि[16] ॥ ८

॥ घत्ता ॥

तो उप्पाडन्तु दन्त गयहुँ[17] करयलु छुहन्तु मुहें पण्णयहुँ[18] ।
आयएँ लीलएँ रामणु रमइ[19] ण कालु वालु[20] होएँवि भमइ ॥ ९

2 1 A अवलोविय 2 A सइ 3 P S °थण 4 P S °वयणे 5 P अवइस 6 A रउ 7 S दूरे, A दूरिं 8 S न, A जि 9 A जणइ 10 P A सुहु 11 P S णिसुणिवि 12 A जाणहु 13 P S हउ 14 P धूय, S धूव 15 S वरिया 16 A नामे 17 S विज्जाहरिया, A विज्जाहरिव 18 A करि 19 S पाणिग्गहणो 20 S सपुरिसधवलहरो 21 S उप्पायउ 22 P S सहु 23 A सिविणउ 24 P S कुभइ कुञ्जरहो 25 P S उवरे 26 P मदु

3 1 P S उच्चोलिहि 2 S थिया 3 S दव 4 P विधसिक्किय S विधसिक्किया 5 P S °णमित्तइ 6 S रउद 7 P परीउस 8 A कहिमि 9 P णव corrected to वर 10 A सुक्ख 11 S माणताहो 12 A पव्वल° 13 P S वित्थिण्ण° 14 A पुण्णु 15 S चन्दणेहि 16 P S °उवहि 17 P S गयह 18 S पण्णहु 19 A रमइ 20 A होवि भमइ

[२] १ विहसितवा २ भगार्ग(न)क ३ नकारोद (?) ४ विस्तीर्ण

[४]

खेलन्तु पईसइ भण्डारु   जँहिं तोयँदवाहण-तणउ हारु ॥ १
णव-मुँहइँ जासु मणि-जडियाइँ   णव गह परिचप्पेवि घडियाइँ ॥ २
जो परिपालिज्जइ पण्णयँहिँ   आसीविस-रोसाउण्णएँहिँ ॥ ३
सामण्णहों अण्णहों करइ चडु   सो कण्ठउ दुद्धउ दुविसहु ॥ ४
सहसत्ति लग्गु करें दहमुहहों   णं मित्तु सुमित्तहों अहिमुहहों ॥ ५
परिहिउ णव-मुँहइँ समुट्ठियइँ   णं गह-बिम्बइँ सु-परिट्ठियइँ ॥ ६
णं सयवत्तइँ संचारिमइँ   णं कामिणि-वयणइँ कारिमइँ ॥ ७
बोल्लन्ति समउ बोल्लन्तएण   स-वियारु हसन्ति हसन्तएण ॥ ८

॥ घत्ता ॥

पेक्खेप्पिणु तांइँ दहाणणइँ   थिरे-तारइँ तरलइँ लोयणइँ ।
तें दहमुहुँ दहसिरु जणेंण किउ पञ्चाणणु जेम पसिद्धि गउ ॥ ९

[५]

जं परिहिउ कण्ठउ रावणेंण   किउ वद्धावणउ सु-परियणेंण ॥ १
रयणासउ कइकसि धाइयइँ   आणन्दें कहि मि ण माइयइँ ॥ २
णिसुणेप्पिणु आइउ उच्छुरउ   किक्किन्धु स-कन्तउ सूररउ ॥ ३
सयलेहिँ णिहालिउ साहरणु   दहँ-गीउम्मीलिय-दह-वयणु ॥ ४
परिचिन्तिउ 'णउ सामण्णु णरु   एँहु होइ णिरुत्तउ चक्कहरु ॥ ५
एयहों पासिउ रज्जु वि विउलु   कइँ-जाउहाणँ-बलु रणें अतुलु ॥ ६
एयहों पासिउ सुरवइहें खउ   जम-वैरुण-कुबेरहँ णाहिँ जउ' ॥ ७

॥ घत्ता ॥

अण्णेक्क-दिवसें गज्जन्तु किह   णव-पाउसें जलहर-विन्दु जिह ।
णेंहें जन्तउ पेक्खेवि वइसवणु पुणु पुच्छिय जणणि 'एहु कवणु' ॥ ८

4. 1 b सइ भडारु 2 PS जहि. 3 A तोयदवाहणहो 4 PS मुहइ. 5 P भणे. 6 PS परिअप्पेवि. 7 P घडिआइं, b घडियाए. 8 P पण्णयहिं. 9 P परिट्ठउ 10 S मित्त. 11 S परिट्ठउ. 12 A °मुहइ. 13 PS समुट्ठियाइ. 14 PS सुपरिट्ठियाइ. 15 PS सचारियाइ. 16 P कारिमाइं, S कारियाइ. 17 A समउं. 18 S ताए. 19 A missing. 20 S वारइ तरलइ. 21 S दहमुह. 22 PS कउ 23 P पसिद्दे.

5. 1 S परिहउ. 2 PA वद्धावणउ. 3 S धाइयइ, A धाइयाइ 4 A कहि मि न माइयाइं. 5 S आयउ 6 PS उच्छरउ. 7 A सूरउ. 8 A सयलहिं मि 9 A दाहगीउ°. 10 S सामण्ण. 11 S यहु. 12 A विमलु 13 S जाउहाणु 14 PS अतुलबलु. 15 P सुरवरहि, S सुरवरहो. 16 S खओ. 17 P °धणयकुबेरह, S धणयकुबेरहो. 18 PS णहि. 19 S किह. 20 S °पाउस. 21 P जलयर°, S वलयर°. 22 PS जिहा. 23 PS णहि. 24 P पेक्खिवि, S पिक्खिवि. 25 S वइसवणो. 26 P कस्वणु

[५] १ वानरराक्षसयोः.

[६]

तं णिसुणेंवि[1] मउलिय-णयणियएँ वज्जरिउ स-गग्गर-वयणियएँ ॥ १
'कउसिकि जणेरि एयहों तणियं पहिलारी वहिणि महु त्तणियं ॥ २
'वीसावसु विज्जाहरु[2] जणणु ऍहुँ भाइ तुहारउ वइस्सवणु ॥ ३
वइरिहिं मिलेवि मुहुँ मलिणें किये मायरि व कमागय लङ्क हियं ॥ ४
एयहों उद्दालेंवि[13] जेम तियं कइयहुँ माणेसहुँ राय-सिर्यं' ॥ ५
रत्तुप्पलें-हुआलोयणेंण णिब्भच्छिय जणणि विहीसणेण ॥ ६
'वइसवणहों केरी कवण सिय दहवयणहों णोक्खी[10] का वि[0] किय ॥७
पेक्खेसहि[1] दिवसहिं थोवऍहिं आयहिं[1] अम्हारिस-देवऍहिं[1] ॥ ८

॥ घत्ता ॥

जम-खन्द-कुबेर-पुरन्दरेंहिं रवि-वरुण-पवण सिहि-ससहरेंहिं ।
अणुदिणु दणुवइ-कन्दावणहों घरें सेव करेवी रावणहों' ॥ ९

[७]

एक्कहिं दिणें आउच्छेंवि[1] जणणु गय तिण्णि वि भीसणु भीम-वणु ॥ १
जहिं जक्ख-सहासइं दारुणइं जहिं[1] सीह-पयइं रुहिरारुणइं ॥ २
जहिं णीसासन्तेंहिं अजयरेंहिं डोल्लन्ति डाल सहुं तरुयरेंहिं ॥ ३
जहिं सीहारूढइं विप्पयइं अन्दोलण परम-भाव-गयइं ॥ ४
तहिं तेहएँ भीसणें भीम-वणे थिय विज्जहें[1] झाणु धरेवि मणे ॥ ५
जा अट्ठक्खरेंहिं पसिद्धि गय णामेण सव्व-कामन्न-रुयं ॥ ६
सा थियहिं पहरेंहिं जें पासु अइयं णं गाढालिङ्गण-गय दइय ॥ ७
पुणु झाइय सोलह-अक्खरिय जय(?)-कोडि-सहासें-दहुत्तरियं ॥ ८

॥ घत्ता ॥

ते[11] भायर अविचल-झाण रइ दहवयण-विहीसण-भाणुमुइ ।
वणें दिट्ठ जक्ख-सुन्दरिऍ[12] किह जिण थाणिऍ तिण्णि वि लोय जिह ॥ ९

6. 1 P S णिसुणिवि 2 P °लोयणइ, S °लोयणइ 3 S तणिया 4 P वणभ, S तणिया. 5 P S विज्जाहर 6 A उहु 7 P वइसवणु 8 P वइरेहु, S वइरिहु 9 P मुहु, S A मुहु. 10 S A मलण 11 S किया 12 S हिया 13 A उद्दालउवि 14 S जिया, A जिय 15 P कइयहु S कइयहु, A कइयह 16 S सिया 17 P S रत्तुप्पलउ° 18 P S वइसवणहु 19 P खी, S णोक्खी 20 S क वि. 21 P पेक्खसहि 22 S आयहि 23 A दवयहि 24 A °रिसइसिहि 25 A घई.

7. 1 P आउच्छिवि, S आउच्छिवि 2 P S A जहि 3 P S गयु 4 A णीसासन्तइ विप्पयइ. 5 A विज्जहो 6 A °णय 7 A missing 8 S अइय, S इय 9 ... णाइय 10 P. दुहुत्तरय, S दुहोत्तरिया 11 P S ता 12 A °रइ 13 P S °सुन्दरइ

[६] १ धनदत्त पिता (पितृ) नाम २ रावणस्य(?) ३ ... ४ ... पव, ...
[७] १ पृष्ट्वा ... २ विद्या ... ३ ...

[८]

जं अक्खियउँ रावणु दिट्ठु वणें तं वम्मह[1]-बाण पइट्ठ मणें ॥ १
'घोलाविउ घोलइ किं[2] ण तुहुँ किं वहिरउ किं तुहुँ[3] णाहिं[4] मुहुं[5] ॥ २
किं झायहि अक्खसुत्तु 'विअहि[6] महु केरउँ[7] रूव-सलिलु पिवहि[8]' ॥ ३
दहगीव[9]-पसरु अलहन्तियएँ स-विलक्खउ खेड्डु करन्तियएँ ॥ ४
वच्छत्थलें[10] पहउ सुकोमलेंण कण्णावयंस-णीलुप्पलेंण ॥ ५
अण्णेक्कएँ वुत्तु वरङ्गणेंएँ[11] पप्फुल्लिय[12]-तामरसाणणएँ[13] ॥ ६
'तुहुँ जाणहि[14] एहु णरु सच्चमउ[15] उप्पाइउ[16] केण वि कट्ठमउ[17]' ॥ ७
पुणु गम्पिणु रण-रसें[18]-अट्ठियहों जक्खहों वज्जरिउ अणट्ठियहों ॥ ८

॥ घत्ता ॥

'कञ्ची-कलाव-केऊरें[19]-धर पइँ तिण-समु मण्णेंवि तिण्णि णर ।
वणें[20] विज्जउ आराहन्तें[21] थिय[22] णावइ जग-भवणहों खम्भ किय' ॥ ९

[९]

तं णिसुणेंवि[1] जम्बूदीव-पहु णं जलिउ जलण-जाला-णिवहु ॥ १
'सो कवणु[2] एत्थु[3] णिक्कम्पियउ जगें जीवइ जो[4] महु वाहिरउ' ॥ २
अहिमुहुं[5] पयट्टु[6] तहों आसवहों सुय दिट्ठ ताम रयणासवहों ॥ ३
'अहों पवइयहों अहिणवहों[7] कं[8] झायहों कवणु देउ थुणहों[9]' ॥ ४
जं एक्कु वि उत्तरु दिण्णु ण वि तं पुणु[10] वि समुट्ठिउ कोव-हवि ॥ ५
उवसग्गु घोरु पारम्भियउ[11] बहुरूवेंहिं[12] जक्खु वियम्भियउ ॥ ६
आसीविसें[13]-विसहर-अजयरेंहिं सद्दूल-सीहें[14]-कुञ्जर-वरेंहि ॥ ७
गय-भूय-पिसाएंहिं[15] रक्खसेंहिं गिरि-पवणें[16]-हुआसण-पाउसेंहिं[17] ॥ ८

8. 1 P वम्मह. 2 P किह, S A किंव. 3 P S तुव. 4 P S णाहि. 5 P A मुहु. 6 S विवहि. 7 P केरउं. 8 S पियहिं. 9 P दहगीउ. 10 S कि वच्छत्थले. 11 P A वरंगणाए, S वरंगणाइ. 12 b missing in A. 13 P °साणणाए, °साणणाइं. 14 A जाणहि. 15 P चम्ममउ. 16 S उप्पायउ. 17 S कट्ठमिउ. 18 A °रसियट्ठियहो. 19 A केउर. 20 P S वण. 21 P S आराहंति. 22 S थिया.

9. 1 S णिसुणिवि, A णिसुणिवि. 2 P S कमणु. 3 A इत्थु. 4 P जे. 5 P A अहिमुहुं. 6 P पयंट्टु. 7 P अहिणवहो, S अहिणवहो. 8 P S कि झायहु, A कं झायहु. 9 P थुणहुं, S थुणहु. 10 A पुण. 11 A आरंभियउ. 12 S बहुरूवहि. 13 A आसीविसं°. 14 P सिंह, S सीह. 15 S A पिसायहि. 16 P S °पवर°. 17 A उसेहिं.

[८] १ लाजय. २ अमार्गजमामा मह?.

॥ घत्ता ॥

दस-दिसि[18]-वहु अन्धारउ करेंवि ओरुम्भेंवि[19] गज्जेंवि उत्थरेंवि[20] ।
गउ णिप्फलु सो उवसग्गु किह गिरि-मत्थएँ वासारत्तु जिह ॥ ९

[१०]

जं चित्तु ण सक्किउ अवहरेंवि थिउ तक्खणें अण्ण माय धरेंवि ॥ १
दरिसाविउ सयलु वि बन्धुजणु कलुणउ[1] कन्दन्तु[2] विसण्ण-मणु[3] ॥ २
कस-घाएँहिँ[4] धाइज्जन्तु वणें 'णिवडन्तुट्ठन्तइँ[5] खणें जें[6] खणें ॥ ३
रयणासवु[7] कइकसि चन्दणहि[8] हम्मन्तइँ[9] जइँ[10] ण अम्हे गणहि[11] ॥ ४
तो सरणु भणेंवि पडिव(?र)क्ख करें[12] रिउ मारइ लग्गइँ[13] पुत्त धरें[14] ॥ ५
तं पुरिसयारु किं[15] वीसरिउ णव-वयणु जेण कण्ठउ धरिउ ॥ ६
अहों भाणुकण्ण[16] करें चारहडि सिरि भञ्जहि लग्गउ छार-हडि ॥ ७
अहों धरहि विहीसण जन्ताइँ वणें[17] मेच्छहिँ पिट्टिज्जन्ताइँ[18] ॥ ८

॥ घत्ता ॥

अरें[19] पुत्तहों णउ पडिरक्खँ किय जं लालिय पालिय बहुविय ।
सो[21] णिप्फलु सयलु किलेसु गउ जिह पावहों धम्मु विअक्खियउ[1] ॥ ९

[११]

जं केण वि णउ संहारियउ तं तिण्णि वि जक्खें मारियउ ॥ १
पुणु तिहि मि जणहुँ दरिसावियउ सिव-साण-सियालेंहिँ खावियउ ॥ २
णवि चलिउ तो वि तहों झाणु थिरु माया-रावणउ करेवि सिरु ॥ ३
अग्गएँ घत्तिउ अविचल-मणहँ भाइहि रविकण्ण-विहीसणहँ ॥ ४
तं णिएँवि सीसु रुहिरारुणउ ते झाणहों चलिय मणामणउ ॥ ५
णिद्धइँ सुद्धइँ थिर-जोयणइँ [12]ईसीसि पगलियइँ लोयणइँ ॥ ६

18 P °दिसिहिँ, S दिसि 19 P S रुजिवि 20 S उच्चरेवि

10. 1 P A कलुणउ 2 S कदवि 3 S विसण्णु मणु 4 S कसघायहि, A कसघाएहि- 5 P S A °सुट्ठतें. 6 P A जि 7 S रयणासउ 8 P A चंदणहिँ, S चंदणेहि 9 S हम्मवइ, A हम्मवइ. 10 S तेय 11 S वणहिँ, A गणहिँ. 12 P A करि 13 I S लग्गउ 14 P S A धरि 15 S कें 16 S भाणकण्ण 17 S वण 18 P A पिट्टिज्जवाहि, S पिट्टिजवाइ 19 A अरि. 20 S A पडिवक्ख 21 P S त 22 A किउ 23 P विआरकउ, A विआरु किउ.

11 1 A साहारिआउ 2 I A मारिअउ 3 A दरिसाविअउ 4 A खाविअउ 5 A चलिउ 6 P S A °रावणउ 7 P सिरु 8 A °रावणह 9 P ते 10 P A मणामणउ. 11 P A सुद्धइ, S सुद्धइ. 12 P इसासि.

[९] १ मेघ
[११] १ मनाङ् मन (?)

सिरे-कमलइँ ताह [14]मि केराइँ उवर्णोएँवि दुक्ख-जणेराइँ ॥ ७
रावणहों गम्पि दरिसावियइँ पउँमइँ व णाल-मेलावियइँ ॥ ८

॥ घत्ता ॥

जं एम वि रावणु अचलु थिउ तं देवहिं साहुकारु किउ ।
विज्जहुँ सहासु उप्पण्णु किह तित्थयरहों केवल-णाणु जिह ॥ ९

[१२]

आगया कहकहन्ती महाकालिणी गयण-संचालिणी भाणु-परिमालिणी ॥ १
कालि कोमारि वाराहि माहेसरी घोर-वीरासणी जोगजोगेसरी ॥ २
सोमणी रयण बम्भाणि इन्दाइणी अणिम लहिमत्ति[1] पण्णत्ति कब्राइणी ॥ ३
डहणि उच्चाटिणी थम्भणी मोहणी वइरि-विद्धंसणी भुवणं-संखोहणी ॥ ४
वारुणी पावणी भूमि-गिरि-दारिणी काम-सुह-दाइणी बन्ध-वह-कारिणी ॥ ५
सव्व-पच्छायणी सव्व-आकरिसिणी विजय जय जिम्भिणी सव्व-भय-णासणी ६
सत्ति-संवाहिणी कुडिल अवलोयणी अग्गि-जल-थम्भणी छिन्दणी भिन्दणी ७
आसुरी रक्खसी वारुणी वरिसणी दारुणी दुण्णिवारा य दुद्दरिसणी ॥ ८

॥ घत्ता ॥

आएँहिँ[8] वर-विज्जेंहिँ[9] आइयँहिं रावणुँ गुण-गण-अणुराइयँहिं ।
चउदिसि परियारिउ सहइ किह मयलञ्छणु छणें ताराहुँ जिह ॥ ९

[१३]

सव्वोसहइ थम्भणी मोहणिय संविद्धि णहङ्गणं-गामिणियँ ॥ १
आयउ पत्थ वि वयगयउ तहिं थिउ कुम्भयण्णु चल-झाणु जहिं ॥ २
सिद्धत्थ सत्तु-विणिवारणियँ णिग्घिग्घ गयणं-संचारिणियँ ॥ ३
आयउ चयारि पुणु चल-मणहों आसण्णउ थियउ विहीसणहों ॥ ४
एत्थन्तरें पुण्ण-मणोरहेंण बहु-विज्जालङ्किय-विग्गहेंण ॥ ५

13 A सिरि°. 14 P वाहमि, A आहि मि. 15 P उवाएवि, S ओवाइवि. P marginally जण-मण-भामंद-जणेराइं। पाठे. 16 P S A पउमइ. 17 A थियउ. 18 P S A विज्जहु.

12. 1 A लहिमपण्णत्ति°. 2 P A °विद्धंसिणी 3 A भुवणि. 4 A °दारणी. 5 A सव्वयण. पच्छायणी. 6 P S पंभणो 7 A भिन्दणी. 8 A आयहि. 9 A वरविज्जेहिं. 10 A आयहिं. 11 A रावणुस्सु. 12 P A °अणुरायपाहिं, S अणुरायहि.

13. 1 P सव्वासइ, marginally 'सव्वागुह (?)' पाठे. 2 P A संविदि, S संविधि. 3 S णहङ्गणे, A णहङ्गणि. 4 P S A गामिणीय. 5 P S A °विणिवारणीय. 6 A गय°. 7 P S A संचारणीय. 8 P S A मणोहरेण.

[१२] १ एआर्णिः.

णामेण सयंपहु णयरु किउ   णं सग्ग-खण्डु अवयरेवि[9] थिउ ॥ ६
अण्णु वि उप्पाइउ[10] चेइहरु   मणहरु णामेण सहससिहरु[11] ॥ ७
उत्तुङ्गु सिङ्गु उण्णाइँ[12] करेवि   णं वन्छइ सूर[13]-विम्बु धरेवि ॥ ८

॥ घत्ता ॥

तं रिद्धि सुणेवि दसाणणहों   परिओसें[14] पवड्डिउ[15] परियणहों ।
आयइँ कइ-जाउहाण-वलइँ   णं मिलेवि परोप्परु[16] जल-थलइँ ॥ ९

[१४]

जं दिट्ठु सेण्णे[1] सयणहुँ[2] तणिय   परिपुच्छियँ[3] पुणु अवलोयणिय ॥ १
ताँए[4] वि सवोहिउ दहवयणु   'एँहु देव तुहारउ[5] वन्धु-जणु' ॥ २
तं णिसुणेवि णरवइ णीसरिउ   णिय-विज्ज-सहासें[6] परियरिउ ॥ ३
णं कमलिणि-संण्डें पवरु[7] सरु   णं रासि सहासें[8] दिवसयरु ॥ ४
स विहीसणु कुम्भयण्णु चलिउ   णं दिवसँ-तेउ सूरहों[9] मिलिउ ॥ ५
तिण्णि सि[10] कुमार सचल्लें[11] किर   उच्छलिय ताम[12] कम्पाव-गिर ॥ ६
रयणासवु[13] पत्तु स-वन्धुजणु   तं पट्टणु तं रावण-भवणु ॥ ७
तं सह-मण्डउ मणि-वेयडिउ   तं विज्जा[14]-सहासु समावडिउ ॥ ८

॥ घत्ता ॥

पेक्खेप्पिणु[15] परिओसियँ[16]-मणेंण   णिय तणय सुमालिहिँ[17] णन्दणेंण ।
रोमञ्चाणन्द-णेह-जुएँहिँ   चुम्वेवि अवगूढ सँइ[18] भुवेहिँ[19] ॥ ९

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[१०. दसमो संधि]

साहिउ अट्ठोववासु करेवि   णव-णीलुप्पल-णयणेंण ।
सुन्दरु सु-वंसु सु-कलत्तु जिह   चन्दहासु दहवयणेंण ॥ १ ॥

[१]

दससिरु विज्जा दससय-णिवासु   साहेप्पिणु दूसहु चन्दहासु ॥ १
गउ वन्दण हत्थिएँ[1] मेरु जाम   सपाइय मय-मारिचें[2] ताम ॥ २

9 P S अवयरिवि, A अवयरिवि. 10 S उप्पाइउ चेयहरु 11 S महसकिसिहरु 12 A उप्पण्णु 13 S गुरु 14 A परिउमु 15 P A पयड्डिउ 16 P परोप्परो

14 1 A सेण 2 P सयणहु, S सयणहो, A सयणह 3 P S परिपुच्छिय 4 S ताएं 5 A तुहारउ 6 A सहासें 7 P S पवर 8 P S °सहावें 9 A दसादित्तिउ सूद. 10 S A वि 11 P S सचलि 12 P S ताव 13 S A रयणासउ 14 A विज्जासहसु 15 P पेक्खेविणु 16 P परिओसिय° 17 P सुमालिहें, S सुमालिहि 18 P S सय 19 S भुयहिं, A भुएहिं

1. 1 P वद्दणहत्थिहि 2 P S °मारिचि

[१४] १ सैन्येन २ रत्नाश्रवेण ३ आलिङ्गिता

मन्दोवरि पवर-कुमारि लेवि | रावणहों जें[3] भवणु पइट्ठ वे वि ॥ ३
चन्दणहिं[4] णिहालिय तेहिं तेत्थु | 'परमेसरि[5] गउ दहवयणु केत्थु' ॥ ४
तं णिसुणेवि णयणाणन्दणीएँ | वुच्चइ रयणासव-णन्दणीएँ ॥ ५
'छुडुँ छुडु[6] साहेप्पिणु[7] चन्दहासु | गउ अहिमुहुँ[8] मेरु-महीहरासु ॥ ६
एत्तिएँ[9] आवइ वइसरहु ताम' | तं लेवि[10] णिमित्तु[11] णिविट्ठ जाम ॥ ७
वेत्तालेंएँ[12] महि कम्पणहँ लग्ग | संचलिय[13] असेस वि कउह-मग्ग ॥ ८

॥ घत्ता ॥

खणें अन्धारउ खणें चन्दिणउ[14] | खणें धाराहरु वरिसइ ।
विज्जइ जोक्खन्तउ दहवयणु | णं मोहेन्दुँ[15] पदरिसइ[16] ॥ ९

[२]

सम्भीसेंवि मन्दोवरि मएण | चन्दणहिं[1] पपुच्छिय भय-गएणं[2] ॥ १
'एँहु काइँ भडारिएँ[3] कोउहल्लु | पच्चिम्भइ[4] रएँ[5] पेम्मु ण णवल्लु' ॥ २
स वि पचविय[6] 'किं[7] ण मुणिउं[8] पयाउ[9] | दहगीव-कुमारहों एँहु[10] पहाउ' ॥ ३
तं णिसुणेंवि सयल वि पुलइयङ्ग | अवरोप्परु मुहँइँ णिएँहुँ[11] लग्ग ॥ ४
एत्थन्तरें[12] किङ्कर-सय-सहाउ | मय-दूसावासु णियन्तु आउ ॥ ५
'एँहु[13] को आवासिउ संभमेणं[14]' | पणवेंवि कहिउ केण[15] वि परेण ॥ ६
'विज्जाहर मय-मारिच्च के वि | तुम्हहँ मुहपेक्खा आय वे वि' ॥ ७
तं णिसुणेवि जिणवर-भवणु[15] ढुक्कु | परियञ्चेवि[16] वन्देवि ताण-मुक्कु ॥ ८

॥ घत्ता ॥

सहसत्ति दिट्ठु मन्दोवरिएँ[17] | दिट्ठिएँ चल-भउँहालएँ[18] ।
दूरहों जें[19] समाहउ वच्छयलें | णं णीलुप्पल-मालएँ[20] ॥ ९

3 A जि. 4 P चन्दणवि. 5 A गइमेसरि. 6 A छुडु छुडु जे. 7 S साहेविणु, A पसाहिय. 8 A अहिमुहु. 9 S पत्तिय, A इत्तिउ 10 S लेविणु 11 S मित्त णिविट्ठु, A णिविट्ठा कण्ण. 12 P वेताळए, S वेतालइ, A वेतालए. 13 P सचलिउ असेस, A संचलियासेस 14 P A चन्दिणउ 15 P माहइ, S महिहु 16 P पदरिसिइ

2. 1 P चन्दणहि. 2 The portion from ण up to मज्झारिए (x 2 2 a) is missing in A. 3 A छउ. 4 S भडारी. 5 S रए पेमु ण, A पेम्मु ण रय. 6 P S पचिय. 7 P S किण्ण 8 P S मुणियउ. 9 P S पउ. 10 A पयाउ. 11 S मुहए, A मुहइ. 12 P S णिएवि. 13 P इट्ठु, S पट्ठु. 14 P A समहरेण. 15 P वयणु. 16 P S परिअंचिवि. 17 A मन्दोवरिए. 18 S 'भउहालए, A भउहालाए. 19 P S जि. 20 P A मालाए.

[१] १ निहालितं.. २ इन्द्रजालम्.
[२] १ शंकितमना.

[३]

दीसइ तेण वि सहसत्ति वाल णं भसलें[1] अहिणव-कुसुम-माल ॥ १
दीसन्ति[2] चलण-णेउरं रसन्त णं महुर-रॉव[3] वन्दिण पढन्त[4] ॥ २
दीसइ णियम्बु[5] मेहल-समग्गु णं कामएव-अत्थाण-मग्गु[6] ॥ ३
दीसइ रोमावलि छुडु चडन्ति[7] णं कसण-वाले[8]-सप्पिणि ललन्ति ॥ ४
दीसन्ति सिहिणं[9] उवसोह[10] देन्त णं उरयलु[11] भिन्देवि हत्थि-दन्त ॥ ५
दीसइ पप्फुल्लिय-वयण-कमलु णीसाससामोयासत्त-भसलु ॥ ६
दीसइ सुणासु अणुहुअ-सुअन्धु[12] णं णयण-जलहों किउ सेउ-बन्धु[13] ॥ ७
दीसइ णिडालु[14] सिरें[15]-चिहुर-छण्णु ससि-विम्बु व णव[16]-जलहर-णिमण्णु[17] ॥ ८

॥ घत्ता ॥

परिभमइ[18] दिट्ठि तहों तहिं जें तहि अण्णहिं कहि[19] मि ण थक्कइ ।
रस-लम्पड महुयर-पन्ति जिमं[20] केयइ[21] मुएँवि ण सक्कइ ॥ ९

[४]

दहगीव-कुमारहों लेंवि चित्तु एत्थन्तरें मारिच्चेण वुत्तु ॥ १
'वेयड्ढहों[1] दाहिण-सेढि-पवरु णामेण देवसंगीय-णयरु[2] ॥ २
तहिं अम्हइँ[3] मय-मारिच्च भाय रावण विवाह-कज्जेण आय ॥ ३
लइ तुज्झु जें जोग्गउ णारि-रयणु उद्दड्ढु[4] देव करें[5] पाणि-गहणु ॥ ४
एउ जें[6] मुहुत्तु णक्खत्तु[7] वारु जं[8] जिणु पच्चक्खु तिलोय-सारु ॥ ५
कल्लाण-लच्छि-मङ्गल-णिवासु सिव-सन्ति[9]-मणोरह[10]-सुह-पयासु' ॥ ६
तं णिसुणेंवि तुट्ठें[11] दहमुहेण किउ तक्खणें पाणिग्गहणु तेण ॥ ७
जय-तूरहिं धवलेंहिं मङ्गलेहिं कञ्चण-तोरणेंहिं समुज्जलेहिं ॥ ८

॥ घत्ता ॥

तं वहु-वरु णयणाणन्दयरु[12] विसइ[13] सयंपहु पट्टणु ।
णं[14] उत्तम-रायहंस-मिहुणु पप्फुल्लिय[15]-पङ्कय-व(य)णु[16] ॥ ९

3. 1 s दीसंत. 2 A चलणे णेर. 3 A रूवराव. 4 A पाढंति. 5 P S णियव मेहलसमग्ग. 6 P S °मग्ग. 7 A चडंति. 8 A माल. 9 s सिहिणि. 10 A उवसो दिंत. 11 A उरयड्ड. 12 P S °सुगधु. 13 P S सेयबधु. 14 s णिडालु 15 P S सिर. 16 A णव. 17 A णिमण्णु. 18 P परिभमदि, A परिभमइ. 19 A कहिं मि. 20 A जिह. 21 P केयइ, s केयइ.

4. 1 P वेयड्ढहो, A वेयड्ढहो. 2 A णयरु. 3 P अम्हहिं, S अम्हेहिं. 4 A उद्दुट्ठि 5 P S A करि. 6 P S जि. 7 P S णक्खत्त. 8 S जि. 9 S °सत्ति°. 10 P S °मणोहर°. 11 S तुट्ठिं. 12 A missing. 13 A विसयइ. 14 S व. 15 S पफुल्लिय. 16 P S A वयणु.

[५]

अवरेक्क-दिवसें दिढ-बाहु-दण्डु   विज्जउ जोक्खन्तु महा-पयण्डु ॥ १
गउ तेत्थु जेत्थु माणुस-वमालु   जलहरधरु णामें गिरि विसालु ॥ २
गन्धव्व-वावि जहिं जगें पयास   गन्धव्व-कुमारिहिं छह सहास ॥ ३
दिवें-दिवें जल-कील करन्तु जेत्थु   रयणासव-णन्दणु ढुक्कु तेत्थु ॥ ४
सहसत्ति दिट्ठु परमेसरीहिं   णं सायरु सयल-महा-सरिहिं ॥ ५
णं णव-मयलञ्छणु कुमुइणीहिं   णं बाल-दिवायरु कमलिणीहिं ॥ ६
सयउ रक्खणं-परिवारियाउँ   सयउ सयालङ्कारियाउ ॥ ७

॥ घत्ता ॥

सयउ भणन्ति वरें परिहरेंवि   वम्महँ-सर-जज्जरियउ ।
'पइँ मेल्लेंवि अण्णु ण भत्तारु   परिणि णाह सइँ वरियउ' ॥ ८

[६]

एत्थन्तरें आरक्खियें-भडेहिं   लहुँ गम्पिणु गमण-वियारणडेहिं ॥ १
जाणाविउ सुन्दर-सुरवरासु   'सयउ कण्णउ एक्कहों णरासु ॥ २
करें लग्गउ तेण वि इच्छियाउ   पंचेल्लिउ सुसमाइच्छियाउ' ॥ ३
तं णिसुणेंवि सुर-सुन्दरु विरुद्धु   उद्धाइउ णाइ कियन्तु कुद्धु ॥ ४
अण्णु वि कणयाहिउं बुह-समाणु   तं पेक्खेंवि साहणु अप्पमाणु ॥ ५
'विट्ठिएँहिं[10] वुत्तु 'णउ को वि सरणु तउ अम्हहँ कारणें ढुक्कु मरणु' ॥ ६
रावणेण [12]हसिउ 'किं आयएहिं   किरैं काइँ सियालेंहि धाइएहि' ॥ ७

॥ घत्ता ॥

ओसोवणि विज्जएँ सो चवेंवि[16]   बद्धा विसहर-पासेंहिं ।
जिह दूर-भव भव-संचिएँहिं[17]   दुक्किय-कम्म-सहासेंहिं ॥ ८

5. 1 S परेक्कदिवस 2 P S जोक्खु महापयडु. 3 P S जेत्थु तेत्थु माणसवमालु. 4 A कक्खण°. 5 S °परिवारिमउ, A °परिवारियाउ. 6 P °लङ्कारिआउ, S °लङ्कारियउ. 7 A सउ. 8 P वम्मह. 9 A भत्तार. 10 P S सइ

6. 1 A आरक्खिय. 2 A लहु. 4 S °वियारवद्दि, A °वियारयेहि. 4 A सुरवरसुन्दरासु. 5 P S इच्छिआउ. 6 P पचेल्लिउ, S पचोल्लिउ 7 S उद्धाइउ. 8 S कणयाहिउ, P कणया° corrected to कणया°. 9 S तं. 10 P विट्ठिएहि, S विट्ठिएहि. 11 S मरणु ढुक्कु. 12 A तुतु किं आइएहिं. 13 S सिर. 14 A सियालिहि. 15 S उसोवणि. 16 S सिवि. 17 S A सचियहि.

[५] १ मेलापक. २ शुभैः रक्षिताः. ३ कन्दर्पस्य शरैः.
[६] १ आरक्षकैः. २ गमनविदारणम्. ३ अधिपेन. ४ क्रिय (?) ५ देवपुत्रा, विद्याधरैः. ६ कन्दर्पि. ७ एकत्र. ८ नागपाशैः.

[७]

आमेल्लेंवि पुज्जेंवि करेंवि दाम परिणेप्पिणु कण्णहुँ छ वि सहास ॥ १
गउ रावणु णिय पट्टणु पविट्ठु स कियत्थु सयलु परियणेंण दिट्ठु ॥ २
बहु कालें मन्दोयरिहें जाय इन्दइ-घणवाहण बे वि भाय ॥ ३
एत्तहें वि कुम्भपुरें कुम्भयण्णु परिणाविउ सिय-सपय पयण्णु ॥ ४
रत्तिन्दिउं लङ्काउरि-पएसु जगडइ वइसवणहों तणउं देसु ॥ ५
गय पयँ कूवारें 'कोउं हुउ पेसिउ वयणालङ्कार-दूउ ॥ ६
दहवयणहाणुं पइट्ठु गम्पि तेहि[15] मि किउ अब्भुत्थाणु किं पि ॥ ७
पभणिउं 'सुमालि-पहु देहि कण्णु पोत्तउ णिवारि इउ कुम्भयण्णु ॥ ८

॥ घत्ता ॥

अवराहँ सएहि[19] मि वइसवणुं[20] तुम्हेंहि समउ ण जुज्झइ ।
डज्झन्तु वि सवरें पुलिन्देंएहि[24] विन्झु जेम ण विरुज्झइ ॥ ९

[८]

पर आए पेक्खमि विपडिवण्णु जें णाहिं णिवारहों कुम्भयण्णु ॥ १
एयहों पासिउ तुम्हहँ विणासु एयहों पासिउ आगमणु तासु ॥ २
एयहों पासिउ पायाल-लङ्क पइसेवउ पुणु वि करेवि सङ्क ॥ ३
मालि वि जगडन्तउ आसि एम मुउ पडेंवि [11]पईवें पयङ्गु जेम ॥ ४
तइयहुँ तुम्हहुँ वित्तन्तु जो[15] जें एत्तहिं दीसइ पेडिउ वि सो जें ॥ ५
वरि एँहुं जें समप्पिउँ कुल-कयन्तु अच्छउ तहों घरें[19] णियलइँ वहन्तु' ॥ ६

7 1 P S A आमिल्लिवि, करिवि 2 P S दामु 3 P परणेप्पिणु 4 P S कण्णहिं छ वि सहासु 5 A पइणे 6 A पइट्ठु 7 P S एत्तहि 8 A रत्तिदिउ लंकापुरे 9 A तणउ 10 S पाय 11 S कूवारे 12 P S कोव 13 A दहवयणाहाणु A दहवउत्थाणु 14 S पइट्ठ 15 S तेण वि, A तेहि मि 16 A पभणिउ 17 A विणिवारहि 18 P अवराहे, S अवराहिं 19 A 'सएहिं मि 20 A वइसमणु 21 A तुम्हइ 22 P समणु S समाणु 23 A समर 24 P S पुलिंदेहि 25 A वि तसु

8 1 A आयए, S आय 2 A विपडिवण्णु, S वियडवण्णु 3 P S A न 4 P S णाहि 5 A णिवारहु 6 A मयण्णु 7 A म०यहो 8 A आगमण 9 A पइसेवउ, S पयसेवउ 10 A करिवि पुणो वि 11 A पडवि, S प०वि 12 S पगु 13 P तइयहु, S तइयहो 14 A तुम्हह 15 P S ज न 16 A दीसइ पडिवउ एत्तहि 17 S पहु 18 A अच्छिउ 19 S घर

[७] १ सकोप
[८] १ पर्यायेण २ विप्रतिपक्ष विकृतवर्णो वा ३ धनदस्य ४ पुनरपि ५ शृङ्खला

तं णिसुणेंवि रोसिउँ[20] णिसियरिन्दु	'कहों तणउ धणउ[21] कहों तणउ[22] इन्दु' ॥ ७
अवलोइउ[23] भीसणु चन्दहासु	पडिवक्खँ[24]-पक्खँ[25]-खय-काल-वासु ॥ ८
'पइँ पढमु करेप्पिणु वलि-विहाणु	पुणु पच्छएँ[26] धणयहों मलमि माणु' ॥ ९
सिरु णावेवि[27] वुत्तु विहीसणेण	'विणिवाइएण दूवेंण[28] एण ॥ १०

॥ घत्ता ॥

परिभमइ[29] अयसु पर-मण्डलेंहिं[30]	तुम्हहँ एउ ण छज्जइ[31] ।
जुज्झन्तउ हरिण-उलेंहिं सहुँ	किं पञ्चमुहु[32] ण लज्जइ' ॥ ११

[९]

णीसारिउ दूउ पणट्ठु केम	केसरि-कम-चुक्कु कुरङ्गु जेम ॥ १
एत्तहें वि दसाणणु विप्फुरन्तु	सण्णहेंवि विणिग्गउ जिहं कयन्तु ॥ २
णीसरिउ विहीसणु भाणुकण्णु	रयणासउ मउ मारिच्चु[3] अण्णु ॥ ३
णीसरिउ सहोयरु मल्लवन्तु	इन्दइ घणवाहणु सिसु वि होन्तु ॥ ४
हउ तूरु पयाणउँ दिण्णु जाम	दूएण वि धणयहों कहिउ ताम ॥ ५
'मालिहें पासिउ एयहों मरट्टु	उक्खन्धु देवि अण्णु वि पयट्टु' ॥ ६
तं वयणु सुणेंवि सण्णहेंवि जक्खु	णीसरिउ णाइँ सइँ दससयक्खु ॥ ७
विउ उड्डुवि[11] गिरि-गुञ्जक्खें जाम	तं जाउहाणँ-वलु ढुक्कु ताम ॥ ८

॥ घत्ता ॥

हय समर-तूर किय-कलयलइँ	अमरिसँ[15]-रहस-विसट्टइँ ।
वइसवण-दसाणण-साहणइँ	विण्णि वि[16] रणें अब्भिट्टइँ ॥ ९

[१०]

केण वि सुन्दर सु-रमणे सु-सेन	आलिङ्गिय गय-घड वेस जेवं ॥ १

20 A णिसिउ णिसियरिंदु. 21 P धणउ. 22 A वणउ. 23 S A अवलोयउ. 24 P पडिपक्ख. 25 S missing. 26 P S पच्छइ, A पच्छले. 27 A णावि. 28 P S दूएण. 29 A परिभमइं. 30 A परमंडलहिं. 31 A जुजइ. 32 P A पचमुहु

9\. 1 A दूसासणु 2 S जहिं. 3 P S मारिच, A मारिचि. 4 A सहोयरु. 5 P S हय तूर. 6 A पयाणउ. 7 A अणु. 8 P सणइवि, S सणहिवि. 9 S णाइ सइ. 10 P सहस्सयक्खु, S सहसयक्खु. 11 P S उड्डिवि, A अड्डिवि. 12 P गुजखे, A गुजविय. 13 P जाउहाण°. 14 A कय. 15 S अमरिसु. 16 A य. 17 P आभिट्टइ, S अब्भिडइ.

10\. 1 P S सुरमणु, A सुगमण. 2 P S जेम

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६ रे दूत, ७ न शोभते, ८ मृगकुलैः सह.
[९] १ घेरम्
[१०] १ सुरतम्मानाधर्षिता.

स वि कासु वि उरयलें[3] वेज्जु[4] देइ　णं विवरियं[5]-सुरएं[6] हियउ लेइ[7] ॥ २
केण वि आवाहिउ मण्डलग्गु　करि-सिरु णिवट्टेवि[8] महिहिं लग्गु ॥ ३
केण वि कासु वि गय-घाउ दिण्णु[9]　किउ स-रहु स-सारहि[10] चुण्णु चुण्णु ॥ ४
केण वि कासु वि उरु[11] सरहिं[12] भरिउ　लक्खिज्जइ णं रोमञ्चु धरिउ ॥ ५
केण वि कासु वि रणें[13] मुक्कु चक्कु[14]　थिउ हियएँ धरेवि[15] णं पिसुण-चक्कु[16] ॥ ६
एत्थन्तरें[17] धणएं[18] ण किउ खेउ　हक्कारिउ आहवें कइकसेउ ॥ ७
'लइ तुज्झु[19] जुज्झु एत्तडउ कालु　ढुक्को सि सीह-दन्तन्तरालु' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि रावणु कुइय-मणु　वइसवणहों आलग्गउ ।
करु[20] उब्भेवि गज्जिवि[21] गुलुगुलेंवि　णं गयवरहों महग्गउ ॥ ९

[११]

अम्बुहर[1]-लील-सदरिसणेण　सर-मण्डउ किउ तेहिं दस-सिरेण ॥ १
विणिवारिउ दिणयर-कर-णिहाउ　णिसि दिवसु किं[2] ति सन्देहु जाउ ॥ २
सन्दणें हएँ गएँ धय-चिन्धें छत्तें　जम्पाणें विमाणें णरिन्द-गत्तें ॥ ३
थरथर[3]हरन्त सर लग्ग केम[4]　धणवन्तएँ[5] माणुसें पिसुणु[6] जेम[7] ॥ ४
जक्खेण वि हय वाणेहिं वाण　मुणिवरेण कसाय व ढुक्कमाणं[8] ॥ ५
धणु पाडिउ पाडिउ छत्त-दण्डु　दहमुह-रहु किउ सय-खण्ड-खण्डु ॥ ६
अण्णेण[9] चडेप्पिणु भिडिउ राउ　णं गिरि-सघायहों[10] कुलिस-घाउ[11] ॥ ७
हउ धणउ भिण्डिवालें[12] उरसें　ओणल्लु[13] भाणु वहसिएँ[14] व दिवसें ८

॥ घत्ता ॥

[15]णिउ णिय-सामन्तेंहिं वइसवणु　विजउ[16] दसाणणें घुट्ठउ ।
'कहिं जाहि[17] पाव[18] जीवन्तु महु[19]'　कुम्भयण्णु आरुट्ठउ ॥ ९

3 S उरयलु, A उरपदे　4 P वेजु, S विजु, A विज्झु　5 P S विवरिउ　6 P सुरएहिं, S सुरय. 7 P आउलेइ　8 P णिवट्ठइ, S णिव्वट्ठइ, A णिव्वट्टिवि　9 S दिण्णु　10 P Sससारहु. 11 P उर　12 P S सरहु　13 P S णरे, A रेण　14 A चक्कु मुक्कु　15 P S धरेप्पिणु 16 A चक्कु　17 P इत्थतरे, S इत्थतरि, A एत्थतरि　18 P S धणय.　19 A जुज्झु तुज्झु. 20 P S करे　21 P S गज्जिवि, A missing.

11. 1 A रणे　2 P S किंत्ति, A किंउ　3 P S सर थरहरन्त सय.　4 P S केव. 5 P धणवत्तए, S धणवत्तए　6 S पिसुणु　7 P जेव, S जेम्व.　8 P S ढुक्कमाण.　9 A भवण. 10 S °सिरघायहो　11 A कुलिसघाउ　12 P S डिभिवालेग　13 P उणलु　14 S वहसिसिय. 15 A नियनियसामतेहि.　16 A विजउ व.　17 P जाइ corrected to जाहि, A जाइ. 18 A पाउ　19 P मुइ.

२ खड्ग　३ वामय (?)　४ राजग
[११] १ मेघ　२ अवष्टम्भितो भूमौ.

[१२]

'ओएं समाणु किर कवणु खत्तु   धाइज्जइ णासन्तो वि[2] मत्तु ॥ १
जं[3] फिट्टइ जम्म-सयाहँ काणि'   किर जाम पधावइ[6] सूल-पाणि ॥ २
अवरुण्डेंवि धरिउ विहीसणेण   'किं कायर-णर-विद्धंसणेण ॥ ३
सो हम्मइ[7] जो पहणइ[8] पुणो वि   किं उरेउ म जीवउ[9] णिव्विसो वि ॥ ४
णासउ वराउ[10] णिय-पाण लेवि'   थिउ भाणुकण्णु मच्छरु मुएवि[11] ॥ ५
एत्थन्तेरॅ[12] वइसवणहोँ मणिट्ठु   सु-कलत्तु व पुप्फ-विमाणु[13] दिट्ठु ॥ ६
तहिँ चडिउ णराहिउ[14] मुएँवि सङ्क   पट्ठविय पसाहा के वि लङ्क ॥ ७
अप्पुणु पुणु जो जो को[15] वि चण्डु[16] तहोँ तहोँ ढुक्कइ जिह काल-दण्डु ॥ ८

॥ घत्ता ॥

णिय-बन्धव-सयणेंहि[17] परियरिउ   दणुवइ दुदम-दमन्तउ[18] ।
आहिण्डइ लीलएँ इन्दु[19] जिह   देस-सँ यं भु ञ्जन्तउ ॥ ९

*

[११. एगारहमो संधि]

पुप्फ-विमाणारूढएँण   दहवयणें धवल-विसालाइँ ।
णं घण-विन्दइँ अ-सलिलइँ   दिट्ठइँ हरिसेण-जिणालाइँ ॥ १ ॥

[१]

तोयदवाहण-वंस-पईवें[1]   पुच्छिउ पुणु सुमालि दहगीवें ॥ १
'अहोँ अहोँ ताय ताय ससि-धवलइँ   एयइँ किं[3] जलुग्गयं-कमलइँ ॥ २
किं हिम-सिहरइँ साडेंवि[9] मुक्कइँ   किं णक्खत्तइँ[10] थाणहोँ चुक्कइँ ॥ ३
दण्डुद्दण्डइँ[11]-धवल-पुण्डरियइँ   किं काह[12]मि सिसुप्परि धरियइँ ॥ ४
अब्भारम्भ-विवज्जिय गब्भइँ   किं भूमियलेँ गयइँ सुब्भब्भइँ ॥ ५
किय-मङ्गल-सिङ्गार-सहासइँ   किं[17] आवासियाइँ कलहंसइँ ॥ ६

12. 1 S आयं. 2 P adds ण above the line. 3 P S ज, A जे. 4 A सयहो वि. 5 P S जाव. 6 P S पधावइ 7 P हम्मइ. 8 P A पहणइ 9 P जीवउ, S जीवइ. 10 A पराउ. 11 A मुएवि. 12 S इत्थन्तरि. 13 P S पुप्फविमाणु 14 A राहिउ. 15 A missing. 16 P चडु. 17 A सयणइ. 18 P S दुद्दमदंतउ. 19 P S चदु. 20 P सइ, A सइ.

1. 1 P °विसालउ, S °विसालइ. 2 A °वइइ. 3 P S °जिणालइ. 4 P S तोयदवाहणु. 5 P वंसि, S पमु. 6 A पईवे 7 P S पु 8 A जलग्गय°. 9 S सण्डेवि, A साडिवि. 10 P णक्खत्तइ,° S णक्खत्तइ. 11 P घडुद्दड, S घडुद्दड. 12 P कहिमि, S कहंमि, A काहमि. 13 A वइ. 14 A कियभूमियमूमियलि. 15 S गयंइ. 16 P सुभब्भइ, S सुसुब्भइं, A सुब्भब्भइ. 17 A किय.

[१२] १ धनदेन सह. २ तुम्भकारः दियलम्बरे शूलः (?) ३ गर्त°.
[१] १ प्रधानेन

जसु सयइँ खण्डेवि खण्डेवि 'किय गउ को' वि पंडीचउ छँण्डेवि ॥ ७
कामिणि-वयणोहामिय-छायइँ किर्य ससि-सयइँ मिलेप्पिणु आयइँ' ॥ ८

॥ घत्ता ॥

कहइ सुमालि दसाणणहों 'जण-णयणाणन्द-जणेराइँ ।
जिण-भवणइँ छुह-पङ्कियँइँ एयइँ हरिसेणहों केराइँ ॥ ९

[२]

अट्ठाहियँहें मज्झें महि सिद्धी णव-णिहि-चउदहं रयण-समिद्धी ॥ १
पहिलँएँ दिवसें महारह-कारणें जाणेंवि जणणि-दुक्खुं गउ तक्खणें ॥ २
वीयँएँ तावस भवणु पराइउं मयणावलिहें मयणं-जरु लाइउं ॥ ३
तइयएँ सिन्धुणयरें सुपसण्णउं हरिय जिणेप्पिणुं लइयउ कण्णउं ॥ ४
'वेयमंइएँ चउत्थएँ हारिउ जयचन्दहें हियवएँ पइसारिउं ॥ ५
पञ्चमें गङ्गाहर-महिहर-रणु तहिं उप्पण्णु चक्कु तेंहों स-रयणु ॥ ६
छट्ठएँ पिहिमि हूअ आवग्गी अण्णु वि मयणावलि करें लग्गी ॥ ७
सत्तमें गम्पिं जणणि जोक्कारियं अट्ठमें दिवसें पुज्ज णीसारिय ॥ ८

॥ घत्ता ॥

ऍयइँ तेणें वि णिम्मियइँ ससि-सङ्ख-खीर-कुन्देंज्जलइँ ।
आहरणइँ वँ वसुन्धरिहें सिव-सासय-सुहइँ व अविचलइँ' ॥ ९

[३]

गउ सुणन्तु हरिसेण-कहाणउं सम्मेय-इरिहिं मुक्कु पयाणउँ ॥ १
तामें णिणाउ समुट्ठिउ भीसणु जाउहाण-साहणं-सतासणु ॥ २
पेसिय हत्थ-पहत्थ पधाइय वण-करि णिएँवि पडीवा आइय ॥ ३
'देव देव किउ जेण महारउ अच्छइ मत्त हत्थि अइरावउं ॥ ४

18 A जउस 19 P सव्वगए 20 P S कोहि 21 A छिंदेवि. 22 P मिळोप्पणु 23 A पकयइ 24 A कैराइ

2. 1 A अट्ठाहियहे. 2 P °चउदद्द.° 3 P S पहिल्लहि. 4 S °दुक्ख. 5 P वीमए, S वीयएं 6 S परायउ 7 P मायणु 8 S लायउ. 9 P A सुपसण्णउ, S सपण्णउ 10 A जिगेविणु 11 A कण्णउ 12 A वेयवइए 13 S पइसारियउ. 14 A महसारणु 15 A जणमि णपि. 16 P जोक्कारिय corrected to जयकारिय. 17 S तिण्ण. 18 S °कुंदु° 19 P S थाव

3. 1 A °कहाणउ. 2 S मुक्क. 3 A पयाणउ 4 P S ताव- 5 A missing 6 S णियवि. 7 A अइरावउउ.

२ कृत (?) ३ पुन ४ कृता (?)
[२] १ वेगमत्या २ पारित ३ स्वाधीना ४ एतानि
[३] १ राक्षसानाम्

गज्जणाएँ अणुहरइ समुद्दहों   सीयरेण जलहरहों रउद्दहों ॥ ५
कद्दमेण णव-पाउस-कालहों   णिज्झरेण महिहरहों विसालहों ॥ ६
रुक्खुम्मूलणेण दुवायहों   सुँहड-विणासणेण जमरायहों ॥ ७
दंसणेण आसीविस-सप्पहों   विविह-मयावत्थएँ कन्दप्पहों ॥ ८

॥ घत्ता ॥

इन्दु वि चडेवि ण सक्कियउ   खन्धासणें एयहों वारणहों ।
गउ चउपासिँहे परिभमेवि   जिमँ अत्थ-हीणु कामिणि-जणहों ॥ ९

[४]

अप्पणुप्पण्णु दसण्णय-काणेंणें   'माहव-मासें देवें साहारेंणें ॥ १
उभय-चारि सव्वङ्गिय-सुन्दरु   भद्द-हत्थि णामेण मणोहरु ॥ २
सत्त समुत्तुङ्गउ णव दीहरु   दह परिणाहुँ तिण्णि करें वित्थरु ॥ ३
णिद्ध-दन्तु महु-पिङ्गल-लोयणु   अयसि-कुसुम-णिहु रत्त-कराणणु ॥ ४
पञ्च-मङ्गलावत्तु मँयालउ   चक्क-कुम्भँ-धय-छत्त-रिहालउ ॥ ५
वट्ट-तरट्टि-थणय-कुम्भत्थलु   पुलय-सरीरु गलिय-गण्डत्थलु ॥ ६
उण्णयँ-कन्धरु सूयर-पच्छलु   वीस-णहरु सुअन्धँ-मय-परिमलु ॥ ७
चाव-वंसु थिर-मंसुँ थिरोयरु   गत्त-दन्त-कर-पुच्छँ-पँईहरु ॥ ८

॥ घत्ता ॥

एँमँ अणेयइँ लक्खणइँ   किं गणियइँ णाम-विहूणाइँ ।
हत्थि-पएसँहुँ सँबहु मि   चउदहँ-सयँइँ चउरूणाइँ ॥ ९

[५]

तं णिसुणेवि दसाणणु हरिसिउ   उरें ण मन्तु रोमञ्चु वे दरिसिउ ॥ १
'जइ तं भद्द-हत्थि णउ साहमि   तो जणणोवरि असि वरु वाहमि' ॥ २
एउ भणेवि सन्सेण्णु पधाइउ   तं पएसु सहसत्ति पराइउ ॥ ३

8 P गज्जणाए, S गज्जणाइ 9 S रुक्खुमूलणेण. 10 A सुहड 11 A चउपासिहि. 12 P झिम्ब, S झिम, A झिह.

4. 1 P S दसागण 2 A काणणेण 3 S साहरणे. 4 A सव्वगिव, S सत्तुगिय 5 S महिट. 6 P परिणाहु. 7 A करि. 8 P णिद्ददत्तु, S णिचमत्तु 9 A सणावत्तु मयालउ. 10 A कुम. 11 A उणय. 12 P सुअंधय. 13 P थिरवसु, S थिरपमसु 14 S °पुच्छ. 15 P S पुवाणेयइं. 16 P पएसह, S °पयेसह. 17 P सव्वह मि, S सव्वह मि, A सव्वहु मि 18 P S चउद्दह, A चउ-दहु. 19 S °सह

5. 1 A पदरिसिउ, S य हरिसिउ. 2 P ससेणु, S पधायउ. 3 S परायउ, A पराइयउ.

[४] १ चैत्रमासे. २ गिरिचारी समभूमिचारी वा ३ अत्यौत्पत्तद्रदः. ४ मद्यक ताट-हृदय छिद्र चिकेषु पद्म-दक्षिणावर्ते. ५ दीर्घतर ६ एतानि ७ अङ्गुल १३९६

गेयवइ णिएँवि [4] 'विरोलिय-णयणें [5] हसिउ पहत्थु णवर दह-वयणें ॥ ४
'हउँ जाणमि पचण्डु तम्बेरमु णवरँ विलासिणि-रूउँ व मणोरमु ॥ ५
हउँ [9] जाणमि गइन्दे-कुम्भत्थलु णवर विलासिणि घण-थण-मण्डलु ॥ ६
जाणेमि सु-विसाणइँ अ-कलङ्कइँ णवर पसण्ण-कण्ण-ताडङ्कइँ ॥ ७
हउँ जाणमि भमन्ति भमर-उलइँ णँवर णिरन्तर-पेल्लिय-कुरुलइँ ॥ ८

॥ घत्ता ॥

जाणमि करि-खन्धारुहणु अचन्तुं होइ भय-भासुरउँ ।
णवर पँहत्थ मज्झु मणहों उँबहइ णवल्लु णाइँ सुरउ' ॥ ९

[६]

पुप्फ-विमाणहों लीणु दसाणणु दिट्ठु णियत्थु किउ केस-णिबन्धणु ॥ १
लइय लट्ठि उग्गोसिउ कलयलु तूरइँ हयइँ पधाइउ मयगलु ॥ २
अहिमुहुं धणय-पुरन्दर-वइरिहेँ वासारत्तु जेम विन्झइरिहेँ ॥ ३
पुंक्खरेँ ताडिउ लकुंडि-घाएँ णावइ काल मेहुँ दुवाएँ ॥ ४
देइ ण देइ वेज्झु उरेँ जावेंहिँ विज्जुल-विलसिय-करणेँ [13] तावेंहिँ [14] ॥ ५
पच्छलेँ चडिउ धुणेवि भुव-डालिउ 'धुदधुदं' भणेवि खन्धेँ अप्फालिउ ॥ ६
जङ्घिउँ पुणु वि करेणालिङ्गेवि सुविणा(?)दंइउ जेम गउ लङ्घेंवि [20] ॥ ७
खणेँ गण्डयलेँ ठाइ खणेँ कन्धरेँ खणेँ चउहुं मि चलणेंहुं अब्भन्तरेँ ॥ ८

॥ घत्ता ॥

दीसइ णासइ विप्फुरइँ पँरिभमइ चउदिसु कुञ्जरहों ।
चलु लक्खिज्जइ गयण-यँलेँ णं विज्जु-पुञ्जु णव-जलहरहों ॥ ९

4 S णियवि 5 P विरोलेलिय°, S विरिलिय°, A विरलिय° 6 A णवरि 7 P रयउ, S रउ व, A रूउ 8 This and the next line missing in A 9 P S हउं 10 P S गयद° 11 P S जाणवि 12 P S ताडक्कइं 13 A णवरि 14 P S कुरुल्लइं 15 P S A अचंत. 16 P °भासुरउ 17 P S मज्झु 18 A उव्वहइ 19 P A सुरउ

6. 1 P पुप्प°, S पुप्फ°. 2 A लीणु 3 S दिट्ठ 4 P marginally 'णियत्थु' पाठे, A णियथु 5 P A अहिमुहु 6 P S वइरिहं 7 P विज्झइरिह, S विंझइरिहि 8 P S A पुक्खरि 9 P लउडि, A लउड 10 P कालु मेहु 11 S विंझु 12 A जावहि 13 A °करणे 14 A तावहिं. 15 A भुअ°. 16 A धुदधुद 17 S ज घिउ, A जंघिउ 18 P सुइणादइउ, S सुयणादयउ. 19 P S लघिवि, A लिंगेवि 20 S चउमुहु मि, A चउहु मि 21 P S चलणहु, चलणह. 22 P विफुरइ 23 A चउदिसु लक्खिज्जइ मणो(ह deleted)रहहो

[५] १ गजपतिं २ विस्फारित ३ दन्त ४ केशानि ५ प्रहस्तु सेनापति . ६ प्रविभाग्यते
[६] १ संमुखम् २ रावणस्य ३ मेघ ४ सुण्ड ५ दृष्टि-चारण भाषा. ६ गळे राणीं कृत्वा पीडित ७ वत्म .

[७]

हत्थि-वियारणाउ एयारहं[1] अण्णउ किरियउ वीस दु-वारहं[2] ॥ १
दरिसेवि[3] किउ णिप्फन्दु[4] महा-गउ[5] धुत्तें[6] वेस-मरट्टु[7] व भग्गउ ॥ २
साहिउ मोक्खु[8] व परमें[9]-जिणिन्दें[10] 'होउ' होउ' णं रडिउ गइन्दें[11] ॥ ३
'भलें भलें'[12] पभणिउ चलणु[13] समप्पिउ तेण वि वामहुट्टें[14] चप्पिउ[15] ॥ ४
कण्णें धरेवि आरूढु[16] महाइउ[17] करेंवि वियारणं[18] अङ्कुसु लाइउ[19] ॥ ५
तेण विमाण-जाणं[20]-आणन्दें मेल्लिउ कुसुम-वासु सुर-विन्दें[21] ॥ ६
णच्चिउ कुम्भयण्णु स-विहीसणु हत्थु पहत्थु वि मउ सुयसारणु[22] ॥ ७
मलवन्तु मारिच्चु[23] महोयरु रयणासउ सुमालि धवोयरु ॥ ८

॥ घत्ता ॥

हरिस-रसेंण[24] करम्भियउ वीर-रसु जेण मणें भावियउ ।
तहिं रावण-णट्टावऍण सो णाहिं[25] जो ण णच्चावियउ[26] ॥ ९

[८]

तिजगविहूसणु णामु[1] पगासिउ णिउ तहिं 'सिमिरु' जेत्थु[2] आवासिउ ॥ १
थिउ सहसा करि-कह-अणुराइउ[3] तहि अवसरें भडु एक्कु[4] पराइउ[5] ॥ २
पहर-विहुरु रुहिरोल्लिय[6]-गत्तउ णरवइ तेण णवेवि[7] विण्णत्तउ ॥ ३
'देव देव किक्किन्धहों[8] तणऍहिं[9] सवल-फलिह-सूल-हल-कणऍहिं[10] ॥ ४
असिवर-झस-मुसुण्ढि[11]-णाराऍहिं[12] चक्क[13]-कोन्त-गय-मोग्गर-घाऍहिं[14] ॥ ५
जमु आरोडिउ[15] भग्गा तेण वि धरेंवि ण सक्किउ विहि[16] एक्कें[17] वि ॥ ६
पच्चेल्लिउ[18] णिट्ठुरिय वाणेहिं कह वि कह वि णउ मेल्लिउ पाणेहिं[19] ॥ ७
तं णिसुणेवि कुइउ[20] रक्खद्धउ हय समास-भेरि सण्णद्धउ ॥ ८

7. 1 P पायारह. 2 P दुवारह. 3 P S दरिसवि 4 P णिप्फदु, णिफदु. 5 A महागउ. 6 A धुत्ते. 7 P °मरदु. 8 S मोक्खु. 9 P परमु. 10 P S जिणद, A जिणिंदे 11 A गइंदे. 12 A भलि २ पभणिउ. 13 A चलण 14 S वामगुट्ठे, A वामगुट्ठे 15 S चप्पिउ 16 A आरुढ. 17 S महाइउ. 18 A वियारणु 19 P लाविउ, S लायउ. 20 A जाम 21 P वंदे, A विंदे. 22 A मओ सु वि सारणु 23 P S मारिचसहोयरु. 24 A °रसेणि 25 P S णाहि 26 P णच्चाइअउ.

8. 1 P S णाउ 2 P जेत्थु सिमिरे, S जेत्थु समरे 3 S °अणुरायउ 4 A इक्कु 5 S परायउ 6 P °रोल्लिय. 7 P S णवेविणु वुत्तउ. 8 P किक्किधहो, A किक्किंधेहिं. 9 S तणयहिं. 10 S कणयहिं 11 A मुसुंढि. 12 S °णारायहि 13 S चक्क°. 14 P S °घायहि. 15 P S आरोडिवि. 16 A विहिं. 17 S A एक्केण. 18 P पच्चल्लिय, S पच्चल्लिय 19 P पाणिहि, S पाणेहिं. 20 S कुवउ

[७] १ पूर्वतः पूर्वेणाम् २ रावणेन. ३ शुकसारणमयौ.

[८] १ कटके. २ बाणैः. ३ रावण.

॥ घत्ता ॥

चन्दहासु करयलें करेंवि स-विमाणुं[21] स-चलु संचल्लियउ[22] ।
महि छड्डेप्पिणु मयरहरु आयासहों णं उत्थल्लियउँ[23] ॥ ९

[९]

कोवें[1]-दवग्गि-पलित्तु पधाइउं[2] [3]णिविसें तं जम-णयरु पराइउं[4] ॥ १
पेक्खइ[5] सत्त णरय अइ-रउरव उट्ठिय-वारवार-हाहारव ॥ २
पेक्खइ णइ वइतरणि[6] वहन्ती रस-वस-सोणिय-सलिलु वहन्ती[7] ॥ ३
पेक्खइ गय-पय-पेल्लिज्जन्तइँ[8] सुहड-सिरइँ टसत्ति[9] भिज्जन्तइँ[10] ॥ ४
पेक्खइ णर-मिहुणइँ कन्दन्तइँ सम्वलि-रुक्ख धराविज्जन्तइँ[11] ॥ ५
पेक्खइ अप्पण-जीव छिज्जन्तइँ छणछण-सद्दें पउलिज्जन्तइँ ॥ ६
कुम्भीपाकें के वि[12] पचन्ता[13] एव[14] विविह-दुक्खइँ पावन्ता ॥ ७
सयल वि मम्भीसेंवि मेल्लाविय[15] जमउरि[16]-रक्खवाल घल्लाविय[17] ॥ ८

॥ घत्ता ॥

कहिउ कियन्तहों[18] किङ्करेंहिं[19] 'वइतरणि भग्ग णासिय णरय ।
विद्धंसिउ असिपत्त-वणु[20] छोडाविय णरवर-वन्दि-सय ॥ ९

[१०]

अच्छइ एउ देव पारकउ मत्त-गइन्द[1]-विन्दु णं थक्कउ' ॥ १
तं णिसुणेवि कुविउ जमराणउ[2] 'केण जियन्तु चत्तु अप्पाणउँ[3] ॥ २
कासु कियन्त-मित्तु[4] खणि रुट्ठिउ[5] कासु कालु आसण्णु परिट्ठिउ ॥ ३
जें[6] णर-वन्दि-विन्दु छोडाविउ[7] असिपत्त-वणु[8] अण्णु मोडाविउ ॥ ४
सत्त वि णरय जेण[9] विद्धंसिय जें[6] वइतरणि वहंति विणासिय ॥ ५
तहों दरिसावमि अज्जु जमत्तणु' एम[10] भणेंवि[11] णीसरिउ स-साहणु ॥ ६
महिसासणुं[12] दण्डुग्गय-पहरणु कंसण-देहु गुञ्जाहल-लोयणु[13] ॥ ७
केत्तिउ भीसणत्तु वण्णिज्जइ [14]मिच्चुं वुत्तु पुणु कहों उवमिज्जइ ॥ ८

21 P S सविवाणु 22 A सचल्लउ. 23 A उत्थल्लिउ.

9. 1 P S कोह° 2 S पधावउ, A पधाविउ 3 P णिवस, A णिविसिं. 4 S परायउ. 5 S पेपइ 6 A वरणि 7 A वीसढवती. 1 P पेल्लिज्जतए, S A पेल्लिज्जंतइ 9 S सत्तिहि. 10 P भिज्जतए, A भेज्जंतइ 11 P धराविज्जइ, S धराविज्जंतइ. 12 P णवरि, S णवरे 13 S मच्चवा. 14 P S एवविहइ 15 A मेल्लाविय. 16 A जमवरि. 17 A पेल्लाविय. 18 A कयंतहो. 19 S ककरेहिं, A किंकारिहि 20 P °वणु corrected to वणु, S °वणु

10 1 S गयविंदु. 2 A जमराणउ. 3 P A अप्पाणउ 4 P कयंत°. 5 S रुट्ठउ, A रुट्ठउ. 6 A ज. 7 P S णरवंदिवंदु, A नरविंदवंदि 8 S असिपत्तवणु 9 A जेण. 10 S एव. 11 P S A भणिवि. 12 A महिसारूढदंडगय°. 13 S कसणु देहु गुंजाहलु लोयणु. 14 A मिचु.

[१०] १ मृत्यु.

|| घत्ता ||

जमु जम-सासणु जम-करणु जम-उरि जम-दण्डु समोत्थरइ ।
एक्कु जि[15] तिहुअणे[16] पलय-करु पुणु पच्छ वि रणमुहेँ[17] को धरइ ॥ ९

[११]

जं जम-करणु दिट्ठु भय-भीसणु धाइउ[1] तं असहन्तु विहीसणु ॥ १
णवर दसाणणेण[2] ओसारिउ[3] अप्पुणु पुणु कियन्तु हक्कारिउ ॥ २
'अरेँ माणव वलु[4] वलु चिण्णासँहि[5] मुहियएँ जं[6] जमु[7] णामु पयासँहि[8] ॥ ३
इन्दहोँ पाव तुज्झु[9] णिक्करुणहोँ[10] ससिहेँ पेयङ्गहोँ धणयहोँ वरुणहोँ[11] ॥ ४
सव्वहँ कुल-कियन्तु[12] हउँ आइउ[13] थाहि थाहि[14] कहिँ[15] जाहि अघाइउ[16]' ॥ ५
तं णिसुणेविणु[17] वइरि-खयंकरु जमेण मुक्कु[18] रणे दण्डु भयंकरु ॥ ६
धाइउ धगधगन्तु आयासें[19] एन्तु[20] खुरुप्पें[21] छिण्णु दसासें[22] ॥ ७
सयं[23]-सय-खण्डु करेप्पिणु पाडिउ णाइँ[24] कियन्तें[25]-मडप्फरु[26] साडिउ ॥ ८

|| घत्ता ||

धणुहरु[27] लेवि तुरन्तएँण सर-जालु विसज्जिउ[28] भासुरउ ।
तं पि[29] णिवारिउ रावणेंण जामाएं[30] जिह[31] खलु सासुरउ ॥ ९

[१२]

पुणु वि पुणु वि विणिवारिय-धणयहोँ विद्धन्तेहोँ[1] रयणासव-तणयहोँ ॥ १
दिट्ठि-मुट्ठि-संधाणु ण णावइ णवर सिलीमुह[2]-धोरणि धावइ ॥ २
जाणेँ जाणेँ हएँ[3] हएँ गय-गयवरे[4] छत्तेँ छत्तेँ[5] धएँ धएँ[6] रहेँ[6] रहवरेँ[7] ॥ ३
भडेँ भडेँ मउडेँ मउडेँ करेँ करयलेँ चलणेँ चलणेँ सिरेँ सिरेँ उरेँ उरयलेँ ॥ ४
भरिय वाण कडुआविय-साहणु णट्ठु जमो वि विहुरु[8] णिप्पहरणु[9] ॥ ५
सरहहोँ[10] हरिणु[11] जेम उद्धाइउ[12] [13]णिविसें दाहिण-सेढि[14] पराइउ ॥ ६

15 A वि. 16 S तिहुअण, A तिहुयणे. 17 P S रणउहे.

11. 1 S धायउ. 2 S दसाणणे, A दसाणेण. 3 S ओसरिउ. 4 S वलु. 5 चिण्णासहिँ. 6 A जि. 7 A जमनाउ. 8 S पयासहिँ, A पगासहिँ. 9 P S तुज्झु पाव. 10 A missing. 11 P S सव्वहो. 12 P कियंत corrected to क°, A कयंत. 13 S आयउ. 14 S थाहिँ. 15 A जाहिँ. 16 S अघायउ. 17 A णिसुणेवि वराइ भयकरु. 18 P मुक. 19 S आयासें हैं. 20 यतु. 21 A खुरुप्पेँ. 22 S दसासे. 23 P सई. 24 S णाइँ. 25 S A कयंत. 26 P मडुप्फरु. 27 P S धणहरु. 28 P विसज्जउ. 29 A च विणिवारिउ. 30 S जामाय, A जामएं. 31 A जिह.

12. 1 A विंधवहो. 2 P सिलीमुह°. 3 S हय हय. 4 P S °गयवर. 5 S धय धय. 6 P S रह°. 7 S °रहवर. 8 P S विरहु. 9 P णिप्पहरणु. 10 P S सरहउ. 11 S हरिण. 12 S उद्धायउ. 13 A णिविसे. 14 P S °सेढि.

[११] १ एतमेव यमा. २ आनेः.

[१२] १ रावणस्य—विनिवारितो धनदो येन. २ (P.'s reading) रथरहितः.

ताहिँ रहणेउर-पुरवर-सारहोँ इन्दहोँ कहिउ अण्णु सहसारहोँ ॥ ७
'सुरवइ लइ अप्पणउ पहुत्तणु अप्पणहोँ केहोँ वि समप्पि जमत्तणु ॥ ८

॥ घत्ता ॥

मालि-सुमालिहिँ[16] पोत्तएँहिँ[17] दरिसाविउ[18] केह[19] वि ण महु मरणु ।
लज्जएँ[20] तुज्झु सुराहिवइ धणएण वि लइयउ तव-चरणु' ॥ ९

[१३]

तं णिसुणेवि जम-वयणु असुन्दरु किर णिग्गइ सण्णहेंवि पुरन्दरु ॥ १
अग्गएँ[1] ताम मन्ति थिउ 'भेसइ[2] 'जो पहु सो सयलाइँ[3] गवेसइ ॥ २
तुहुँ पुणु धावइ णाइँ[4] अयाणउ[5] सो जेँ कमागउ लङ्कहेँ राणउ[6] ॥ ३
तुम्हेंहिँ[7] मालिहेँ कालेँ[8] भुत्ती मण्डु मण्डु[9] जिह पर-कुलउत्ती ॥ ४
ताहेँ[10] जेँ पढमु जुत्तुं[11] पहरेवउ णउ उक्खन्धेँ[12] पइँ जाएवउ ॥ ५
देहि[13] ताम ओहामिय-छायहोँ सुरसगीग-णगरु जमरायहोँ ॥ ६
भुत्तु आसि जं मय-मारिच्चेंहि' एमं[14] भणेवि णियत्तिउ भिच्चेंहिँ ॥ ७
दहमुहो वि जमउरि उच्छुरयंहोँ[15] किक्किन्धउरि देवि सूररयहोँ ॥ ८

॥ घत्ता ॥

गउँ[16] लङ्कहेँ सवडंमुहउँ[17] णहेँ लग्गु[18] विमाणु मणोहरउँ[19] ।
तोयदवाहण-वंस-दलु णं कालेँ वड्ढिउँ[20] दीहरउ ॥ ९

[१४]

भीसण-मयरहरोवरि[1] जन्ते उद्धसिहामणि-छाया-भन्ते[2] ॥ १
परिपुच्छिउ सुमालि दिण्णुत्तरु 'किं णहयलु' 'णं णं रयणायरु' ॥ २
'किं तमु किं तमालतरु-पन्तिउ' 'णं[3] णं इन्दणील मणि-कन्तिउ' ॥ ३
'किं एयाउ कीर-रिञ्छोलिउ[4]' 'णं णं मरगय-पवणालोलिउ[5]' ॥ ४
'किं महियलेँ पडियइँ रवि-किरणइँ' 'णं णं सूरकन्ति[6]-मणि-रयणइँ' ॥ ५

15 S कहि 16 P °सुमालिहि, A °सुमालिहे 17 S पोत्तयहिं 18 A दरिसावि. 19 S कहि वि, A wanting 20 P S लज्जइ.

13 1 P S ताव 2 A भेस 3 P S सयलो इ, A सयलाइ. 4 P S काइ. 5 A अयाणउ. 6 S A राणउ 7 P S तुम्हइ 8 A मरणे 9 A मड मड. 10 P S जि 11 P S दुत्तु. 12 P S उक्खधइ 13 S देह 14 P एव, S एव 15 P S उच्छरयहो 16 P गय. 17 P A सवड-मुहउ. 18 P S लग्ग विमाणि 19 P मणोहरउ 20 P S वड्ढिउ

14. 1 P S °रोवरि 2 A °भते 3 A ण ण 4 P S रिञ्छोलिउ. 5 P पावा?, S पावण?. 6 A सूरकंत°.

[१३] १ बृहस्पतिनामा मन्त्री २ मरणे.
[१४] १ मरगत (?)-मणि-प्रवाल-पङ्क्ति .

'किं गय-घडउ गिल-गिल्लोलउ'   'णं णं जलणिहि-जल-कल्लोलउ' ॥ ६
'स-ववसाय जाय किं महिहरे'   'णं णं परिभमन्ति जले जलयरे' ॥ ७
एम चवन्त पत्त लंकाउरि   जा तिकूड-महिहर-सिहरोवरि ॥ ८
जणु णीसरिउ सव्वु परिओसें   दियवर-पंणइ-तूर-णिग्घोसें ॥ ९
णन्द-वद्ध-जय-सद्द-पउत्तिहि   सेसा-अग्घपत्त-जल-जुत्तिहिं ॥ १०

॥ घत्ता ॥

लङ्काहिवइ पइट्ठु पुरें   परिवड्ढु पट्टु अहिसेउ किउ ।
जिह सुरवइ सुरवर-पुरिहिं   तिहं रज्जु स इं भु ञ्जन्तु थिउ ॥ ११

*

[१२. बारहमो संधि]*

पभणइ दहवयणु   दीहर-णयणु   णिय-अत्थाणे णिविट्ठउ ।
'कहहों कहहों णरहों   विज्जाहरहों   अज्ज वि कवणु अणिट्ठउ' ॥ १

[१]

तं णिसुणेवि जम्पइ को वि णरु   सिर-सिहरे-चडाविय-उभय-करु ॥ १
'परमेसर तुम्हउ तुट्ठु खलु   चन्दोयरु णामें अतुल-बलु ॥ २
सो इन्दहों तणिय केर करेवि   पायाल-लङ्क थिउ पइसरेवि' ॥ ३
अवरेक्कें दोच्छिउ णरवरेण   'किं सक्कें किं चन्दोयरेण ॥ ४
सुपन्ति कुमार अण्णा पवल   उच्छुरयहो णन्दण णील-णल' ॥ ५
अण्णेक्कें वुच्चइ 'दइं कहमि   दो-पासिउ जइ ण पाय लहमि ॥ ६
किक्किंधपुरिहिं करि-पवर-भुउ   णामेण वालि सूररय-सुउ ॥ ७
जा णारिहरिं मइं दिट्ठ तहो   मा तिहुयणे णाउ अण्णहों णरहों ॥ ८

7 s महिहरा. 8 s [illegible]. 9 P पव, s पर. 10 A जुय. 11 s परिओसे. 12 P A पवर. 13 P पुरिहिं. 14 P [illegible]. 15 P s [illegible]. 16 s [illegible]. 17 P s सव.

* Henceforth only those variant readings are recorded which are significant from the point of view of grammar, metre or sense. Obviously corrupt or mere orthographic variants, if not otherwise significant, are mostly ignored. The Instr. Sin. forms in [illegible] are given in A mostly without the Anusvāra. These also are not recorded.

1. 1 A [illegible]. 2 P [illegible]. 3 P s [illegible]. 4 A [illegible]. 5 P [illegible]. 6 s [illegible]. 7 P s [illegible], P. marginally, '[illegible]' [illegible]. 8 A [illegible]. 9 P s [illegible]. 10 A [illegible].

[illegible] (1).

[१] [illegible]

॥ घत्ता ॥

रहु वाहेँवि अरुणु हय हणेँवि पुणु जा जोयणु विण पावइ ।
ता मेरुहेँ भमेँवि जिणवरु णवेँवि तेँहिँ जेँ[12] पडीवउ आवइ ॥ ९

[२]

तहोँ जं वलु तं ण पुरन्दरहोँ ण कुवेरहोँ वरुणहोँ ससहरहोँ ॥ १
मेरु वि टालइ वड्डामरिसु तहोँ अण्णु णराहिउ तिण-सरिसु ॥ २
कइलास-महीहरु कहि मि गउ तहिँ सम्मउ णामेँ लइउ वउ ॥ ३
णिग्गन्थु मुएवि विसुद्ध-मइ अण्णहोँ इन्दहोँ वि[1] णाहिँ णमइ ॥ ४
तं तेहउ पेक्खेवि 'गीढ-भउ' पवज्ज लेवि गउ सूररउ ॥ ५
'महु होसइ केण वि कारणेँण समरङ्गणु समउ दसाणणेँण' ॥ ६
अवरेक्कें वुत्तु 'ण ईमु घडइ कइवंसिउ किं अम्हहुँ भिडइ' ॥ ७
सिरिकण्ठहोँ लग्गेँवि मित्तइय अण्णु वि उवयार-सएहिँ लइय ॥ ८

॥ घत्ता ॥

अहवइ वाणर वि सुरवर-णर 'वि रत्तुप्पल-दल-णयणहोँ ।
ता सयल वि सुहड जा समर-झडँ णउ णिएन्ति दहवयणहोँ ॥ ९

[३]

तं वालि-सल्लु हियवएँ धरेँवि तो रावणु अण्ण वोल्ल करेँवि ॥ १
गउ एक्क-दिवसेँ सुर-सुन्दरिहिँ जा अवहरणेँण तणूयरिहिँ ॥ २
ता हरेँवि णीय कुल-भूसणेँहिँ चन्दणहि ह(वा?)रिय खर-दूसणेँहिँ ॥ ३
णासन्त णिएवि सहोयरेँण णयरेणालङ्कारोदएण ॥ ४
णं उयरेँ छुहेँवि रक्खिय-सरणु कियँ(?) तेहि मि चन्दोवरँ-मरणु ॥ ५
विणिवाइउ अत्थाणेँ जेँ थिउ जो दुक्किउ सो तं वारु णिउ ॥ ६
कुढेँ लग्गउ जं रयणियर-वलु रह-तुरय-णाय-णरवर-पवलु ॥ ७

11 P A तहि, S wanting. 12 S wanting.

2. 1 The middle portion of the folio in P giving the rest of this Kadavaka and the next Kadavaka is repaired and rewritten in a clumsy hand Therein initially only न appears 2 P S णाहि. 3 S A णवइ. 4 P S गीढवड 5 P न इउ, S ण पेउ 6 P S किह अवर. 7 S निवइ 8 P वयणा°. 9 S सुरवर वि. 10 P °वभड, A °सहागउ.

3. 1 S °सड. 2 P S A हियवइ. 3 P S सो. 4 P S अण्णु, A अन्न. 5 P marginally adds णु to वोल्ल 6 S चंदणवि. 7 P महोदएण, A सहोयरिण 8 P S °रोदएणेण 9 A ववरि. 10 A चदोयर°. 11 P S °णरवरपवलु.

[२] १ सम्यक्त्व-नामा व्रत गृहीतम् २ (P's reading) वंचयित्वा हृतम्.
[३] १ (P's reading) महोदवन्त- (?). २ प॰दाज्ज्वइया. ३ कृत ४ विनाश नीत.

अलहन्तु वारु तं णिप्पसरु   गउ वलेंवि पडीवउ णियं-णयरु ॥ ८

॥ घत्ता ॥

छुडु छुडु दहवयणु   परितुट्ठ-मणु   किर स-कलत्तउ आवइ ।
उम्मण-दुम्मणउं   असुहावणउं   णिय-घरु ताम विहावइ ॥ ९

[४]

तुरमाणें केण वि वज्जरिउ   खर-दूसण-कण्णा-दुच्चरिउ ॥ १
अत्थक्कएँ आयम्बिर-णयणु   कुद्धें लग्गइ स-रहसु दहवयणु ॥ २
करें धरिउ ताम मन्दोवरिएँ   णं गङ्गा-वाहु जउण-सरिएँ ॥ ३
'परमेसर कहों वि ण अप्पणिय   जिह कण्ण तेम पर-भायणिय ॥ ४
एक्कें इ करवाल-भयङ्करहुँ   चउदह सहास विज्जाहरहुँ ॥ ५
जइ आण-वडीवा होन्ति पुणु   तो घरें अच्छन्तिएँ कवणु गुणु ॥ ६
पट्ठवहि महन्ता मुएँवि रणु   कण्णहें करन्तु पाणिग्गहणु' ॥ ७
तं वयणु सुणेंवि मारिच्च-मय   पेसिय दहवत्तें तुरिअ गय ॥ ८

॥ घत्ता ॥

तेहिं विवाहु किउ   खरु रज्जें थिउ   अणुराहहें विज्ज-संहिउ ।
वणें णिवसन्तियहें   वय-वन्तियहें   सुउ उप्पण्णु विराहिउ ॥ ९

[५]

एत्थन्तरें जमें-जूरावणेंण   तं सलु धरेप्पिणु रावणेंण ॥ १
पट्ठविउ महामइ दूउ तहिं   सुग्गीव-सहोयरु वालि जहिं ॥ २
वोल्लाविउ थाएँवि अहिमुहेंण   'हउँ एम विसज्जिउ दहमुहेंण ॥ ३
एक्कूणवीस-रज्जन्तरइँ   मित्तइयएँ गयइँ णिरन्तरइँ ॥ ४
कों वि किंत्तिधवलु णामेण चिरु   सिरिकण्ठ-कज्जें थिउ देवि सिरु ॥ ५
पायसउ परिणाविउ अमरपहु   जें धएँहिं लिहाविउ कइ-णिवहु ॥ ६

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12 A वं. 13 Hereafter P marignally adds the following lines: अणुराहा चंदोयरहो पिया परिपुण्णगब्भ वणे कहिंमि गया। They were originally written in the beginning of the next Kadavaka. But there they are deleted. S also reads these lines at the beginning of the next Kaḍavaka. They do not occur in A. 14 P S दुम्मणउम्मणउ. 15 P S A असुहावणउं.

4. 1 A मंदोयरिए. 2 P S देव. 3 P S °भायणीय. 4 P S तिक्खइ. 5 A गणु. 6 P दहवयणहं, S दहवयण व. 7 P S णवर, P marginally, 'तुरिय' पाठे. 8 P S तेहिं, वहिं. 9 P S खर. 10 A वि जमाहिउ. 11 P वयवंतियहु, S वयवंतियहो, A सुयवंतियहे.

5. 1 A जग°. 2 P S A हुउ. 3 P S °रज्जतराइं. 4 P S मित्तइए. 5 P S णिरंतराइं. 6 P सिरिकंठे. 7 A धयह.

दहमउ कइ-केयणु सिरि-सहिउ एयारहमउँ पडिवलु कहिउ ॥ ७
बारहमउ णयणाणन्दयरु तेरहमउ खयराणन्दु वरु ॥ ८
चउदहमउ गिरि-किंचेरवलु (?) पण्णारहमउ णन्दणु अजउ ॥ ९
सोलहमउँ पुणु को वि उवहिरउ तडिकेस-विगमे किउ तेण तउ ॥ १०
सत्तारहमउ किक्किन्धु पुणु तहों कवणु सुकेसें ण किउ गुणु ॥ ११
अट्ठारहमउ पुणु सूररउ जसु भञ्जेवि तहों पइसारु कउ ॥ १२
तुहुँ एवहिँ एकुणवीसमउ अणुहुञ्जेँ रज्जु मणेँ मुएवि मउ ॥ १३

॥ घत्ता ॥

आउ णिहालें मुहुँ तं णमहि तहुँ गम्पि दसाणण-राणउ ।
जेण देइ पयलु चउरङ्ग-वलु इन्दहों उवरि पयाणउ' ॥ १४

[६]

जं किउ जयकारु णाम-गहणु तं णवर वेलेवि थिउ 'अण्ण-मणु ॥ १
ण करेइ कण्णे वयणाइँ पहुं जिह पर-पुरिसहों सु-कुलीण-वहु ॥ २
एत्थन्तरें दहमुह-दूअएँण अच्चन्त-विलक्खीहूअएँण ॥ ३
णिब्भच्छिउ मेलेंवि सयण किय 'जो को वि णमेसइ तासु सिय ॥ ४
णीसरु तुहुँ आयहों पट्टणहों णं तो भिडु परएँ दसाणणहों' ॥ ५
तं णिसुणेंवि कोव-करम्बिएँण पडिदोच्छिउ मीहविलम्बिएँण ॥ ६
'जेंं वालि देउ कि पइँ ण सुउ महु महिहरु जेण भुआहिँ विहुउ ॥ ७
जो णिमिसद्धेण पिहिवि कमइ चत्तारि वि सायर परिभमइ ॥ ८

॥ घत्ता ॥

जासु महाजसेंण रणें अणवसेंण धवलीहूअउ तिहुयणु ।
तासु वियट्टाहों अब्भिट्टाहों कवणु गहणु किर रावणु' ॥ ९

8 This and the next two distichs wanting in A. 9 A एयारहमउ. 10 P णयणा°. 11 A पण्णारहमउ 12 P क वि, S कुवि. 13 P अट्ठारहमउ. 14 P S किंड. 15 P S एमहि. 16 A रज्ज 17 P A मुहु. 18 A °राणउ 19 P उवरि. 20 A पयाणउ

6. 1 A ठेवि 2 A पहु 3 A °पुरिसहु 4 A °वहु 5 P मेहुवि, S मेल्लवि, A मेल्लिवि. 6 P भिड. 7 P भुए विहुओ, S भुवेहि हुउ. 8 P पिहिमि 9 P A कमइ 10 A चेयारि. 11 S A परिभमइ 12 S अण्ण° 13 P S वियड्डहो. 14 P अभिड्डहो, S अब्भिड्डहो.

[५] १ वियोगे २ मद

[६] १ पराङ्मुख. २ सज्जनक्रिया. ३ प्रभाते. ४ मन्त्रिणामेदम्. ५ भूमौ इव (?). ६ अ-परावर्तितेन.

[७]

सो दूउ कडुय-वयणासि-हउ सामरिसु दसासहों पासु गउ ॥ १
'किं वहुएं एत्तिउ कहिउ मइँ तिण-समउ वि ण गणइ वालि पइँ' ॥ २
तं वयणु सुणेप्पिणु दससिरेंण वुच्चइ रयणायर-रव-गिरेंण ॥ ३
'जइ रण-मुहें माणु ण मलमि तहों तो छित्त पायँ रयणासवहों' ॥ ४
आरुहेंवि पइज्ज पयट्टु पहु णं कहों वि विरुद्धउ कूर-गहु ॥ ५
विउ पुप्फविमाणें मणोहरएँ णं सिद्धु सिद्धालएँ सुन्दरएँ ॥ ६
करें णिम्मलु चन्दहासु धरिउ णं घण-णिसण्णु तडि-विप्फुरिउ ॥ ७
णीसरिएं पुर-परमेसरेंण णीसरिय वीर णिमिसन्तरेंण ॥ ८

॥ घत्ता ॥

'अम्हहुँ पय-भरेंण णिरु णिट्ठुरेंण मं मरउ धरणि वराइय' ।
एत्तिय-कारणेंण गयणङ्गणेंण णावइ सुहड पराइय ॥ ९

[८]

एत्तहें वि समर-दुज्जोहणिहिं चउदहहिं णरिन्दं-अक्खोहणिहिं ॥ १
सण्णहेंवि वालि णीसरिउ किह मज्जाय-विवज्जिउ जलहि जिह ॥ २
पणवेप्पिणु विण्णि वि अतुल-बल 'थियं अग्गिम-खन्धेंहिं णील-णल' ॥ ३
विरइउ णारायणु रणें अचलु पहिलउ जें णिविट्ठु पायाल-वलु ॥ ४
पुणु पच्छएँ हिलिहिलन्त स-भय खर-खुरेंहिं खणन्त खोणि तुरय ॥ ५
पुणु सइलें-सिहरें-सण्णिह सेयदं पुणु मय-विहलङ्घल हत्थि-हड ॥ ६
पुणु णरवइ वर-करवाल-धर आसण्ण कुमार तो रयणियर ॥ ७
थिर समरें भिडन्ति भिडन्ति णइ थिय अन्तरें मन्ति सुनिउण-मइ ॥ ८

॥ घत्ता ॥

'वालि-दसाणणहों जुज्झण-मणहों एउ काइँ ण मम्महों ।
किएँ सएँ वन्धवहुँ पुणु केण सहुँ पच्छएँ रज्जु करेसहों ॥ ९

7. 1 P पहु. 2 S [illegible]. 3 S [illegible]. 4 P [illegible]. 5 S [illegible]. 6 P [illegible]. 7 A [illegible]. 8 P S [illegible], A [illegible]. 9 S wanting. 10 P [illegible], A [illegible].

8. 1 P °दुज्जोहणिहि, S °दुज्जोहणिहिं. 2 S [illegible]. 3 P [illegible], A [illegible]. 4 This [illegible] is missing in A. 5 P S [illegible]. 6 P [illegible], S [illegible]. 7 A [illegible]. 8 P S [illegible]. 9 A [illegible]. 10 S [illegible]. 11 P S [illegible]. 12 S [illegible], A [illegible]. 13 A [illegible]. 14 S [illegible], A [illegible]. 15 P S A [illegible]. 16 A [illegible].

[८] १ [illegible]. २ [illegible] (!). ३ [illegible]. ४ [illegible].

[९]

जो कित्तिधवलें-सिरिकण्ठ किउ किक्किन्ध-सुकेसहिँ विद्धि णिउ ॥ १
तं खयहो णेहु मा णेहँ-तरु जइ धरेँवि[1] ण सक्कहोँ रोस-भरु ॥ २
तो बे वि परोप्परु उत्थरहोँ जो को वि जिणइ जयकारु तहोँ' ॥ ३
तं णिसुणेंवि वालि-देउ चवइ 'सुन्दरु भणन्ति लङ्काहिवइ ॥ ४
खउ जुज्झु वँ मज्झु वँ णिवडउ जिम धुंव जिम मन्दोवरि रडउ ॥ ५
किं बहुएँहिँ जीवेँहिँ घाइएँहिँ बन्धव-सयणेँहिँ विणिवाइएँहि ॥ ६
लइ पहरु पहरु जइ अत्थि छलु पेक्खहुँ तुह विज्जहुँ तणउ बलु' ॥ ७
तं णिसुणेंवि समर-सएहिँ थिरु चावरेँवि लग्गु वीसद्ध-सिरु ॥ ८
आमेल्लिय विज्ज महोयरिय (?) फणि-फण-फुक्कार दिन्ति गइय ॥ ९

॥ घत्ता ॥

वालि भीसणिय अहि-णासणिय गारुड-विज्ज विसज्जिय ।
उत्त-पउत्तियएँ कुल-उत्तियएँ णं पुण्णालि परज्जिय ॥ १०

[१०]

दहवयणें गरुड-परायणिय पम्मुक्क विज्ज णारायणिय ॥ १
गय-सङ्ख-चक्क सारङ्ग-धरि चउ भुअ गरुडासण-गमणँ करि ॥ २
सुरराय-सुएण वि सभरिय णामेण विज्ज माहेसरिय ॥ ३
कङ्काल-कराल तिसूल-करि ससि-गउँरि-गङ्ग-खट्टङ्ग-धरि' ॥ ४
किर अवर विसज्जइ दहवयणु सय-वारउ परिअञ्चेवि रणु ॥ ५
स-विमाणु स-खग्गु महाबलेँण उच्चाइउ दाहिण-करयलेँण ॥ ६
ण कुञ्जर-करेँण कमलु परउ ण बाहुवलीसें चक्कहरु ॥ ७
णहेँ दुन्दुहि ताडिय सुरयणेँण किउ कलयलु कइधय-साहणेँण ॥ ८

॥ घत्ता ॥

माणु मलेवि तहोँ लङ्काहिवहोँ बद्धु पट्टु सुग्गीवहोँ ।
'करि जयकारु तुहुँ अणुभुञ्ज महुँ भिच्चु होहि दहगीवहोँ ॥ ९

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9 1 S कित्तिधवलु 2 P S णेहु 3 P धरवि, S धरणि 4 P A जिणइ 5 S भणेइ 6 P S वि 7 A णिवडइ 8 A रडइ 9 P पेक्खहु corrected to पक्खउ, S पेक्खहु 10 S विज्जहे, A विज्जहु 11 P S फणफणि° 12 P S °पउत्तियए
10 1 P S दहवयणें 2 P पमुक्क 3 P S °गमणु 4 S विज्ज 5 P S °करी, A °धरि. 6 P S गोरि 7 A करे 8 P S सुखग्गु 9 A °बलेण 10 A कमलु 11 P S सुरवरेण 12 P S कइदय 13 S सद्दु

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[९] १ धुवा, वालि-स्त्री २ सर्पिणीविद्या

[११]

महु तणउ सीसु पुणु दुण्णमउ जिह मोक्ख-सिहरु सघुत्तमउ ॥ १
पणवेप्पिणु तिहुअणाहिवइ सामण्णहों अण्णहों णउ णवइ ॥ २
महु तणिय पिहिवि तुहुँ भुञ्जि पहुँ रिज्झउ कइ-जाउहाण-णियहु ॥ ३
अण्णु मि जो पइँ उवयारु किउ तायहों कारणें जमराउ जिउ ॥ ४
तहों मइँ किय पडिउवयार-किय आवग्गी भुञ्जहि राय-सिय ॥ ५
गउ एम भणेप्पिणु तुरिउ तहिं गुरु गयणचन्दु णामेण जहिं ॥ ६
तवचरणु लइउ तगय-मणेण उप्पण्णउँ रिद्धिउ तक्खणेण ॥ ७
अणुदिणु जिणन्तु इन्दिय-वइरि गउ तित्थु जेत्थु कइलास-गिरि ॥ ८

॥ घत्ता ॥

उप्परि चडिउ तहों अट्ठावयहों पञ्च-महावय-धारउ ।
अत्तावणे सिलहें सासय इलहें णं थिउ बालि भडारउ ॥ ९

[१२]

एत्तहें सिरिप्पह भइणि तहों सुग्गीवें दिण्ण दसाणणहों ॥ १
बोलाविउ गउ लङ्का-णयरें णल-णील विसज्जिय किक्क-पुरें ॥ २
सुउ धुव-महएविहें संथविउ ससिकिरणु णियद्ध-रज्जें थविउ ॥ ३
तहिं अवसरें उत्तर-सेढि-विहु विज्जाहरु णामें जलणसिहु ॥ ४
तहों धीय सुतार-णाम णरेण मग्गिज्जइ दससयगइ-वरेण ॥ ५
गुरु-वयणें तासु ण पट्ठविय सुग्गीवहों णवर परिट्ठविय ॥ ६
परिणेवि कण्ण णिय णियय-पुरु दससयगइहें वि विरहग्गि गुरु ॥ ७
पजलइ उप्पायइ कलमलउ उण्हउ ण सुहाइ ण सीयलउ ॥ ८
उव्भन्तउ कहि मि पइट्ठु वणेँ साहन्तु विज्ज थिउ एक्क-मणेँ ॥ ९

॥ घत्ता ॥

ताइँ मि धणे-पउरें किक्किन्ध-पुरें अङ्गङ्गय वड्ढन्तइँ ।
थियइ रयण[इँ] णाइँ वेण्णि वि जणइँ रज्जु सइं भुञ्जन्तइँ ॥ १०

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11. 1 P वणउ. 2 P S दुण्णमउ, A दुवमउ 3 Folio no 34 containing the text from मोक्खसिहरु upto दुक्खिमरणति° (XIII 4,4) is missing in P. 4 S णमइ. 5 S पिहिमि. 6 A पहु. 7 A वि. 8 S उवगार. 9 S पडिउवयार°. 10 A उप्पण्णउ. 11 A इणणु. 12 S जेत्थु सेत्थु. 13 A उप्परे. 14 S °महव्वय°. 15 S आतावणे 16 बाहुबली°.

12. 1 A सिरिप्पह. 2 S A बोल्लाविउ. 3 S A °णयरि. 4 A धुअ. 5 S मग्गिज्जइ. 6 S पट्ठविय. 7 A तेण वि परिणिय णियपुरुहु. 8 S °गइहे. 9 S wanting. 10 A कलकलउ. 11 S भम्मन्तउ. 12 S वणे. 13 S एक्कमणे. 14 A ताइ वि. 15 S धण°. 16 S किक्किंधु 17 A थियइ, S थियाइ. 18 S रयण, A रयण. 19 A णाइ. 20 S तव. 21 S भुञ्जवाइ, A भुंजन्ताइ.
पउ० चरि० 14

[१३. तेरहमो संधि]

पेक्खेप्पिणु वालि-भडारउ रावणु रोसाऊरियउ ।
पभणइ 'किं मइँ जीवन्तेंण जाम ण रिउ सुसुमूरियउ' ॥ १ ॥

[१]

॥ दुवई ॥

विज्जाहर-कुमारि रयणावलि णिच्चालोय-पुरवरे ।
परिणेंवि वलइ जाम ता थम्भिउ पुप्फविमाणु अम्बरे ॥ १

महरिसि-तव-तेएं थिउ विमाणु णं दुक्किय-कम्म-वसेण दाणु ॥ २
णं सुक्कें खीलिउ मेह-जालु णं पाउसेण कोइल-वमालु ॥ ३
णं दूसासिएँण कुडुम्ब-वित्तु णं मेच्छें धरिउ महायवत्तु (?) ॥ ४
णं कञ्चण-सेलें पवण-गमणु णं दाण पहावें णीय-भवणु ॥ ५
णीसद्दउ हूयउ किङ्किणीउ णं सुरएँ समत्तएँ कामिणीउ ॥ ६
घंघरेंहि मि घवघव घोसु चत्तु णं गिम्भयालें दद्दुरेंहुँ पत्तु ॥ ७
णरवेंरहुँ परोप्परु हूउ चप्पु अेहों धरणि एजेविणु धरणि-कम्पु ॥ ८
पडिपेल्लियँउ वि ण वहइ विमाणु णं महरिसि भइयएँ मुअइ पाणु ॥ ९

॥ घत्ता ॥

विहडइ थरहरइ ण ढुंकइ उप्परि वालि-भडाराहों ।
छुडु छुडु परिणियउ कलत्तु वँ रइ-दइयहों वड्डारहों ॥ १०

[२]

॥ दुवई ॥

तो पत्थन्तरेंण केयं पहुणा सव्व दिसावलोयणं ।
सव्व-दिसावलोयणेण वि रत्तुप्पलमिव णहङ्गणं ॥ १

'मरु कहों अेथक[एँ] कालु कुद्धु करु केण भुयङ्गम-वयणें छुद्धु ॥ २

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1. 1 A °भडारउ. 2 A पभणई. 3 Throughout, this designation occurs only in A. 4 S A परिणिवि 5 S सुक्कि, A सक्कें 6 S दुप्पिउउ, A मच्छे. 7 S महायवत्तु, A महाइवत्तु 8 S घग्घरयहिं. 9 S wanting 10 S °घोस 11 S गिम्हयालु 12 S दद्दुरइ, A वद्दुरइ 13 S णरवरइ, A णरवरइ. 14 A अह धरणिए 15 S पडिपल्लिओ, A पडिपेल्लियउ. 16 S पयपहराइ 17 S ढुक्कइ. 18 A परिणियउ. 19 S वउ. 20 S वरइ देयहो. 21 S वडाराहो, A वड्डावहो.

2. 1 S A कय. 2 S कहे. The rest of the line is illegible in S. A कहु मरयण.

कें[3] सिरेंण पडिच्छिउ कुलिस-घाउ को णिग्गउ पञ्चाणण-मुहाउ ॥ ३
कों पइट्ठु जलन्तऍ जलणं-जालें को ठिउ कियन्त-दन्तन्तरालें' ॥ ४
मारिच्चें वुच्चइ 'देव देव स-भुअङ्गमु चन्दण-रुक्खु जेमं ॥ ५
लम्बिय-थिर-थोर-पलम्ब-बाहु अच्छइ कइलासहों उवरि साहु ॥ ६
मेरु व अकम्पु उवहि व अखोहु महियलु व बहु-क्खमु चत्त-मोहु ॥ ७
मज्झण्हं-पयङ्गु व उग्ग-तेउ तहों तव-सत्तिऍ पडिखलिउ वेउं ॥ ८
ओसारि विमाणु दवत्ति देव फुट्टइ ण जाम खलु हियउ जेमं' ॥ ९

॥ घत्ता ॥

तं णाम-वयणु णिसुणेप्पिणु वहंमुहु हेट्ठामुहु वलिउ ।
गयणङ्गणं-उच्छिहें केरउ जोवण-भारु णाइँ गलिउ ॥ १०

[३]

॥ दुवई ॥

तो गज्जन्त-मत्त-मायङ्ग-तुङ्ग-सिर-घट्ट-कन्धरो ।
उक्खय-मणि-सिलायलुच्छालियं-हल्लाविय-वसुन्धरो ॥ १

बहु-सूरकन्त-हुयवह-पलित्तु ससिकन्त-णीर-णिज्झर-किलिंत्तु ॥ २
मरगय-मऊरं-सदेह-चन्तु णील-मणि-पहन्धारिय-दियन्तु ॥ ३
वर-पउमरायं-कर-णियर-तम्बु गय-मय-णइ-पक्खालिय-णियम्बु ॥ ४
तरु-पडियं-पुप्फ-पहुत्त-सिहरु मयरन्द-सुरां-रस-मत्त-भमरु ॥ ५
अहिं-गिलिय-गइन्दं-पमुत्त-सासु सासुग्गय-मोत्तिय-धवलियासु ॥ ६
सो तेहउ गिरि-कइलासु दिट्ठु अण्णु वि मुणिवंरु मुणिवर-वरिट्ठु ॥ ७
पचारिउ 'लइ मुणिओ सि मित्त स-कसाय-कोव-हुववंह-पलित्त ॥ ८
अज्जुं वि रज्जु इच्छहि मइँ समाणु जइ रिसि तो किं थम्भिउ विमाणु ॥ ९

॥ घत्ता ॥

जं[14] पइँ परिहव-रिणु दिण्णउं तं स-कलन्तरु अहवमि ।
पाहाणु जेम उम्मूलेंवि कइलासु जें सायरें घिवमि' ॥ १०

3 s किं सिरिण, A किं सरेण. 4 s जलणे 5 A कयंत°. 6 s जेव. 7 s मज्झण्ण, A मज्झण. 8 s वेगु 9 A दहमुहु हेट्ठामुहु 10 A चलिउ. 11 s गयणगणि.

3. 1 s °गुंत°, A °गुत्त°. 2 A °लुच्छालियपहल्लाविय°. 3 s °सूरकंति°. 4 s °पलित्त. 5 s °किलित्त. 6 s °मऊर°. 7 s °पोमराय°. 8 s °पडिय°. 9 A °सुरा°. 10 s अह. 11 s A °गयंदपसुत्त°. 12 s मुणिवर. 13 s हुयासकोवहुयवहु. 14 A अज्ज. 15 s जो. 16 A दिण्णउ.

[४]

॥ दुवई ॥

एम भणेवि झत्ति पडिउं इव वालिहें तणेण सावेणं ।
तलें भिन्देवि पइट्ठु महिदारणियहें विज्जहें पहावेणं ॥ १

चिन्तेप्पिणु विज्ज-सहासु तेण   उम्मूलिउ महिहरु दहमुहेण ॥ २
सु-पसिद्धउ सिद्धउ लद्ध-संसु   णावइ दुप्पुत्तें णियय-वंसु ॥ ३
अहवइ णवन्तु दुक्किय-भरेण   तइलोक्कु वखित्तु (?) व जिणवरेण ॥ ४
अहवइ भुवइन्दें ललन्त-णालु   णीसारिउ महि-उयरहों पं वालु ॥ ५
अहवइ णं वसुह महीहराहँ   छोडाविय थालालुञ्चिराहँ ॥ ६
अहवइ चलचलइ भुअङ्ग-थट्टु   णं धरणि-अन्त-पोट्टलु विसट्टु ॥ ७
खोलुक्खउ खोणि-खयालु भाइ   पायालहों फाडिउ उअरु णाइँ ॥ ८
गिरिवरेंण चलन्तें चउ समुद्द   अहिमुद्द उत्थल्लाविय रउद्द ॥ ९

॥ घत्ता ॥

जं गयउ आसि णासेप्पिणु   सायर-जारें माणियउं ।
तं मण्ड हरेवि पडीवउ   जलु कु-कलत्तु व आणियउं ॥ १०

[५]

॥ दुवई ॥

सुरवर पवरकरि-कराकार-करग्गुग्गामिएं धरे ।
भग्ग-भुयङ्ग-उग्ग-णिग्गय-विसग्गि-लग्गन्त-कन्दरे ॥ १

कत्थइँ विहडियइँ सिलायलाइँ   सइलग्गइँ कियइँ व खलहलाइँ ॥ २
कत्थइँ गय णिग्गय उद्ध-सुण्ड   णं धरएँ पसारिय बाहु-दण्ड ॥ ३
कत्थइ सुअ पन्तिउ उड्डियाउ   णं तुट्टउ मरगय-कण्ठियाउ ॥ ४
कत्थइ भमरोलिउ धावडाउ   उड्डन्ति व कइलासहों जडाउ ॥ ५
कत्थइ वणयर णिग्गय गुहेहिं   णं वमइ महागिरि वहु-मुहेहिं ॥ ६

4. 1 A पडिअ 2 S सावेण, A भाविणा 3 S तणु 4 S पट्ठ 5 S पहाविण 6 S कट्टु 7 P तिलोक्कु, S विलोक्कु, A तइलोक्क 8 P A खित्तु 9 A भुभइंद° 10 P °उवराहे, S °ओयरहो, A °ऊवरहो वालु 11 S य 12 P S A °लुंचिराह. 13 A °पट्टु वे पड°. 14 P S खोल्लुखउ खणिउ खयाल भाइ 15 P S उच्छल्लाविभ रउद्दु, A °त्थल्लावियसमुद्द 16 P माणिभउं, S माणउ, A माणियउ. 17 P आणिउ, S आणिउ, A आणियउ

5. 1 P S °करग्गामिए धराधरे 2 A °विसग्ग°. 3 P S कप्पवि. 4 A सइलगाइ. 5 P S °सोंड. 6 A धरणि 7 P °पतिउ 8 P गुहेवि 9 A वमइ

[४] १ नाभिनालम्, २ छिद्र. ३ अतीवभयेन, ४ पर्वतगर्ता ५ समुद्र, कलत्रकरम् (?)
[५] १ छेद, पर्वत.

उच्छलिउ कहि मि जलु धवल-धारु　णं तुट्टेवि गउ गिरिवरहों हारु ॥ ७
कत्थइ वट्टियइँ चलाय सयइँ　णं तुट्टेवि गिरि-अट्ठियइँ गयइँ ॥ ८
कत्थइ उच्छलियइँ विद्रुमाइँ　णं रुहिर-फुलिङ्गइँ अहिणवाइँ ॥ ९

॥ घत्ता ॥

अण्णु वि जो अण्णहों हत्थेंण　णिय-थाणहों मेल्लावियउ ।
णिच्चलु ववसाय-विहूणउ　कवणु ण आवइ पावियउ ॥ १०

[६]

॥ दुवई ॥

ताम फडा-कडप्प-विप्फुरिय-परिप्फुडे-मणि-णिहायहो ।
आसण-कम्पु जाउ पायालयले　धरणिन्द-रायहो ॥ १
अहि अवहि पउञ्जेंवि आउ तेत्थु　रावणु कैलासुद्धरणु जेत्थु ॥ २
जहिं मणि-सिलायलुप्पीलु फुट्टु　गिरि-डिम्भहों णं कडिसरउ तुट्टु ॥ ३
जहिं वणयर-थट्ट-मरट्टु भग्गु　जहिं वालि महारिसि सोवसग्गु ॥ ४
जल्ल-मल-पसाहियं-सयल-गत्तु　विज्जा-जोगेसरु रिद्धि-पत्तु ॥ ५
तिण-कणयकोडि-सामण्ण-भाउ　सुहि-सत्तु-एक्के-कारण-सहाउ ॥ ६
सो जइवरु कुञ्चिय-कर-कमेण　परिअञ्चिउ णमिउ भुअङ्गमेण ॥ ७
महियल-गय-सीसावलि विहाइ　किय अहिणव-कमलच्चणिय णाइँ ॥ ८
रेहइ फणालि मणि-विप्फुरन्ति　णं वोहिय पुरउ पईव-पन्ति ॥ ९

॥ घत्ता ॥

पणवन्तें दससयलोयणेंण　हेट्ठामुहुँ कइलासु णिउ ।
सोणिउ दह-मुहेहिं वहन्तउ　दहमुहु कुम्मागारु किउ ॥ १०

[७]

॥ दुवई ॥

जं अहिपवर-राय-गुरुभारक्कन्त-धरेण पेल्लिओ ।
दस-दिसिवह-भरन्तु　दहवयणें घोराराउ मेल्लिओ ॥ १

10 P S वज. 11 P S A तुट्टिवि. 12 S °फुलिंगइं. 13 P S अण्ण सहत्थेण, A अण्णहो सहत्थेण. 14 A °ठाणहो.

6. 1 P फडु°. 2 P S °परिफुड° 3 P पायालए ता, S पायालहो ता 4 A रावण केलास°. 5 P S A जहि 6 S सिलायले पीडु 7 P S °वदभु कडय. 8 P S °मरट्ट. 9 P °पहासिय°. 10 S °उत्तु 11 P एक, S एकु. 12 S °करेण 13 A परिअंचेवि थविउ. 14 S विहाइ. 15 P °विप्फुरंत. 16 P पइव°. 17 S हेट्ठामुह, A हेट्ठामुहु 18 A सोणिउ. 19 A मुयतउ. 20 A कुम्मायारु.

7. 1 P S A मेल्लिउ.

[६] १ धरणेंद्रेण.
[७] १ धरणेन्द्र.

तं सद्दु सुणेवि मणोहरेण सुरवर-करि-कुम्भ-पयोधरेण ॥ २
केऊर-हार-णेउर-धरेण खणखणखणन्त-कङ्कण-करेण ॥ ३
कञ्ची-कलाव-रङ्खोलिरेण[2] मुहं-कमलासत्तिन्दिन्दिरेण ॥ ४
विब्भम-विलास-भूभङ्गुरेण हाहारउ किउ अन्तेउरेण[3] ॥ ५
'हा हा दहमुह जय-सिरि-णिवास दहवयण दसाणण हा दसास ॥ ६
वीसद्ध-गीव वीसद्ध-जीह दससिर सुरवर-सारङ्ग-सीह' ॥ ७
मन्दोयरि पभणइ 'चारु-चित्त अहों वालि-भडारा करें परित्त[10] ॥ ८
लङ्केसहों जाइ ण जीउ जाम भत्तार-भिक्ख महुँ देहि ताम' ॥ ९

॥ घत्ता ॥

तं कलुण-वयणु णिसुणेप्पिणु धरणिन्दें उद्धरिउ धरु ।
मघ-रोहिणि-उत्तर-पत्तेण अङ्गारेण वं अम्बुहरु ॥ १०

[८]

॥ दुवई ॥

सेल-विसाल-मूल-तल-तोलिउ लङ्काहिउ विणिग्गओ ।
केसरि-पहर-णहर-खर-चवढण-चुक्को इव महग्गओ ॥ १
लुअ-केसर-उक्खय-णह-णिहाउ णं गिरि-गुह मुएँवि मइन्दु आउ ॥ २
कुण्डलिय सीसं कर-चरण-जुम्मु णं पायालहों णीसरिउ कुम्मु ॥ ३
कंक्खसउ झड-णिसुढिय-फड-कडप्पु णं गरुड मुहहों णीसरिउ सप्पु ॥ ४
मयलञ्छणु दूसिउ तेय-मन्दु णं राहु मुहहों णीसरिउ चन्दु ॥ ५
गउ तेत्तहें जेत्तहें गुण गणालि अच्छइ अत्तावणें सिलेंहिं वालि ॥ ६
परिअञ्चेवि वन्दिउ दससिरेण पुणु किय गरहण गग्गर-गिरेण ॥ ७
'मइँ सरिसउ अण्णु ण जगें अयाणु जो करमि केलि सीहें समाणु ॥ ८
मइँ सरिसउ अण्णु ण मन्द-भग्गु जो गुरुहु मि करमि महोवसग्गु ॥ ९

॥ घत्ता ॥

जं तिहुवण-णाहु मुएप्पिणु अण्णहों णमिउ ण सिर-कमलु ।
तं सम्मत्त-महद्दुमहों लद्धु देव पइँ परम-फलु' ॥ १०

2 P °काउ°, S °करतु 3 PS °रखोलिएण 4 A मुह°. 5 PS °सत्ती°. 6 A अंतरेण. 7 A दसासग 8 A सुरवइ° 9 PS °चित्त 10 P परित्तु 11 P °भिक्खु 12 PS दुद्धु 13 PS पच्छुद्धरिउ 14 P wanting, A वि

8. 1 S wanting 2 PA °चवडण°. 3 P महग्गउ, A महागओ 4 PS °णहणिहाउ. 5 P °सीसु 6 PS णासरिय 7 PS °फड° 8 A दूसिय 9 PS जेत्तहे तेत्तहे 10 PS भवा वलि 11 A °सिलइ 12 PS परिअंचिवि, A पयरयचिव 13 P जं, S ज 14 PS केलि 15 A ज 16 S करइ गुरुहु मि महोवसग्गु 17 S जु 18 A णिएप्पिणु 19 PS णमिउ ण अण्णहो 20 SA सम्मत्तु 21 This pada is defective by one mora.

२ पवर्त (?) प्रवुद्धरितम् (P s reading)

[८] १ प्रहत्त २ कर्कश ३ भग्न

[९]

॥ दुवई ॥

पुणरवि वारवार 'पोमायँवि दसविहे-धम्मवालयं ।
गउ तेत्तहें तुरन्तु तं जेत्तहें भरहाहिव-जिणालयं ॥ १
कइलासँ-कोडि-कम्पावणेण किय पुज्ज जिणिन्दहों रावणेण ॥ २
फल-फुल्लँ-समिद्ध-वणासई व सावय-परियरिय महाडइ व ॥ ३
अहिणव-उलाव विलासिणि व णर-दड्ढ-धूवँ खल-कुट्टणि व ॥ ४
बहु-दीव समुद्दन्तर-महि व पेल्लिय-वलि णारायण-मइ व ॥ ५
घण्टारव-मुहलिय गय-घड व मणि-रयण-समुज्जल अहि-फड व ॥ ६
ण्हाणहुँ वेस-केसावलि व गन्धुक्कड कुसुमिय पाडलि व ॥ ७
तं पुज्ज करेंवि आढत्तु गेउ मुच्छण-कम-कम्प-'तिगाम-भेउ ॥ ८
सर-सज्ज-रिसह-गन्धार-वाहु मज्झिम-पञ्चम-धइवय-णिसाहु ॥ ९

॥ घत्ता ॥

महुरेण थिरेण पलोट्टेंणँ जण-वसियरण-समत्थएँण ।
गायँइ गन्धव्वु मणोहरु रावणु रावणहत्थएँण ॥ १०

[१०]

॥ दुवई ॥

सालङ्कारु सु-सरु सु-वियँड्ढु सुहावउ पिय-कलत्तु वँ ।
आरोहि-अँध(व?)रोहि-थाइयँ-संचारिहिँ सुरय-तत्तु वँ ॥ १
णव-बहुअ-णिडालु व तिलय-चारु णिग्घण-गयणयलु व मन्द-तारु ॥ २
सण्णद्ध-वलँ पिव लइय-ताणु धणुरिव सज्जीउ पसण्ण-वाणुँ ॥ ३
तं गेउ सुणेप्पिणु दिण्ण णियय धरणिन्दें सत्ति अमोहविजय ॥ ४
'तियसाहँ णवेप्पिणु रिसह-देउ पुणु गउ णिय णयरहों कइकसेउ ॥ ५
एत्थन्तरें सुग्गीउत्तमासु उप्पण्णउ केवलुँ णाणु तासु ॥ ६
वाहुवलि जेम थिउ सुद्ध-गत्तु उप्पण्णु अण्णु धवलायवत्तु ॥ ७

9. 1 P S दसविहु. 2 P कइलासे. 3 P S °पुप्फ.° 4 A वणासई घ 5 A महाडई वं. 6 P °धूअ. 7 P S णाणहु 8 S °पडिगाम°. 9 P S पलोट्टएण. 10 A गायई.

10. 1 S सुवियड्डउ. 2 P S व. 3 P S °यधरोहिँ, A °यधरोहि°. 4 P S °थाहि°. 5 P °वणु, A °वत्तु. 6 S °वाणु 7 P तियसाह, marginally, 'तीसाहइ' पाठे, S तियसाहं, A तियसाहि. 8 P S सुग्गीवसहोयरासु. 9 A उप्पण्णउ. 10 P केवल.

[९] १ श्लाघां कृत्वा २ प्रहृतेन.
[१०] १ त्रिंशद्दिनानि.

भामण्डलु कमलासण-समाणु बहु-दिवसेंहिँ गउ णिव्वाण-थाणुँ ॥ ८
दससिरु वि सुरासुर-डमर-भेरि उब्भइ पुरन्दर-चइर-खेरि ॥ ९

॥ घत्ता ॥

'पइँसरेंवि जेण रण-सरवरें मालिहें खुडियउँ सिर-कमलु ।
तहों खलहों पुरन्दर-हंसहों पाडमि पाण-पक्ख-जुअलु' ॥ १०

[११]

॥ दुवई ॥

एम भणेवि देवि रण-भेरि पयट्टु तुरन्तु रावणो
जो जम-धणय-कणय-बुह-अट्ठावय-धरं-धरहरावणो ॥ १

णीसरिएँ दसाणणें णिसियरिन्द णं मुक्कङ्कुस णिग्गय गइन्द ॥ २
माणुण्णय णिय-णिय-वाहणत्थ दणु-दारण पहरण-पवर हत्थ ॥ ३
समुहं वड णिविड गय-घड घरट्ट(?) णन्दीसर-दीवुं व सुर पयट्ट ॥ ४
पायालङ्क पावन्तएण दहगीवे चइरु वहन्तएण ॥ ५
पज्जलिउ जलणु जालासएण(?) ॥ ६
वुच्चइ 'खर-दूसण लेहु ताव खल खुद्द पिसुण परिधिट्ठ पाव' ॥ ७
तं वयणु सुणेप्पिणु भामएण लङ्काहिउ वुज्झाविउ मएण ॥ ८
'सहुँ सालएहिँ किर कवण काणि जइ घाइय तो तुम्हहुँ जि हाणि ॥ ९
लहु पेहिणि-सहोयरं णिलएँ जाहुँ आरूसेंवि किज्जइ काइँ ताहुँ' ॥ १०

॥ घत्ता ॥

तं वयणु सुणेंवि दहवयणेंण मच्छरु मणें परिसेसियउँ ।
चूडामणि-पाहुड-हत्थउ इन्दइ कोक्कउ पेसियउँ ॥ ११

[१२]

॥ दुवई ॥

आइय तेत्थु ते वि पिय-वयणेंहिँ जोक्कारिउ दसाणणो ।
गउ किक्किन्ध-णयरु सुग्गीउ वि मिलिउ सं-मन्ति-साहणो ॥ १

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11 A णिव्वाणु ठाणु. 12 P S पइसारेवि, A पइसरिवि. 13 A खुंटिउ. 14 A °पक्ख°.

11. 1 wanting in P S A. 2 P S पहय. 3 P °बुहय°. 4 P °वयधर°, S °वयधर°. 5 S दसाणण. 6 P णिसियरिंदें, S णिसियरिंदे 7 P गइंदें, S गइंदे 8 P S सम्मुह. 9 S A दीउ. 10 S A तुम्हइ. 11 A भइणि. 12 P S °सहोयर°. 13 A कीरइ. 14 A मच्छर. 15 P S आमेल्लियउ. 16 A पेसिउ.

12. 1 wanting in P S A. 2 P S समग्गु.

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२ विड्वरम्, ३ चतुरता

[१२] १ (P's reading) समस्त.

साँहिउ अरि-अक्खोहणि-सहासु एत्तडिय सङ्ख णरवर-बलासु ॥ २
रह-तुरय-गइन्दहुँ णाहिं छेउ उच्वहइ पयाणउ पवण-वेउ ॥ ३
थिय अंगिगम-वेलि-महाविसालें रेवा-विञ्झइरिहिं अन्तरालें ॥ ४
अत्थवणहों ढुक्कु पयङ्गु ताम अल्लीण पासु णिसिअउ य (?) णाव ॥ ५
वैरि-सग्ग-वत्थं सीमन्त-वाह णक्खत्त-कुसुम-सेहर-सणाह ॥ ६
किंत्तिय-चच्चिक्किंयं-गण्डवास भगँव-मेसइ-कण्णावयंसं ॥ ७
वेहुलक्खण ससहर-तिलय-सार जोण्हा-रङ्गोलिर-हार-भार ॥ ८
णं वेंञ्चेवि दिट्ठि दिवायरासु णिसि-वहु अल्लीण णिसायरासु ॥ ९

॥ घत्ता ॥

विण्णि वि दुस्सीलँ-सहावइँ सुरउँ स इं भु ञ्जन्ताइँ ।
'मा दिणयरु कहि मि णिएसउँ' णाइँ स-सङ्कइँ सुत्ताइँ ॥ १०

* * *

इय इत्थ पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
कइराखुद्धरणमिणं तेरसमं साहियं पव्वं ॥

॥ प्रथमं पर्वं ॥

*

[१४. चउदहमो संधि]

विमलें विहाणएँ कियएँ पयाणएँ उययइरि-सिहरें रवि दीसइ ।
'महँ मेल्लेप्पिणु णिसियरु लेप्पिणु कहिँ गय णिसि' णाइँ गवेसइ॥१॥

[१]

सुप्पहायँ-दहि-अंस-रवण्णउ कोमल-कमल-किरण-दल-छण्णउ ॥ १
जय-हँरे पइसारिउ पइसन्तें णावइ मङ्गल-कलसु वसन्तें ॥ २

3 P S साहिअ. 4 A °गयंवहं, S °गाइं..वहु. 5 P A °विंझइरिहे, °विंसइरिहि. 6 S अत्थवणहु. 7 P S णिसिमदेण. 8 A धरमग्गवच्छ. 9 P S °चक्किय.°. 10 P S °वयंस. 11 P S A वंचिवि. 12 P दिह. 13 P S णं ससहरासु. 14 P दुसील°. 15 P S सरइसइं. 16 A णिएसइ. 17 S भुजाइ. 18 This Gātha is wanting in P. 19 S सत्र. 20 S प्रथमपर्व:.

1. 1 S दीसइं. 2 A गवेसइं. 3 A सुप्पहाउ दहिं फंस°. 4 P A °रवण्णउं. 5 P A °छण्णउं. 6 S A जयहर.

२ आयातो गच्छति. ३ अभिनव-वधी. ४ उपरि-स्वर्गाऽभा (?). ५ दिगन्तर एव इतो यस्याः. ६ कृत्तिका. ७ भ्रुवः. ८ बृहस्पतिः. ९ तिमिरम्.

[१] १ शोभनप्रभातः, वेलाविशयेन दधि-भाजकः, आदित्यः कलशवाभूत्. २ जयगृहे.

फग्गुण-खलहों दूरें णीसारिउ जेण विरहि-जणु कहु व ण मारिउ ॥ ३
जेण वणप्फइ-पय विब्भाडिय फल-दल-रिद्धि-मडप्फर साडिय ॥ ४
गिरिवर गाम जेण धूमाविय वण-पट्टण-णिहाय संताविय ॥ ५
सरि-पवाह-मिहुणइँ णासन्तइँ जेण वेरुण-घण-णियलेंहिं घित्तइँ ॥ ६
जेण उच्छु-विड जन्तेंहिं पीलिय पव-मण्डव-णिरिक्क आवीलिय ॥ ७
जासु रज्जें पर रिद्धि पलासहों तहों मुहु मइलेंवि फग्गुण-मासहों ॥ ८

॥ घत्ता ॥

पङ्कय-वयणउ कुवलय-णयणउ केयइ-केसरं-सिर-सेहरु ।
पल्लव-करयलु कुसुम-णहुज्जलु पइसरइ वसन्त-णरेसरु ॥ ९

[२]

डोला-तोरण-वारें पईहरें पइट्ठु वसन्तु वसन्तं-सिरी-हरें ॥ १
सररुह-वाघहरेंहिं रव-णेउरु आवासिउ महुअरि-अन्तेउरु ॥ २
कोइल-कामिणीउ उज्जाणेंहिं सुय-सामन्त लयाहर-थाणेंहिं ॥ ३
पङ्कय-छत्त-दण्ड सर-णियरेंहिं सिहि-साहुलउ महीहर-सिहरेंहिं ॥ ४
कुसुमा-मञ्जरि-धय साहारेंहिं दवणा-गण्ठिवाल केयारेंहिं ॥ ५
वाणर-मालिय साहा-चन्देंहिं महुअर-मत्तवाल (?) मयरन्देंहिं ॥ ६
गुञ्जा-ताल कल्लोलावासेंहिं भुञ्जा अहिणव-फल-मेंहणासेंहिं ॥ ७
एम पइट्ठु विरेहि विद्धन्तउ गयवइ-वम्मोहँ अन्दोलन्तउ ॥ ८

॥ घत्ता ॥

पेक्खेंवि एन्तहों रिद्धि वसन्तहों महु-इक्खु-सुरासव-मत्ती ।
णम्मय-वाली भुम्भलं-भोली णं भमई सलोणहों रत्ती ॥ ९

7 A छोह. 8 P S जेम. 9 P लावेलिय, S आवेलिय. 10 P S रज्जु. 11 P A मुहुं. 12 P S मइलवि, A मइलिवि. 13 A °वयणउ. 14 S A णयणउं. 15 S °केसरय°, A °कंपर. 16 A °सिहरु. 17 S वसंतु.

2. 1 S डोलोतोरणपास. 2 P पइट्ठु. 3 A वसंतु. 4 P °मासंव. 5 P S A केयारिहिं. 6 P marginally, 'वंदरसाहिय माळावंदेहिं' पाठे. 7 P °माळ°. 8 A मंज°. 9 A भुंजा. 10 A विरहिं. S विरहु. 11 P S °इंखुसुरास°. 12 A °मत्ती. 13 S भंमळ°, A भुंभर°. 14 A भमइं.

३ पालवः (?). ४ समुदायः. ५ नदी (?). ६ मेघः (?). ७ जलयन्त्रः. ८ चोरः.

[२] १ शिशिरस. २ भल्लार-प(पा)लकः. ३ अमे भोजकः. ४ खितिष्ठ (?). ५ अभिनव, अङ्कुटिला.

[३]

णम्मयाएँ मयरहरहों जन्तिएँ णाइँ पसाहणु लइउ तुरन्तिएँ ॥ १
घवघवन्ति जे जल-पब्भारा ते जि णाइँ णेउर-झङ्कारा ॥ २
पुलिणइँ जाइँ[1] वे वि सच्छायइँ ताइँ जँ उड्डणाइँ णं जायइँ ॥ ३
जं जलु खलइ वलइ उल्लोलइ रसणा-दामु तं जि णं घोलइ ॥ ४
जे आवत्त समुट्ठिय चङ्गा ते जि णाइँ तणु-तिवलि-तरङ्गा ॥ ५
जे जल-हत्थि-कुम्भ[3] सोहिल्ला ते जि णाइँ थण अब्भुम्भिल्ला ॥ ६
जो डिण्डीरे[4]-णियरु अन्दोलइ[5] णावइ सो जँ[6] हारु रङ्खोलइ ॥ ७
जं जलयर-रण-रङ्गिउँ[7] पाणिउँ[8] तं जि णाइँ तम्बोलु समाणिउँ[9] ॥ ८
मत्त-हत्थि-मय-मइँलिउ[10] जं जलु तं जि णाइँ किउ अंक्खिहिँ[11] कज्जलु ॥ ९
जाउ तरङ्गिणिउँ[12] अवर-ओहउँ[13] ताउ जि भङ्गुराउ णं भउहउँ[14] ॥ १०
जाउ भमर-पन्तिउ अहीणउँ[15] केसावलिउ ताउ णं दिण्णउ[16] ॥ ११

॥ घत्ता ॥

मज्झें जन्तिएँ मुहुँ[17] दरसन्तिएँ माहेसर-लङ्क-पईवहुँ[18] ।
मोहुप्पाइउँ[19] णं[20] जरु लाइउ तहुँ सहसकिरण-दहगीवहुँ ॥ १२

[४]

सो वसन्तु सा रेवा[1] तं जलु सो दाहिण-मारुउ सिय-सीयलु ॥ १
ताइँ असोय-णाय-चूय-वणइँ महुअरि-महुर-सरइँ लय-भवणइँ ॥ २
ते धुयगाय ताउ कीरोलिउ ताउ[2] कुसुम-मञ्जरि-रिञ्छोलिउ ॥ ३
ते पल्लव सो कोइल-कलयलु सो केयइ-केसर-रय-परिमलु ॥ ४
ताउ णवलउ मल्लिय-कलियउ[3] दवणा-मञ्जरियउ णवँ-फलियउ ॥ ५
ते अन्दोला तं जुवईयणु पेक्खेवि सहसकिरणु हरिसिय-मणु ॥ ६
सहुँ अन्तेउरेण गउ तेत्तहें णम्मय पवर महाणइ जेत्तहें ॥ ७
दूरें[4] थिउ आरक्खिय-णिय-वलु जलु जंतिएँहिँ[5] णिरुद्धउँ[6] णिम्मलु ॥ ८

3. 1 P S वे वि जासु. 2 P उदणाइ, A ओढणाइं. 3 P S सयऊकुम्भिल्ला. 4 P S डिंडी-र. 5 S अंदोलइं. 6 A जि. 7 S °रंगीउ. 8 P A पाणिउं. 9 P समाणिउ, A °समाणिउं. 10 P °मइलिउं. 11 P अक्खिहुं, S अक्खिहु. 12 A तरंगिणिउ. 13 P °वहउ, A उहउ. 14 P A भउ-हउ, S भउहओ. 15 S अहीणी, A अहीणउ. 16 A ताउ जि भउयालिउ अहीणउं. 17 S A महु, मुहं. 18 P °पईवहु, S °पईवहु. 19 P उप्पाइउ, S उगायउ. 20 P S मणे.

4. 1 A रेवय. 2 S ताव. 3 A णवइइलियउ. 4 P S दूरे (S दूरिं) थिय, A दूरथें थिउ आरक्खियवलु. 5 P S जंतिभए. 6 P निरुद्धउं.

[३] १ सिलायरि.

॥ घत्ता ॥

वड्ढिय-हरिसउ जुवइहिँ सरिसउ माहेसरपुर-परमेसरु ।
सलिलब्भन्तरें माणस-सरवरें णं पइट्ठु सुरिन्दु स-अच्छरु ॥ ९

[५]

सहसकिरणु सहसत्ति णिउड्डेवि आउ णाइँ महि-वहु अवरुण्डेवि ॥ १
दिट्ठु मउडु छुडु अब्भुम्मिल्लउ रवि व दरुग्गमन्तु सोहिल्लउ ॥ २
दिट्ठु णिडालु वयणु वच्छत्थलु णं चन्दज्जु कमलु णह मण्डलु ॥ ३
पभणइँ सहसरासि 'लइ ढुकहों जुज्झहों रमहों ण्हाहों उलुकहों' ॥ ४
तं णिसुणेवि कडक्ख विक्खेविउँ वुड्डुउ उंकराउ महएविउ ॥ ५
उप्परि-करयल-णियरु परिट्ठिउ ण रत्तुप्पल सण्डु समुट्ठिउ ॥ ६
णं केयइ-आरामु मणोहरु णक्ख सूइ कडउल्ला केसरु ॥ ७
महुयर सरें-भरेण अलीणा कामिणि-मिसिणि भणेवि णं लीणा ॥ ८

॥ घत्ता ॥

सलीलें-तरन्तहुँ उम्मीलन्तहुँ मुह-कमलहुँ केइ पधाइय ।
आयइँ सरसइँ किय(र ?) तामरसइँ णरवइहें भन्ति उप्पाइय ॥ ९

[६]

अवरोप्परु जल-कील करन्तहुँ घण पाणोलि-पहर मेल्लन्तहुँ ॥ १
कहि मि चन्द कुन्दुज्जल तारेंहि धवलिउ जलु तुट्टन्तेंहिँ हारेंहिँ ॥ २
कहि मि रैसिउ णेउरेंहिँ रसन्तेंहिँ कहि मि फुरिउ कुण्डलेंहिँ फुरन्तेंहिँ ॥ ३
कहि मि सरस तम्बोलारत्तउ कहि मि वउल-कायम्बरि मत्तउ ॥ ४
कहि मि फलिह कप्पूरेंहिँ वासिउ कहि मि सुरहि मिगमय-वामीसिउ ॥ ५
कहि मि विविह मणि-रयणुज्जलियउ कहि मि धोअँ-कज्जल-सवलियउ ॥ ६
कहि मि वहल-कुङ्कुम पिञ्जरियउ कहि मि मलय-चन्दण-रस भरियउ ॥ ७
कहि मि जक्खकद्दमेण करम्बिउ कहि मि भमर रिञ्छोलिहि चुम्बिउँ ॥ ८

7 वड्ढियहरिसिउ 8 P S पइट्ठु

5 1 S महियलु 2 P S अद्धुम्मीलिउ, A अद्धुंमिल्लउ 3 S णिडालु 4 A पभणइ 5 P S A ढुक्कहु 6 A उलुक्कहो 7 P S °विक्खेवउ 8 P उप्परे 9 P marginally, A °ढेहरु 10 A °सम° 11 A पोमिणि भिसिणइ णिलीणा 12 A सलिलु 13 S णरवइहे

6 1 S °पाणोलि° 2 P तुट्टन्तिहे, S A तुट्टन्तिहि 3 P S कुडलहिँ, A कुंडलिहिँ 4 A °रत्तउ 5 S °धोय°; A धोअ° 6 A मद्द° 7 S चुम्बिउ

[५] १ जले बुडित्वा २ ईषत्, ३ दरमय (?) ४ आगम्यक-पनसा
[६] १ जलच्छटा २ शुभे ३ चन्द्र कृत जलेन ४ मदिरा ५ कस्तूरी

॥ घत्ता ॥

विद्दुम-मरगयँ-   इन्दणील-सयँ-   चामियरें-हार-संघाएँहिँ ।
बहु-वण्णुज्जलु   णावइ णहयलु   सुरधणु-घणें-विज्जु-वलायहिँ ॥ ९

[७]

का वि करन्ति केलि सहुँ राएं   पहणइ कोमल-कुवलय-घाएं ॥ १
का वि मुद्ध दिट्ठिएँ सुविसालएँ   का वि णवलएँ मल्लियँ-मालएँ ॥ २
का वि सुयन्धेंहिँ पाडलि-हुलेंहिँ   का वि सु-पूयफलेंहिँ वउलेंहिँ ॥ ३
का वि जुण्ण-पण्णेंहिँ पट्टणिएँहिँ   का वि रयण-मणि-अवलम्बणिएँहिँ ॥ ४
का वि विलेवणेहिँ उवरियहिँ   का वि सुरहि-दवणा-मञ्जरियहिँ ॥ ५
कहेँ वि गुञ्जु जलें अब्भुम्मिलउ   णं मयरहर-सिहरु सोहिलउ ॥ ६
कहेँ वि कसण रोमावलि दिट्ठी   काम-वेणि णं गलेंवि पइट्ठी ॥ ७
कहेँ वि थणोवरि लुलइ अंहोरणु   णाइँ अणङ्गहों केरउ तोरणु ॥ ८

॥ घत्ता ॥

कहेँ वि स-रुहिरइँ   दिट्ठइँ णहरइँ   थण-सिहरोवॅरि सु-पहुत्तइँ ।
वेगेंण वलग्गहों   मयण-तुरङ्गहों   णं पायँइँ खुडु खुडु खुत्तइँ ॥ ९

[८]

तं जल-कीड णिएवि पहाणहुँ   जाय बोल णहयलें गिव्वाणहुँ ॥ १
पभणेइ एक्कु हरिस-संपण्णउ   'तिहुअणें सहसकिरणु पर धण्णउ ॥ २
जुवइ सहासु जासु सन्वियारउ   विब्भम-हार-भार-वावारउ ॥ ३
णलिणि-वणु व दिणयर-कर-इच्छउ कुमुय-वणु व ससहर तण्णि-लुउ(?) ॥ ४
कालु जाइ जसु मयण-विलासें   माणिणि-पत्तिज्जावणायासें ॥ ५
अच्छउ सुरउ जेण जगु मत्तउ   जल-कीलएँ जि किण्ण पज्जत्तउ' ॥ ६
तं णिसुणेंवि अवरेंक्कु पजोल्लिउ   'सहसकिरणु केत्तउ मज्झोल्लिउ ॥ ७

8 P S [illegible]. 9 P S [illegible]. 10 P S [illegible]. 11 P S [illegible], A [illegible].

7. 1 P S [illegible]. 2 A [illegible]. 3 P S [illegible]. 4 P S [illegible]. 5 P S [illegible]. 6 A [illegible]. 7 P S [illegible]. 8 P S [illegible], A [illegible]. 9 P S [illegible]. 10 P S [illegible].

8. 1 A [illegible]. 2 A [illegible]. 3 P A [illegible], S [illegible]. 4 A [illegible]. 5 S [illegible]. 6 P A [illegible]. 7 A [illegible], A [illegible]. 8 S [illegible]. 9 P [illegible]. 10 P [illegible], S [illegible]. 11 P [illegible], S [illegible], A [illegible]. 12 P S [illegible].

[७] १ [illegible]. २ [illegible].

[१३]

अवरेकेण वुत्तु 'मईं जन्तईं दिट्ठइँ णिम्मलेँ सलिलेँ तरन्तइँ ॥ १
अइ सुन्दरइँ सुकिय-कम्माइँ व सुघडियाइँ अहिणव-पेम्माइँ व ॥ २
णिग्गलाइँ सु-किविण-हिययाइँ व णिउण-समासिय सुकइ-पयाइँ व ॥ ३
संचारिमइँ कु-पुरिस-धणाइँ व कारिमाइँ कुट्टणि-वयणाइँ व ॥ ४
पइरिकइँ सज्जण-चित्ताइँ व यड्ढइँ अत्थइत्तं-वित्ताइँ व ॥ ५
दुलङ्घणियइँ सुकलत्ताइँ व चेड्ड-विहूणइँ वुड्ढन्ताइँ व ॥ ६
वारि वमन्ति ताइँ सिरि-णासेँहिँ उरँ-कर-चरणँ-कण्ण-णँयणासेँहिँ ॥ ७
तेहिँ एउँ जलु थम्भेँवि मुक्कउ तेण पुज्ज रेल्लन्तु पढुक्कउ ॥ ८

॥ घत्ता ॥

तं णिसुणेप्पिणु 'लेहु' भणेप्पिणु असिवरु सं इँ भुवेँणँ पकड्ढिउँ ।
सहइ समुज्जलु ससि-कर-णिम्मलु णं पत्त-दाणँ-फलु वड्ढिउँ ॥ ९

* * *

जल-कीलाएँ सयम्भू चउमुहएवं च गोग्गह-कहाएँ ।
भद्दं(द्दं) च मच्छवेहे अज्ज वि कइणो ण पावन्ति ॥

*

[१५. पण्णरहमो संधि]

दाण-मयन्धेँण गय-गन्धेँण जेम मइन्दु वियट्टउ ।
जग-कम्पावणु रणेँ रावणु सहसकिरणेँ अब्भिट्टउ ॥ १ ॥

[१]

आएसु दिण्णु णिय-किङ्करहुँ वज्जोयर-मयर-महोयरहुँ ॥ १
मारिच्च-मयहुँ सुय-सारणहुँ इन्दइकुमार-घणवाहणहुँ ॥ २
हय-हत्थ-पहत्थ-विहीसणहुँ विहि-कुम्भयण्ण-खर-दूसणहुँ ॥ ३
ससिकर-सुग्गीव-णील-णलहुँ- अवरहु मि अणिट्ठिय-भुयवलहुँ ॥ ४

13 1 P S उवइ, A अवए 2 P S णिम्मल°. 3 P S रवेंतइ 4 P अप्पइट्ठित्ति, S अवइट्ठित्ति 5 P S वाहिं 6 P S उअ°. 7 P A करण, S missing 8 P S ओइट्ठ 9 P S सय. 10 S भुवे, A भुएण. 11 P पकड्ढियउ, S कड्ढियउ, A पकड्ढियउ. 12 P S °किरणुज्जलु 13 A ज 14 P S °दाणु 15 P S वड्ढियउ

1. 1 S °यवधेण 2 P S वियट्ठउ, A वियट्टउ. 3 P S सहसकिरणहो. 4 P अभिट्टउ, 5 P S रणे.

[१३] १ यदा ना परस्परस्य चिन्ता, ... २ ... ३ ...
[१] १ अधराहनस्य (?)

उद्धाइय मच्छर-मलिय-कर भीसावण-पहरण-णियर-धर ॥ ५
सहसयरु वि जुवइहिँ परियरिउ छुडु जे छुडु सलिलहों णीसरिउ ॥ ६
ताणन्तरें तूरइँ णिसुणियइँ पणवेप्पिणु भिच्चहिँ पिसुणियइँ ॥ ७
'परमेसर पारकउ पडिउ लइ पहरणु समरु समावडिउ' ॥ ८

॥ घत्ता ॥

तं णिसुणेप्पिणु धणु करें लेप्पिणु णिसियर-पवर-समूहहो ।
थिउ समुहाणणु' णं पश्चाणणु णाइँ महा-गय-जूहहों ॥ ९

[२]

जं जुज्झ-सज्जु थिउ लेवि धणु तं डरिउ असेसु वि जुवइयणु ॥ १
सम्भीसिउ राएं तुरण-मणु 'किं अण्णहों णाउँ सहसकिरणु ॥ २
एकेकहों एकेकइ जें करु परिरक्खइ जइ तो कवणु डरु ॥ ३
अच्छहों भुव-मण्डवें पइसरेंवि जिह करिणिउ गिरि-गुहें पइसरेंवि ॥ ४
जा दलमि कुम्भि-कुम्भत्थलइँ होसन्ति कुडुम्भिहिँ उक्खलइँ ॥ ५
जा खणमि विसाणइँ पवराइँ होसन्ति पयहों पेञ्चवराइँ ॥ ६
जा कड्ढमि करि-सिर-मोत्तियइँ होसन्ति तुम्ह हारत्तियइँ ॥ ७
जा फाडमि फरहरन्त-धयइँ होसन्ति वेणि-बन्धण-सयइँ ॥ ८

॥ घत्ता ॥

एम भणेप्पिणु तं धीरेप्पिणु णरवइ रहवरें चडियउ ।
जुँगइहुँ केरुणेण(?) ××विणुं अरुणेण णाइँ दिवायरु चडियउ ॥ ९

[३]

एत्थन्तरें आरोडिउ भडेहिँ णं केसरि मत्त-हत्थि-हडेहिँ ॥ १
सो एक्कु अणन्तउ जइ वि बलु पप्फुल्लु तो वि तहों मुह कमलु ॥ २
जं रुद्धउ अखत्तें सहसयरु तं चविउ परोप्परु सुर-पवरु ॥ ३
'अहों अहों अणीइ रक्खेहिँ किय एक्कु एँ वहु अण्णु वि-गयणें थिय ॥ ४
पहरणइँ पवण-गिरि-वारि-हवि आयहिँ सरिस अण्णें मीरु ण वि' ॥ ५

6 P णीसरिअउं, s णीसरिअउ. 7 P परिअउ, s परिअउ. 8 A तें धणु

2. 1 P °सज्जु, s A °सज्जु 2 P s °मणु. 3 P °गुहे 4 P s पयहु 5 P s A पचाव राइं 6 P s °मोत्तियाइं 7 P s हारत्तियाइं 8 s कि. 9 P s फाडमि. 10 P उअहुँ, s उव हुँ 11 P s कारणेण

3. 1 P s भणिवि 2 P रक्खेसहिं. 3 P एक्कु हे, s पेक्कु हे. 4 A अण्णए 5 P s अव.

[२] १ ओषधी २ वन्द्रमा, ३ मुसल, ४ हारयष्टयः, ५ आतानुगम्, ६ नितम्ब.

[३] १ रावणेः २ अतिनाशुभ (?).

तं णिसुणेंवि णिसियर लज्जियइँ थिय महियलें विज्ज-विवज्जियइँ ॥ ६
तो सहसकिरणु सहसहिँ करेंहिँ णं विद्धइँ सहस-सहस-सरेंहिँ ॥ ७
दूरहों जि णिरुद्धउ वइरि-बलु णं जम्बूदीवें उवहि-जलु ॥ ८

॥ घत्ता ॥

अमुणिय-थाणहों किय-संधाणहों दिट्ठि-मुट्ठि-सर-पयरहों ।
पासु ण ढुक्कइ ते उलुकइं तिमिरु जेम दिवसयरहों ॥ ९

[४]

अट्ठावय-गिरि-कम्पावणहों पडिहारें अक्खिउ रावणहों ॥ १
'परमेसर एक्कें होन्तएँण बलु सयलु धरिउ पहरन्तएँण ॥ २
रणें रहवरु एकु जें परिभमइ सन्दण-सहासु णं परिभमइ ॥ ३
धणु एकु एकु पारु दुइ जें कर चउदिसहिँ णवर णिवडन्ति सर ॥ ४
करु कहों वि कहों वि उरु कप्परिउ करि कहों वि कहों वि रहु जज्जरिउ' ॥ ५
तं णिसुणेंवि उवहि जेम खुहिउ रहु तिजगविहूसणें आरुहिउ ॥ ६
गउ तेत्तहें जेत्तहें सहसकरु कोक्किउ 'मरु पाव पहरु पहरु ॥ ७
हउँ रावणु दुज्जउ केण जिउ जें पाराउट्ठउ धणउ किउ' ॥ ८

॥ घत्ता ॥

एम भणन्तेंण विद्धन्तेंण सरेंहि महारहु छिण्णउ ।
पणइ-सहासेंहिँ चउ-पासेंहिँ जसु चउदिसु विक्खिण्णउ ॥ ९

[५]

माहेसरपुर-पइ विरहु किउ णिविसर्द्धें मत्त-गइन्दें थिउ ॥ १
णं अञ्जण-महिहरें सरय-घणु उत्थरिउ स-मच्छरु गीढ-घणु ॥ २
सण्णाहु खुरुप्पें कप्परिउ लङ्काहिउ कह वि समुव्वरिउ ॥ ३
जें सवायामें मुअइ सर लुअ-पक्ख पक्खि णं जन्ति घर ॥ ४
दससयकिरणेण णिरिक्खियउ पच्चारिउ 'कहिँ धणु सिक्खियउ ॥ ५
जज्जाहि ताम अब्भासु करें पच्छलें जुज्झेज्जहि पुणु समरें' ॥ ६

6 A सो. 7 P S विंधइ. 8 A बलुकइं.

4. 1 A धरिउ सयलु. 2 P S एक्कं वि. 3 A संदणहं सहसु. 4 P S कइ. 5 A पार. 6 P S भणंतएण. 7 P S विद्धंतएण, A विंधंतेण. 8 A सरेंहि. 9 P S पणय°, A पणइ°. 10 P S णं जसु. 11 P विक्खिण्णउं, S विक्खिण्णउ.

5. 1 P S A णिवसद्धें. 2 S सिहरे. 3 P °धणु. 4 P S कहि मि. 5 P णिरिक्खियमउं, S णिरिक्खियउं. 6 S धज्जहासु.

[५] १ रथरहितः

तं णिसुणेंवि जमेंण व जोइयउ कुञ्जरु कुञ्जरहों पचोइयउ ॥ ७
आसण्णें चोएँवि विगय-भउ णरवइ णिडालें कोन्तेण हउ ॥ ८

॥ घत्ता ॥

जाम भयङ्करु असिवर-करु, पहरइ मच्छर-भरियउ ।
ताम दसासेंणं आयासेंण उप्पएवि पहु धरियउ ॥ ९

[६]

णिउ णिय-णिलयहों मय-वियलियउ णं मत्त-महागउ णियलियउ ॥ १
'मा मइ मि-धरेसइ दहवयणु' णं भइयएँ रवि गउ अत्थवणु ॥ २
पसरिउ अन्धारु पमोक्कलउ णं णिसिएँ घित्तु मसि-पोट्टलउ ॥ ३
ससि उग्गउ सुट्ठु सुसोहियउ णं जग-हरें दीवउ बोहियउ ॥ ४
सुविहाणें दिवायरु उग्गमिउ णं रयणिहिँ मइयवट्टु भमिउ ॥ ५
तो णवर जङ्घचारण-रिसिहिं सयकरहों विणासिय-भव-णिसिहें ॥ ६
गय वत्त 'सहासकिरणु धरिउ' चउविह-रिसि-सङ्घें परियरिउ ॥ ७

॥ घत्ता ॥

रावणु जेत्तहें गउ (सो) तेत्तहें पञ्च-महावय-धारउ ।
दिट्ठु दसासेंण सेयसेंण णावइ रिसहु भडारउ ॥ ८

[७]

गुरु वन्दिय दिण्णइँ आसणइँ मणि-वेयडियइँ सुह-दंसणइँ ॥ १
मुणि-पुङ्गउ चवइ विसुद्धमइ 'मुएँ सहसकिरणु लङ्काहिवइ ॥ २
एँहु चरिमदेहु सामण्णु ण वि महु तणउ भव-राईवं-रवि' ॥ ३
तं णिसुणेंवि जम-कम्पावणेण पणवेप्पिणु वुच्चइ रावणेण ॥ ४
'महु एण समाणु कोउ कवणु पर पुज्जहें कारणें जाउ रणु ॥ ५
अज्जु वि एहु जें पहु सा ज्जि सिय अणुहुञ्जउ मेइणि जेम तिय' ॥ ६
तं णिसुणेंवि सहसकिरणु चवइ 'उत्तमहों एउ किं संभवइ ॥ ७
तं मणहर सलिल-कील करेवि पइँ समउ महाहवें उत्थरेवि ॥ ८

॥ घत्ता ॥

एवहिं आयएँ विच्छायएँ राय-सियएँ किं किज्जइ ।
वरि थिर-कुलहरें अजरामर सिद्धि-वहुअ परिणिज्जइ' ॥ ९

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7 S A भयभरु, also noted marginally in P. 8 A °वह. 9 P S दसाससेण.

6. 1 S णिउ. 2 P S गउ रवि. 3 P णिसिएंपिणु. 4 A मइयवट्टु. 5 A सहसकरमहो णासिय°. 6 This pāda missing in A. 7 P S दसासणेण.

7. 1 P S A आसणाइं. 2 °दंसणाइं. 3 P S चवइ°. 4 P S °राईव°. 5 P A पुज्जए, S पुज्जइ. 6 A हुउ. 7 A सो जि. 8 P S महाहउ. 9 P S वर. 10 S °कुलघर. 11 P S °वहुय.

[८]

तें वयणें मुक्कु विसुद्ध-मइ माहेसर-पवर-पुराहिवइ ॥ १
णिय-णन्दणु णियय-थाणें थवेवि परियणु पट्टणु पय सथवेवि ॥ २
णिक्खन्तु खणद्धें विगय-भउ रावणु वि पयाणउ देवि गउ ॥ ३
परिपेसिउ लेहु पहाणाहों अणरण्णहों उज्झहें राणाहों ॥ ४
मुह-वत्त कहिय 'दहमुहेंण जिउ लइ सहसकिरणु तउ-चरणें थिउ' ॥ ५
तं णिसुणेवि णरवइ हरिसियउ ईसीसि विसाउं पदरिसियउ ॥ ६
संगाम-सहासेंहिं दूसहहों सिय सयल समप्पेवि दसरहहों ॥ ७
सहसत्ति सो वि णिक्खन्तु पहु अण्णु वि तहों तणउ अणन्तरहु ॥ ८

॥ घत्ता ॥

ताम सुकेसेंण लङ्केसेंण जमहर-अणुहरमाणउ ।
'जाणुं पणासेंवि' रिउ तासेंवि मगहहें मुक्कु पयाणउ ॥ ९

[९]

णारउ धीरेंवि मरु वसिकरेंवि तहों तणिय तणयं करयलें धरेवि ॥ १
णव णव सवच्छर तेत्थु थिउं पुणु दिण्णु पयाणउ मगहु गउ ॥ २
'पेक्खेंवि रावणु आसङ्कियउ महु महुरपुराहिउ वसिकियउ ॥ ३
जसु चमरें अमरें दिण्णु वरु सूलाउहु सयलाउहँ-पवरु ॥ ४
णियं तणय तासु लाएवि करें थिउ णवर गम्पि कइलास-धरें ॥ ५
मन्दाइणि दिट्ठ मणोहरियं ससिकन्त-णीर-णिज्झर भरियं ॥ ६
गय-मय णइँ मइलिय उभय तड स-तुरङ्गम कुञ्जर ण्हाय भड ॥ ७
वन्देप्पिणु जिणवर-भवणाइँ दहमुहु दक्खवइ णिवाणाइँ ॥ ८
'इह सिद्धु सिद्धि मुहकमल-अलि जिणवरु भरहेसरु बाहुबलि ॥ ९

॥ घत्ता ॥

एत्थु सिलासणें- अत्तावणें अच्छिउ वालि-भडारउ ।
जसु पय-भारेंण गरुयारेंण हउँ थिउ कुम्भायारउ' ॥ १०

8. 1 A °ग्गण ठेवेवि 2 P विसाउ वि 3 S A जगु 4 A णासवि 5 A विद्धसेवि 6 S मगह ,

9 1 P S धीव 2 A ठिउ 3 A पुणु दिण्ण पनु मउ तहो रमिउ 4 A transposes the Pādas of this line 5 A समरे 6 P S A सुलावहु 7 S थिय 8 P S मणोहरिए 9 P S °भरिए 10 P S आतावणे

[८] १ वर विभ्वस
[९] १ मज्ञा

[१०]

जम-धणय-सहासकिरण-दमणु　　जं थिउ अट्ठावएँ दहवयणु ॥ १
तं पत्त वत्त णलकुब्बरहों　　दुल्लङ्घ-णयर-परमेसरहों ॥ २
परिचिन्तिउ 'हय-गय-रह-पवलें　　आसण्णें परिट्ठिएँ वइरि-बलें ॥ ३
एत्थु वि अमराहिवें रणें अजएँ　　जिणे-चन्दणहत्तिएँ मेरु गएँ ॥ ४
एहएँ अवसरें उवाउ करणु'　　तो मन्ति पजोल्लिउ हरिदवणु ॥ ५
'वलवन्तइँ जन्तइँ उद्दवहों　　चउदिसु आसाल विज्ज ठवहों ॥ ६
जं होइ अछेउ अमेउ पुरु　　ता रक्खहुँ पावइ जा ण सुरु' ॥ ७
तं णिसुणेंवि तेहिं मि तेम किउ　　सइ-चित्तु व णयरु दुलंघु थिउ ॥ ८

॥ घत्ता ॥

ताव विरुद्धेंहिं　　जस-लुद्धेंहिं　　रावण भिच्च सहासेंहिं ।
वेढिउ पुरवरु　　सयच्छरु　　पावइ वारह-मासेंहिं ॥ ९

[११]

जन्तेहँ भइयएँ विहडप्फडेंहिं　　दहमुहहों कहिउ केहि मि भडेंहिं ॥ १
'दुग्गेज्झु भडारा त णयरु　　दुसिद्धहँ जिह तिहुअण-सिहरु ॥ २
तहिं जन्त-सयइँ समुट्ठियइँ　　जम करइँ जमेण व छड्डियइँ ॥ ३
जोयणहों मज्झें जो सञ्चरइ　　सो पडिजीवन्तु ण णीसरइ' ॥ ४
त णिसुणेंवि चिन्तावण्णु पहु　　थिउ ताम जाम उवरम्भ वहु ॥ ५
अणुरत्त परोक्खएँ जें जसेंण　　जिह महुअरि कुसुम गन्ध-वसेंण ॥ ६
ण गणइ कप्पूरु ण चन्दणसु　　ण जलद्दु ण चन्दणु तामरसु ॥ ७
तहें दसमी कामावत्थ हुयें　　विसग्गि-दड्ढ णं कह मि मुय ॥ ८

॥ घत्ता ॥

'इमुं मह जोव्वणु　　एँहु (सो) रावणु　　पहु रिद्धि परिवारहों ।
जइ मेलावहि　　तो हलें लहि　　एत्तिउ फलु ससारहों' ॥ ९

10　1 A ठिउ 2 P णलकुव्वर 3 P S दुग्घणयपर° 4 P marginally जिणवइणाए कइलासि गइ° पाठे 5 P S वइवणु, A भइवणु 6 P A वणु, S उवहु 7 A जाम 8 A सइ सि 9 P S दुलंघु 10 S थक्किउ

11　1 P जुय, S जुयु 2 P S दुसिद्धहु 3 P S समुट्ठियाइ 4 P वज्जज, S वज्ज-वम 5 P S सिद्ध 6 P दसावत्थ, S दहावत्थ 7 S मय°, A थि 8 A मज्झ 9 P S मय, 10 A विरहग्गि 11 S ण 12 P S हुव 13 P S विसमहिं

[११] १ (P's reading) उवरम्भ पत्तो सिद्धि रण

[१२]

तं णिसुणेंवि 'चित्तमाल चवइ 'मइँ होन्तिएँ काइँ ण संभवइ ॥ १
आएसु देहि छुडु एत्तडउ ऍउ सुन्दरि कारणु केत्तडउ ॥ २
तुहुं रूवहों रावणु होइ जइ लइ वट्टइ तो एत्तडिय गइ' ॥ ३
तं णिसुणेंवि मणहर-अहरयलु उवरम्भहें' विहसिउ मुह-कमलु ॥ ४
'हलें हलें सहि ससिमुहि हंस-गइ सो सुहउ ण इच्छइ कह वि जइ ॥ ५
आसाल-विज तो देहि तहों अण्णु वि वज्जरहि दसाणणहों ॥ ६
वुच्चइ रहङ्ग भंड-लिह-लुहणु इन्दाउहु अच्छइ सुअरिसणु' ॥ ७
तं णिसुणेंवि दूई णिग्गइय लङ्केसावासु णवर गइय ॥ ८

॥ घत्ता ॥

कहिउ दसासहों सुर-तासहों जं उवरम्भएँ वुत्तउ ।
'एत्तिउ दाहेंण तुह विरहेंण सामिणि मरइ णिरुत्तउ ॥ ९

[१३]

उवरम्भ समिच्छहि अज्जु जइ तो जं चिन्तहि तं संभवइ ॥ १
आसाली सिज्झइ पुरवरु वि सुअरिसणु चक्कु णलकुब्बरु वि' ॥ २
तं णिसुणेंवि सुद्दु वियक्खणहों 'अवलोइउ वयणु विहीसणहों ॥ ३
पइसारिय दूई मज्जणएँ थिय वे वि सहोयर मन्तणएँ ॥ ४
'अहों साहसु 'पभणइ पहु मुयवि जं महिल करइ तं पुरिसु ण वि ॥ ५
दुम्महिल जि भीसण जम-णयरि दुम्महिल जि असणि जगन्त-यरि ॥ ६
दुम्महिल जि स-विस भुयङ्ग-फड दुम्महिल जि वइवस-महिस-झड ॥ ७
दुम्महिल जि गरुय वाहि णरहों दुम्महिल जि वग्घि मज्झें घरहों' ॥ ८

॥ घत्ता ॥

भणइ विहीसणु सुह-दंसणु 'ऍत्थु एउ ण घट्टइ ।
सामि णिसण्णहों णउ अण्णहों भेयहों अवसरु वट्टइ ॥ ९

12. 1 P S सुणेवि चित्तमाल 2 P S सुव 3 P S A मणहर. 4 A उवरंभए विप-सिउ. 5 P S लंकेसहो पासु. 6 P S सुरसवासहो 7 P S दाइय.
13. 1 P S सुद्दु जोइव घट्टइ (P घट्टइँ) विहीसणहो 2 A पभणइ महिसुव वि. 3 P °वइ 4 A °विसम°. 5 P °सइ.

[१२] १ भट्टानां रेखा
[१३] १ (P's reading) दर्शनेन. २ विधुर. ३ अत्र प्रस्तावे एतद् वचन न घाटुं घटते.

[१४]

जइ कारणु चेइरिं सिद्धएँण   णयरें धण-कणय-समिद्धएँण ॥ १
तो कवडेण वि "इच्छामि" भणु   पुण्णालि असब्भि दोसु कवणु ॥ २
छुडु केम वि विज्ज समावडउ   उवरम्भ तुज्झु पुणु मा वडउ' ॥ ३
तं णिसुणेंवि गउ दहगीउ तहिँ   मज्झणयहों णिग्गय दूइ जहिँ ॥ ४
देवङ्गइँ वत्थइँ ढोइयइँ   आहरणइँ रयणुज्जोइयइँ ॥ ५
केऊर-हार-कडिसुत्ताइँ   णेउरइँ कडय-संजुत्ताइँ ॥ ६
अवरइ मि देवि तोसिय-मणेंण   आसालि-विज्ज मग्गिय खणेंण ॥ ७
ताएँ वि दिण्ण परितुट्ठियाएँ   णिय हाणि ण जाणिय मुद्धियाएँ ॥ ८

॥ घत्ता ॥

ताव विसालिय   आसालिय   णहेँ गज्जन्ति पराइय ।
तं विज्जाहरु   णलकुब्बरु   मुएँवि पाइँ सिय आइय ॥ ९

[१५]

गय दूई किउ कलयलु भडेंहिँ   परिवेढिउ पुरवरु गय-घडेंहिँ ॥ १
सण्णहेंवि समरें णिच्छिय-मणहों   णलकुब्बरु भिडिउ विहीसणहों ॥ २
बलु बलहों महाहवें दुज्जयहों   रहु रहहों गइन्दु महागयहों ॥ ३
हउ हयहों णराहिउ णरवरहों   पहरण-धरु वर-पहरण-धरहों ॥ ४
चिन्धिउ चिन्धियहों समावडिउ   वइमाणिउ वइमाणिहिँ भिडिउ ॥ ५
तहिँ तुमुलेँ जुज्झें भीसावणेंण   जिहँ सहसकिरणु रणें रावणेंण ॥ ६
तिह विरहु करेविणु तक्खणेंण   णलकुब्बरु धरिउ विहीसणेंण ॥ ७
सहुँ पुरेंण सिज्झु तं सुअरिसणु   उवरम्भ ण इच्छइ दहवयणु ॥ ८

॥ घत्ता ॥

सो जेँ पुरेसरु   णलकुब्बरु   णियय केर लेवाविउ ।
समउ सरम्भएँ   उवरम्भएँ   रज्जु स इं भु ञाविउ ॥ ९

*

14. 1 S वइरिहि 2 P S सिद्धिएण. 3 P S आसालि. 4 A णलकूबरु.

15. 1 This pada is missing in P. 2 A णलकूबरु. 3 P S तुम्बले, 4 P जइ. 5 A करेवि पहरेवि रणेण. 6 S भिडिउ. 7 P S लेवाविअउ, A लेवाविविउ. 8 P सपइ, S सय 9 P S भुजावियउ.

[१५] १ विमानारूढ. २ संग्रामे (?). ३ रथरहितः.

[१६. सोलहमो संधि]

णलकुब्बरे धरियएँ विजएँ धुट्ठे वइरिहें तणएँ ।
णिय-मन्तिहिं सहियउ 'इन्दु परिट्ठिउ मन्तणएँ ॥

[१]

* जे गूढपुरिस पट्ठविय तेण ते आय पडीवा तक्खणेण ॥ १
परिपुच्छिय 'लइ 'अक्खहों देवत्ति केहउ पहु केहिय तासु सत्ति ॥ २
किं बलु केहउ पाइक्क-लोउ किं वसणु कवणु गुणु को विणोउ ॥ ३
तं णिसुणेंवि दणु-गुण-पेरिएहिं सहसक्खहों अक्खिउ हेरिएहिं ॥ ४
'परमेसर रणें रावणु अचिन्तु उच्छाह-मन्त-पहु-सत्ति-वन्तु ॥ ५
चउ-विज्ज-कुसलु छग्गुण णिवासु छव्विह-बलु सत्त पैयइ-पयासु ॥ ६
सत्तविह-वसण-विरहिय-सरीरु बहु-बुद्धि-सत्ति-खम-कालॆ-धीरु ॥ ७
अरिवर-छवग्ग विणासयालु अट्ठारहविह-तित्थाणुपालु ॥ ८

॥ घत्ता ॥

तहों केरएँ साहणें 'सव्वु सामि-सम्माणियउ ।
णउ कुद्धउ लुद्धउ को वि भीरु अवमाणियउँ ॥ ९

I. 1 P S णलं मलिए विजए 2 P जणवए कहिउ इदु, S जणवइ कहियउ इदु. 3 A °षयह् 4 A °लच्छि° 5 P S कालु 6 P S सयल पसाहणे सव्वु. 7 A वीर

* Between the first and the second Kadavaka all the Mss read the following Sanskrit passage which is obviously a sort of commentary on the political terms occurring in the I Kadavaka In all probability it was not a part of the original text, but got incorporated in the body of the text from its natural place as a marginal gloss. The slight incorrectness of the Sanskrit of the passage is ignored: का तिस्र शक्तय । प्रभुशक्तिः । उत्साहशक्तिः । मन्त्रशक्तिश्चेति ॥ का चतस्रो विद्याः । आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिश्चेति । सांख्यो योगो लोकायत आन्वीक्षिकी । सामर्ग्यजुर्वेदा त्रयी । कृषि पाशुपाल्य वाणिज्य वार्त्ता च । आन्वीक्षिकी त्रयी वार्त्तानां योगक्षेमसाधनो दण्डस्तस्य नीतिर्दण्डनीतिरिति ॥ षड्गुणा के ते । सन्धि विग्रह यानासन संश्रय द्वैधीभावाः । किं तद् षड्विध बलम् । मूलबलम् । भृत्यबलम् । श्रेणीबलम् । मित्रबलम् । अमित्रबलम् । आटविकबलं चेति ॥ का सप्त प्रकृतय । स्वाम्यमात्य-जनपद दुर्ग-कोश-बल(v l. दण्ड) मित्राणि (gloss on स्वामि°—'स्वाम्यमात्यौ च राष्ट्रं च दुर्गं कोशो बलं सुहृत्' इत्यमरः)॥ कानि सप्त व्यसनानि । पानम् । द्यूतम् । स्त्री । मृगया (gloss पापर्द्धि) । वाक्पारुष्यम् । दण्डपारुष्यम् । अर्थदूषणं चेति (gloss on पानम्°—'द्यूत मद्य पिशित च वेश्या पापर्द्धि चौर्य परदारसेवा' इत्यादि) । चत्वारि चात्वारि कामजानि, त्रीणि कोपजानि ॥ कोऽरिषड्वर्गः । काम क्रोध लोभ-मान-मद हर्षाः ॥ कान्य-ष्टादश तीर्थानि । मन्त्रि पुरोहित सेनापति युवराज-दौवारिकान्तर्वंशिक-प्रशास्तृ-समाहर्तृ-संनिधातृ प्रदेष्टृ-नायक-पौरव्यावहारिक-कर्मान्तिक-मन्त्रिपरिषद्-दण्डदुर्गान्तपालाटविकाः ॥ पञ्चदश (? not in A) [म]हाजानि ते ॥ छ ॥

[१] १ पूर्व कथयत. २ श्रीमन् ३ प्रकृति.

[२]

विणु 'णिमित्तिएँ एक्कु वि पउ ण देइ   अट्ठविह-विणोएं दिवसु णेइ ॥ १
पहरद्धु 'पयाव-गवेसणेण   अन्तेउर-रक्खण-पेसणेण ॥ २
पहरद्धु णवरु कन्दुअ-खणेण   अहवइ अत्थाण-णिबन्धणेणं ॥ ३
पहरद्धु ण्हाणेँ-देवच्चणेण   भोयण-परिहाण-विलेवणेण ॥ ४
पहरद्धु दब्ब-अवलोयणेण   पाहुड-पडिपाहुड-ढोयणेण ॥ ५
पहरद्धु लेह-वायण-खणेण   सासणहर-हेरि-विसज्जणेण ॥ ६
पहरद्धु 'सइरं-पविहारणेण   अहवइ अब्भन्तर-मन्तणेण ॥ ७
पहरद्धु सयल-बल-दरिसणेण   रह-गय-हय-हेईं-गवेसणेण ॥ ८

॥ घत्ता ॥

पहरद्धु णराहिउँ   सेणावइ-संभावणेंणं ।
जम-थाणेँ परिट्ठिउ   परमण्डलें-आरूसणेंण ॥ ९

[३]

जिह दिवसु तेमं 'णिवाण-राय   णिसि णेइ करेप्पिणु अट्ठ भाय ॥ १
पहिलऍ पहरद्धें विचिन्तमाणु   अच्छइ णिगूढुं पुरिसेंहिं समाणु ॥ २
बीयऍ पुणो वि ण्हाणासणेण   अहवइ णरवइ-सुह-दंसणेण ॥ ३
तइयऍ जय तूर-महारवेण   अन्तेउरु 'विसइ मणुच्छवेण ॥ ४
चउत्थऍ पञ्चमे सोवण-खणेण   चउदिसु दिढेण परिरक्खणेण ॥ ५
छट्ठऍ हय-पडह-विउज्झणेण   सवत्थसत्थ-परिवुज्झणेण ॥ ६
सत्तमें मन्तिहिँ सहुँ मन्तणेणं   णिय-रज्ज-कज्ज-परिचिन्तणेण ॥ ७
अट्ठमें सासणहर-पेसणेण   सुविहाणें 'वेज्ज-संभासणेणं ॥ ८
मेंहणसिं-परिपुच्छण-आसणेण   णिमित्तिं-पुरोहिय-घोसणेण ॥ ९

॥ घत्ता ॥

इय सोलहं-भायहिं   दिवसु वि रयणि वि णियइ ।
मणु जुज्झहों उप्परि   तासु णिरारिउ उच्छहइँ ॥ १०

2. 1 P S कदुवखणेण, A कदुअखणेण 2 A णिबद्धणेण 3 P S ण्हाणे. 4 P S सुरह. 5 P S णराहिय. 6 P corrects to °सभासणेण 7 S परमडलें.

3. 1 P S तेम. 2 A णिगूढउ. 3 P S बीयउ. 4 P S A सवण. 5 P S सरिहाम. 6 P S °सभावणेण. 7 A मइहरिसि आसण-परिपुच्छणेण. 8 P S णिम्मित°. 9 P S सोलस°. 10 S उच्छहइ.

[२] १ नीला बिना. २ प्रजाभाः, प्रतापं च (?) ३ 'सुरत' खेलना, विद्याविनोदेन. ४ 'हेति' आयुध .

[३] १ नो इन्द्र. २ प्रविशति. ३ वैद्य. ४ सूपकार-कोष्ठागारस्य-संभाषणम्,

[४]

तुम्हेहुँ धेंइँ एक्कें वि णाहिँ तत्ति सुविणएँ वि ण हुय उच्छाह-सत्ति ॥ १
बालत्तणें जें[6] णाउ णिहउ सत्तु णह-मेत्तु जिँ कियउ कुढार-मेत्तु ॥ २
जइयहुँ णामउ छुडु छुडु दसासु जइयहुँ साहिउ विज्जा-सहासु ॥ ३
जइयहुँ करेँ लग्गउ चन्दहासु जइयहुँ मन्दोवरि दिण्ण तासु ॥ ४
जइयहुँ सुरसुन्दरु बद्धु कणउ जइयहुँ ओसारिउ समरेँ धणउ ॥ ५
जइयहुँ जगभूसणु धरिउ णाउ जइयहुँ परिहविउ कियन्त-राउ ॥ ६
जइयहुँ सुन्तणूयरि गंउ हरेवि अण्णु वि रयणावलि करेँ धरेवि ॥ ७
तइयहुँ जें णाहिँ जं[10] णिहउँ[11] सत्तु तं एवहिँ वड्डारउ पयत्तु ॥ ८

॥ घत्ता ॥

वुच्चइ सहसक्खें 'किं केसरि सिसु-करि-वहइ ।
पच्चेल्लिउ हुअवहु सुक्कउ पायउ सुहुँ डहइ' ॥ ९

[५]

पच्चुत्तरु देवि गइन्द-गमणु पुणु ढुक्कु सक्कु-एक्कन्त-भवणु ॥ १
जहिँ भेउ ण भिन्दइ को वि लोउ जहिँ सुअ-सारियहुँ वि णाहिँ ढोउ ॥ २
तहिँ पइसेंवि पभणइ अमर-राउ 'रिउ दुज्जउ एवहिँ को उवाउ ॥ ३
किं सांमु भेउ किं उवयंयाणु किं दण्डु अवुज्झिय-परिपमाणु ॥ ४
किं कम्मारम्भुववाय-मन्तु किं पुरिस-दव्व-संपत्ति-चन्तु ॥ ५
किं देस-काल-पविहाय-सारु किं विणिवाइय-पडिहार-चारु ॥ ६
किं[7] कज्ज-सिद्धि पञ्चमउ मन्तु को सुन्दरु सव्वें-विसार-चन्तु' ॥ ७
तो भारदुवाएं वुत्तु एम 'जं पइँ पारद्धउ तं जि देव ॥ ८
कज्जन्तें[10] णवर णिवडइ छेउ पर मन्तिहिँ केवलु मन्त-भेउ' ॥ ९
तं णिसुणेंवि भणइ विसालचक्खु 'एँहु पइँ उग्गाहिउ कवणु पक्खु ॥ १०

॥ घत्ता ॥

ता अच्छउ सुरवइ जो पीसेसु रज्जु करइ ।
पहु मन्ति-विहूणउ चउरङ्गिहि[12] मि ण संचरइ ॥ ११

4. 1 S A तुम्हइ. 2 S पइ. 3 P एक्कु, S इक्कु. 4 P S णाइ. 5 A सुरणे. 6 A जि. 7 P S वि. 8 A विज्जहं. 9 P S णवहरेवि. 10 S जि. 11 P S णिहिउ. 12 A पउत्तु. 13 A करे धरइ. 14 P S सुहि, A सुहुं.

5. 1 A पुर्यंत°. 2 S साउ. 3 P S उवपयाणु, A उवयदाणु. 4 P S °परिपयाणु. 5 P S °रंभोवायवत्तु. 6 A °चारु. 7 S कें. 8 S सव्वु. 9 A भारद्वाएं. 10 P S कज्जंतगमणे. 11 P S इहु; P records also a variant पइ. 12 A चउरंगेहिँ वि संचरइ.

[४] १ नख-कर्तनीयोऽपि यदासीत् तत् कुठारच्छेद्यं संजातम्. २ प्रयत्नम्. ३ समर्थः (?). ४ पृथक्.

[५] १ उपप्रदानं दण्डम्. २ अनन्तर-प्रतिपादिता. ३ मन्त्रिणा.

[६]

पारासरु पभणइ 'विहि मणोज्जु　णउ एक्कें मन्तिएँ रज्ज-कज्जु' ॥ १
पिसुणेण वुत्तु 'वेण्णि वि ण होन्ति　अवरोप्परु धेंडेवि कु मन्तु देन्ति' ॥ २
कउंटिलें वुच्चइ 'कवण भन्ति　तिण्णि वि' चेयारि वि चारु मन्ति' ॥ ३
मणु चवइ 'गरुअ वारहहुँ बुद्धि　णउ एक्कें विहिँ तिहिँ कज्ज सिद्धि' ॥ ४
तं णिसुणेवि पभणइ अमरमन्ति　'अइसुन्दरु जइ सोलह हवन्ति' ॥ ५
भिगुणन्दणु वोल्लइ 'बुद्धिवन्तु　अक्किलेसें वीसहिं होइ मन्तु' ॥ ६
तं णिसुणेवि चवइ सहासणयणु　विणु मन्ति-सहासें मन्तु कवणु ॥ ७
अण्णहोँ अण्णारिस होइ बुद्धि　अक्किलेसें सिज्झइ कज्ज सिद्धि' ॥ ८

॥ घत्ता ॥

जयकारिउ सव्वेहिं　'अम्हहुँ केरी बुद्धि जइ ।
तो समउ दसासें　सुन्दर सन्धि सुराहिवइ ॥ ९

[७]

बुह अत्थसत्थ पभणन्ति एव　कहिँ लब्भइ उत्तम सन्धि देव ॥ १
एक्कु वि मालिहेँ सिरु खुडेंवि घित्तु　अण्णु वि जइ रावणु होइ मित्तु ॥ २
तो तउ परमेसर कवण हाणि　अंहि असइ तो वि सिहि महुर-वाणि ॥ ३
जइ साम-भेय-दाणेंहिं जि सिद्धि　तो दण्डें पउञ्जिएं कवण विद्धि ॥ ४
अच्छन्ति वालि रणु समरेवि　सुग्गीव-चन्दकर कुद्ध वे वि ॥ ५
णल-णील ते वि हियवएँ असुद्ध　सुवन्ति णिरारिउ अत्थ-लुद्ध ॥ ६
खर दूसणा वि णिय-पाण-भीय　कज्जेण जेण चन्दणहि णीय ॥ ७
माहेसरपुरवइ-मरुणरिन्द　अवमाणेवि वसिकिय जिह गइन्द ॥ ८

॥ घत्ता ॥

आएहिं उवाएंहिं　भेइज्जन्ति णराहिवइ ।
दहवयण-णिहेलणु　जाइ दूउ चित्तङ्गु जइ' ॥ ९

6　1 P S मविहि　2 S विण्णि मि　3 P चवेवि, घिविवि.　4 P कुमति　5 P कउवाले, marginally 'कउटाहि' पाठे; S कउवाले　6 A वि तिण्णि　7 1 S हुति　8 A कज.　9 P S पभणिउ, A पभणइ

7　1 P S सत्थे अत्थ　2 A उत्तर　3 P S °दाण　4 P दंड, S दुंडि　5 P S पउञ्जवि.　6 P S कवणु　7 S घप्पुकर, A पवनउ　8 S णिरारिउ　9 A केण　10 P S अवमाणमि

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[६] १ बृहस्पतिः　२ इन्द्र.

[७] १ सामः　२ मधुर.　३ साहकिणा.　४ नो इन्द्र (?)

[८]

तं मन्ति-वयणु पडिवण्णु तेण चित्तङ्गउ कोक्किउ तक्खणेण ॥ १
सिक्खवइ पुरन्दरु किं पि जाम गउ णारउ रावण-भवणु ताम ॥ २
'ओसारेंवि दिज्जइ कण्ण-जाउ परिरक्खहि खन्धावारु साउ ॥ ३
आवेसइ इन्दहों तणउ दूउ चउवीस-पवर-गुण-सार-भूउ ॥ ४
सो भेउ करेसइ णरवराहँ सुग्गीव-पमुह-विज्जाहराहँ ॥ ५
सहुँ तेण महुर-वयणेहिँ तेव बोल्लिज्जइ सन्धि ण होइ जेव ॥ ६
सो थोवउ तुहुँ पुणु पवलु अज्जु आवग्गउ जें लइ हरेवि रज्जु ॥ ७
एत्थु जें अवसरें सगामें संकु सङ्किज्जइ णंतो पुणु असक्कु ॥ ८

॥ घत्ता ॥

मरु-जगें दसाणण जं पइँ विग्घहँ रक्खियउ ।
उवयारहों तहों मइँ परम-भेउ एँहु अक्खियउ' ॥ ९

[९]

गउ णारउ कहि मि णहङ्गणेण सेणावइ वुत्तु दसाणणेण ॥ १
'पर-गूढपुरिस ण विसन्ति जेम परिरक्खहि खन्धारारु तेम ॥' २
एत्तडिय परोप्परु बोल्ल जाव चित्तङ्गु स-सन्दणु आउ ताव ॥ ३
पुर-रुद्धाडवि वंहु सथवन्तु णक्खन्तोमालियहन्तिं-वन्तु (?) ॥ ४
रण-दुग्ग परिग्गह-महि णियन्तु उत्तरहों पडुत्तरु चिन्तवन्तु ॥ ५
वेहुसंथ-बुद्धि-णीइउ सरन्तु मारिचि-भवणुं पइसइ तुरन्तु ॥ ६
स-सणेहुं समाइच्छिउ करेवि णिउ पासु णरिन्दहों करें धरेवि ॥ ७
वइसणउ दिण्णु सवाहुं थोरु चूडामणि कण्ठउ कडउ दोरु ॥ ८
पुज्जेप्पिणु कंप्पिणुं गुण-सयाइँ पुणु पुच्छिउ 'वलहु पमाणु काइँ' ॥ ९

॥ घत्ता ॥

वुच्चइ चित्तङ्गेंणं 'किं देवँहों सीसइ णरेंण ॥
तं कवणु दुलङ्घउ जं ण वि दिट्ठु दिवायरेंण' ॥ १०

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8. 1 A साउ 2 A °वयणेण 3 P S A बोल्लिज्जइ 4 P S थोहउ. 5 P S वि 6 P S सगाम°. 7 A सक्किज्जइ. 8 P S विग्घहु.

9. 1 A पुरपरवहारि 2 P पहु, marginally records वहु 3 P सडवइ; marginally records सथवहु, A °सायवन्तु 4 P °तिवइ. 5 A दुग्गपरिभइ 6 S °भवणि, A °भवण. 7 S सामणहु 8 A पास 9 P S सवाइ°. 10 P कणउ. 11 P S दोह. 12 A कप्पि-णु. 13 A चित्तंगे. 14 A देवहु 15 A दुलडु

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[८] १ सर्वम् २ उन्नर्ष .
[९] १ बहुविचार-बुद्धि . २ ताम्बूल . ३ कथयिता

[१०]

तं वयणु सुणेंवि परितुट्ठु राउ 'मइँ चिन्तिउ को वि कु-डूउ आउ ॥ १
जिम सासणहरु जिम परिमियत्थु एवहिँ मुणिओ-सि णिसिट्ठ-अत्थु ॥ २
धण्णउ सुरवइ तुहुँ जासु अत्तु वर-पञ्चवीस-गुण-रिद्धि पत्तु ॥ ३
भणु भणु पेसिउ कज्जेण केण' विहसेवि वुत्तु चित्तंगएण ॥ ४
'पहु सुन्दर अम्हहुँ तणिय बुद्धि सुहु जीवहुँ वे वि करेवि सन्धि ॥ ५
रूववइ-णामें रूवे पसण्ण परिणेप्पिणु इन्दहों तणिय कण्ण ॥ ६
करि लङ्का-णयरिहें विजय-जत्त चलें लच्छि मणूसहों कवण मत्त ॥ ७

॥ घत्ता ॥

ईसु वयणु महारउ तुम्हहँ सवहँ थाउ मणें ।
जिह मोक्खु कु-सिद्धहों तेम ण सिज्झइ इन्दु रणें' ॥ ८

[११]

तं सुणेंवि सत्तु-संतावणेण चित्तङ्गु पभणिउ रावणेण ॥ १
'वेयड्ढहों सेढिहिँ जाइँ ताइँ पण्णास य सट्ठि वि पुरवराइँ ॥ २
सवइँ महु अप्पेंवि सन्धि करहों णं तो कलएँ सगामें मरहों ॥' ३
तं णिसुणेंवि पहरिसियङ्गएण दहवयणु वुत्तु चित्तङ्गएण ॥ ४
'एक्कु वि सुरवइ सयमेव उग्गु अण्णु वि रहणेउर-णयरु दुग्गु ॥ ५
परिभमियउ परिहउ तिण्णि तासु सरिसाउ जाउ रयणायरासु ॥ ६
सकम वि चयारि चउदिसासु चउ-वारइँ एक्कएँ सहासु ॥ ७
पलवन्तहुँ जन्तहुँ भीसणाहँ अक्खोहणि अक्खोहणि पणाहँ ॥ ८

॥ घत्ता ॥

जोयण-परिमाणें जो ढुक्कउ सो णउ जियइ ।
जिह दुज्जण-वयणहुँ को वि ण पासु समिल्लियइ ॥ ९

10. 1 A णिसिट्ठअत्थु 2 P S सुरवइ धण्णउ (P धण्णउ), ६ धण्णउ सुरवइ 3 P S मयु 4 A जेण 5 A अम्हहं 6 A जीवहु 7 S रुववइणामे, A रूवइणामें 8 P S °णयरिहि. 9 A चल 10 P S एउ 11 S तुम्हहु 12 A सउ 13 A कुसिद्धह.

11. 1 P S जाइ 2 P परिभमिउ, S परिभामिउ 3 P S सकाम चयारि वि चउदिसासु 4 P S चउवारए 5 A चलवतह जतह भीसणाह 6 P भीसणाइ, S भीसणाह 7 P पणाइ, S पणाह 8 P °वयणइ, S वयणाह. 9 S समिल्लियइ, A समासयइ

[१०] १ अधमापारक २ यथार्थज्ञाता ३ सिद्धार्थः ४ आप्त ५ प्रमो यम माता कर्ता वा
[११] १ योजनपरिमाणम्

[१२]

जसु एहउ अत्थि सहाउ दुग्गु अण्णु वि साहणु अच्चन्त-उग्गु ॥ १
जसु अट्ठ लक्ख भद्दहुँ गयाहुँ वारह मन्दहुँ सोलह मयाहुँ ॥ २
संकिण्ण-गइन्दहुँ वीस लक्ख रह-तुरय-भडहँ पुणु णत्थि सङ्ख ॥ ३
एहउ पहिलारउ मूल-सेण्णु वलु वीयउ मिच्चहँ तणउ अण्णु ॥ ४
तइयउ सेणी-वलु दुण्णिवारु चउथउ मित्त-वलु अणाय-पारु ॥ ५
दुज्जउ पञ्चमउँ अमित्त-सेण्णु छट्ठउ आडविउ अणाय-गण्णु ॥ ६
रावण पुणु वूहहँ णाहि छेउ अमरा वि वलेहँ ण मुणन्ति भेउ ॥ ७
हय-गय-रह-णर-जुंज्झहुँ तहेव सो सुरवइ जिज्जइ समरेँ केव' ॥ ८

॥ घत्ता ॥

वुच्चइ दहवयणेँ 'जइ तं जिणमि ण आहयणेँ ।
तो अप्पउ घत्तमि जालामालाउलेँ जलणेँ' ॥ ९

[१३]

इन्दइ पभणइ 'सुर-सार-भूअ किं जम्पिएण वहुवेण दूअ ॥ १
जं किउ जम-धणयहुँ विहि मि ताहँ जं सहसकिरण-णलकुव्वराहँ ॥ २
तं तुहुँ वि करेसइ ताउ अज्जु लहु ठाउ पुरन्दरु जुज्झ-सज्जु' ॥ ३
तं वयणु सुणेवि उट्ठन्तएण चित्ताङ्गेँ वुच्चइ जन्तएण ॥ ४
'णिम्मन्तिओ-सि इन्देण देव विजयन्ते इन्दइ तुहु मि तेवँ ॥ ५
सिरिमालि कुमारेँहिँ ससिधएहिँ सुग्गीव तुहु मि मीहद्धएहिँ ॥ ६
जमराएं जम्वव-णील-णलहोँ हरिकेसिं हत्थ-पहत्थ-खलहोँ ॥ ७
सोमेण विहीसण कुम्भयण्ण अवरेहि मि केहि मि के वि अण्ण ॥ ८

॥ घत्ता ॥

परिवाडिएँ तुम्हहुँ दिण्णउ एउँ णिमन्तणउ ।
भुञ्जेवउ सव्वेँहिँ गरुअ-पहारा-भोयणउ' ॥ ९

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12. 1 A णाहि. 2 A सवल०. 3 A वुड्ढ. 4 P S चउथउ. 5 P S °पारु 6 P पचमए, S पचमु 7 P S णाहि. 8 A जुज्झइ. 9 P S जालाउले जलजलणे.

13. 1 A °धणयह 2 S तुहु सि. 3 P णेमतिउसि, S णेमतिओसि 4 P S सेण. 5 P सिरिसालि. 6 P S हरिकेसी 7 P S विहीसणु कुभयण्णु. 8 S अवरेहिं इणेससि. 9 P S अण्णु. 10 P परिवाडिए. 11 A पुउ. 12 A तुम्ह. 13 P भुजेव्वउ, S भुजहउ. 14 P S °पहार रण-भोयणउ. 15 S wrongly numbers this Kadavaka as ॥ १४ ॥

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[१२] १ सहायः सद्भावो वा, दुर्गम् २ अज्ञातगणना.
[१३] १ इन्द्रपुत्रेण.

[१४]

गउ एम भणेंवि चित्तङ्गु तेत्थु सुर-परिमिउ सुरवर-राउ जेत्थु ॥ १
'परमेसर दुज्जउ [1]जाउहाणु ण करेइ सन्धि तुम्हेंहिँ समाणु' ॥ २
तं णिसुणेंवि पवलु अराइ-पक्खु सण्णज्झइ सरहसु दससयक्खु ॥ ३
हय भेरि-तूर पडु पडह वज्ज किय मत्त महागय [2]सारि-सज्ज ॥ ४
पक्खरिय तुरङ्गम[1] जुत्त सयड जस-लुद्ध कुद्ध सण्णद्ध सुहड ॥ ५
वीसावसु वसु [3]रण-भर-समत्थ जम-ससि-कुवेर पहरण-विहत्थ ॥ ६
किंपुरिस गरुड गन्धव्व जक्ख किण्णर णर अमर विरहियक्खं ॥ ७
जं णयर-पओलिहिँ वलु ण माइ तं णहयलेणं उप्पऍवि जाइ ॥ ८

॥ घत्ता ॥

सण्णहेंवि पुरन्दरु णिग्गउ अइरावऍं चडिउ ।
णं विञ्झहों उप्परि सरय-महाघणु पायडिउं ॥ ९

[१५]

मिग-मन्द-भद्द[1]-संकिण्ण-गऍहिँ घड विरऍवि पञ्चहिँ चाव-सऍहिँ ॥ १
थिउ अग्गऍं[2] पच्छऍं भड-समूहु सेणावइ-मन्तिहिँ रइउ वूहु ॥ २
सुरवर स-पवरं[3]-पहरण-करालु घण-कक्खहिँ पक्खहिँ लोयवाल ॥ ३
डसियाहर रत्तुप्पल-दलक्ख गऍं गऍं पण्णारह गत्त-रक्ख ॥ ४
हयं पञ्च पञ्च चञ्चल चलग्गं भड तिण्णि तिण्णि हयँ हयँ स-खग्ग ॥ ५
ऍउ जेत्तिउ रक्खणु गयवरासु तेत्तिउ जेँ पुणु वि थिउ रहवरासु ॥ ६
चउदह अङ्गुलिहिँ णरो णरासु [7]रयणिहिँ तिहिँ तिहिँ हउ हयवरासु ॥ ७
पञ्चहिँ पञ्चहिँ गउ गयवरासु धाणुक्किउ छंहिँ धाणुक्कियासु ॥ ८

॥ घत्ता ॥

तं[10] वूहु रएप्पिणु सीसणु तूर-वमालु किउ ।
समरङ्गणें मेइणि सक्कु से इं वू सेवि थिउ ॥ ९

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14. 1 A मज्जं. 2 P S तुरिय सजुत्त 3 P रणयरह मत्थ, S सुवणरभरखमथा, A रणसयसमत्थ. 4 A विरित्तियक्ख. 5 A ज. 6 S णहयले ण. 7 P उप्पयवि, S उप्पहि वि. 8 S पयडिउ. 9 S wrongly numbers this Kadavaka as ॥ १५ ॥

15. 1 A भग्ग. 2 A पच्छइ अग्गइ. 3 S सव्वइ. 4 P हए 5 S चडग्ग. 6 A दुहयवरासु. 7 P अंगुलेहिं 8 S धाणुक्किओ. 9 P S वि. 10 S ज. 11 S सय.

[१४] १ पवण २ नारी.
[१५] १ हस्तै. त्रिभि.

[१७. सत्तरहमो संधि]

मन्तणएँ समत्तएँ दूएँ णियत्तएँ उभय-बलहँ अमरिसु चडइ ।
तइलोक्क-भयङ्करु सुरवर-डामरु रावणु इन्दहों अब्भिडइ ॥

[१]

किय करि सारि-सज्ज पक्खरिय तुरय-थट्ट
उब्भिय धय-णिहाय स विमाण रह पयट्ट ॥ १

आहय समर-भेरि भीसावणि सुरवर-वइरि-वीर-कम्पावणि ॥ २
हत्थ-पहत्थ करेंवि सेणावइ दिण्णु पयाणउ पचलिउ णरवइ ॥ ३
कुम्भयण्णु लङ्केस विहीसण णल सुग्गीव-णील-खर-दूसण ॥ ४
मय-मारिच्च मिच्च-सुअसारण अङ्गङ्गय-इन्दइ-घणवाहण ॥ ५
रण-रसेण भिज्जन्त पधाइय णिविसें समर-भूमि सपाविय ॥ ६
पच्छहिँ धणु-सएहिँ पहु देप्पिणु रिउ-वूहहों पडिवूहु रएप्पिणु ॥ ७
णिवडिउ जाउहाण-वलु सुर-वलें पहय पडह परिवड्ढिय-कलयलें ॥ ८
जाउ महाहउ भुवण भयङ्करु उट्ठिउ रउ मइलन्तु दियन्तरु ॥ ९

॥ घत्ता ॥

णर-हय-गय-गत्तइँ रह धय-छत्तइँ सव्वइँ रएँण उद्धूलियइँ ।
जिह कुलइँ कुपुत्तें तिह पइन्तें वेण्णि वि सेण्णइँ मइलियइँ ॥ १०

[२]

विब्भम-हाव भाव-भूभङ्गुरच्छराइँ ।
जायइँ सुर विमाणइँ धूलिधूसराइँ ॥ १

ताव छुडु पट्टणेण करालउ उच्छलियउ सिहि-जाला-मालउ ॥ २
सिविर्यहिँ छत्त-धयँहिँ लग्गन्तिउ अमर विमाण-सयाइँ दहन्तिउ ॥ ३

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1 1 A reads the following SL stanza in the beginning of this Sandhi वावद् गर्जन्ति तुङ्गा काटपट(~)शजानपीरा(?)द्गगण्डा —भाग्ङ्गदम्बक्षवगुरुगिरयो भमनानाद्गुमीषा । छीकोद्वेलैर्कामीर्निनयुवतिकरैः सेव्यमाना यथेष्ट । यावद्यो कुम्भिकुम्भस्थलदलनपटु कसरी सम्यानि ॥ 2 A पराइय 3 A सपाइय 4 P रिउ° 5 A पयइ 6 s (marginally), A विणिण वि (A विण्णि वि) रएँण ओणाडियइ

2. 1 P °भगुरवरच्छराइ, s भगुरवरच्छरइ, A भगुरधुराइ 2 P धूमाइ, s धूलीधूसरइँ, A धूलीधूसराइ 3 P s सिविपहिँ

[१] १ भमार्ण(न)क २ मन्त्री

पुणु पच्छलेँ सोणिय[4]-जल-धारउ   रय-पसमणउ हुआस-णिवारउ[5] ॥ ४
'ताहिँ असेसु दिसामुहु[6] सित्तउ   थिउ णहु णाइँ कुसुम्भएँ घित्तउ[7] ॥ ५
अण्णउ परियत्तउ गयणङ्गहोँ   णं घुसिणोलिउँ[8] णह-सिरि-अङ्गहोँ ॥ ६
जाय वसुन्धरि रुहिरायम्बिरि   सं[9]दहस-सुहड-कवन्ध-पणच्चिरि[10] ॥ ७
करि-सिर-मुत्ताहलेँहिँ[11] विमीसिय   सञ्झ व ताराइणेंं[12] पदीसिय ॥ ८
रह खुप्पन्ति[13] वहन्ति ण[14] चक्कइँ   वाहण-जाण-विमाणइँ थक्कइँ ॥ ९

॥ घत्ता ॥

तेहएँ वि महारणेँ   मेइणि-कारणेँ   रत्तेँ तरन्तेँ तरन्ति णर ।
जुज्झन्ति स-मच्छर   तोसिय अच्छर   णाइँ महण्णवेँ वारियर ॥ १०

[३]

तो गज्जन्त-मत्त-मायङ्ग-वाहणेणं ।
अमरिस-कुद्धएणं[1] गिव्वाण-साहणेणं ॥ १

जाउहाण-साहणु पडिपेल्लिउ   णं खय-सायरेण जगु रेल्लिउ ॥ २
णिसियर परिभमन्ति पहरण-भुअ   णं आवत्त-छुद्ध जल-बुब्बुव ॥ ३
पेक्खेंवि णिय-वलु ओहट्टन्तउ[2]   'सुरवगला-मुहेँ आवट्टन्तउ ॥ ४
पेक्खेंवि उत्थलन्तइँ छत्तइँ   मत्त-गयहुँ भिज्जन्तइँ[3] गत्तइँ ॥ ५
पेक्खेंवि फुट्टन्तइँ रह-वीढइँ   जाण-विमाणइँ भमरुवगीढइँ ॥ ६
पेक्खेंवि हयवर पाडिज्जन्ता   सुहड-मडप्फर साडिज्जन्ता[4] ॥ ७
'आयामेप्पिणु रह-गय-वाहणेँ   भिडिउ पसण्णकित्ति सुर[5]-साहणेँ ॥ ८
वाणर-चिन्धु महागय-सन्दणु   चाव-विहत्थु महिन्दहोँ णन्दणु ॥ ९

॥ घत्ता ॥

णर-हय-गय तज्जेंवि   रह-धय भज्जेंवि , वूहहोँ मज्झेँ पइट्ठु किह ।
वम्मेँहिँ विन्धन्तउ   जीविउ लिन्तउ   कामिणि-हियउ वियड्ढु जिह ॥ १०

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4 S A जलसोणिय°, 5 P °विवारउ, S °विवारउ, A निवारउ 6 A दिसावहु 7 A रत्तउ. 8 A घुसिणुलउ. 9 P S सादहु सुहड कवधु 10 P पणचिवि 11 A °मुत्ताहलयामीसिय. 12 A तारायण पदसिय. 13 A खुप्पति 14 P णइ, A नइ नवि.

3. 1 P S A °कुद्धेण. 2 P S वणउवइ. 3 A भिज्जइं. 4 P सारिज्जन्ता. 5 P S सुर.

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[२] १ रुधिरधाराभिः २ जलयुता .
[३] १ देवामुखे २ विकसभ्रमरदर्शनानि ३ प्रगुणीभूय, धनम्य इला वा

[४]

सुरवर-किङ्करेहिँ उत्थरेंवि अहिमुहेहिँ ।
लइउ पसण्णकित्ति तिक्खेहिँ सिलिंमुहेहिँ ॥ १

तो एत्थन्तरें दिढ-भुअ-डालें रावण-पित्तिएण सिरिमालें ॥ २
रहवरु वाहिउ सुरवर-वन्दहों पढमउ भिंडु महाहवें चन्दहों ॥ ३
कुन्त-विहत्थहों सीहारूढहों जयसिरि-पवर-णारि-अँवगूढहों ॥ ४
'अरें स-कलङ्क वङ्क महिलाणण पुरउ म थाहि जाहि मयलञ्छण' ॥ ५
तं णिसुणेंवि ओखण्डिय-माणउ ल्हसिउ मियङ्कु थक्कु जमराणउ ॥ ६
महिसारूढु दण्ड-पहरण-धरु तिहुअण-जण-मण-णयण-भयङ्करु ॥ ७
सो वि समुत्थरन्तु दप्पुद्धुरु किउ णिविसद्धें पाराउद्धउ ॥ ८
ताम कुवेरु थक्कु सवडम्मुहु किउ णारॉएहिँ सो वि परम्मुहु ॥ ९

॥ घत्ता ॥

सिरिमालि धणुद्धरु रणमुहें दुद्धरु धरेंवि ण सक्किउ सुरवरेंहिँ ।
संताउ करन्तउ पाण हरन्तउ वम्महु जेम कु-मुणिवरेंहिँ ॥ १०

[५]

भग्गें किर्यन्तें समरें तो ससि-कुवेर-राएँ ।
केसरि-कणय-हुअवहा मउवन्त-जाएँ ॥ १

तिण्णि वि भिडिय खत्तु आमेल्लेंवि धय-धूवन्त महारह पेल्लेंवि ॥ २
तीहि मि समकुण्डिउ रयणीयरु णं धाराहर-घणेंहिँ महीहरु ॥ ३
सरवर-सरवरेंहिँ विणिवारिय तिण्णि वि पुट्ठि देन्त ओसारिय ॥ ४
अमर-कुमार णवर उद्धाइय रिउ जिह एक्कहिँ मिलेंवि पराइय ॥ ५
लइय सिलीमुहेहिँ सिरिमालिं परम-जिणिन्द-चरण-कमलालिं ॥ ६
अद्धससीहिँ सीसें उच्छिण्णइँ णं णीलुप्पलाइँ विक्खिण्णइँ ॥ ७
जउ जउ जाउहाणु परिसक्कइ तउ तउ अहिमुहु को वि ण थक्कइ ॥ ८
णिऍवि कुमार-सिरइँ छिज्जन्तइँ रण-देवयहें बलि व दिज्जन्तइँ ॥ ९

4. 1 P लइअउ. 2 P S A सिलीमुहेहिँ. 3 P °विंदहो 4 A पढमुभिड्डु. 5 P S अवं-डिय°. 6 A मयकु. 7 P marginally, 'रणे' पाठे; A रणे. 8 P S णाराएं. 9 P S रणउहे. 10 P कुमुणिवरहुं, S कुमुणिवरहो.

5. 1 A भग्ग. 2 P S कियंत. 3 S °रायणं. 4 S °जायेणं. 5 P S A आमेल्लिवि. 6 P S A पेल्लिवि. 7 A समकुंडिवउ. 8 P S जमजीह एक्किहिं. 9 A पधाइय. 10 P S सिरिमालें. 11 A चरणकमलालिहिं. 12 S सीसइ. 13 P S वि.

[४] १ समूहस्य. २ भेड़. ३ आलिङ्गितस्य.
[५] १ 'तिण्णि वि भिडिय' इति सम्बन्धः.

|| घत्ता ||

सहसक्खु विरुज्झइ　　किर सण्णज्झइ　　ताव जेयन्तें दिण्णु रहु ।
'मइँ ताय जियन्तें　　सुहड-कयन्तें　　अप्पुणु पहरणु धरहि कहुँ' ॥ १०

[६]

जयकारेवि सुरवइं धाईओ जयन्तो ।
'णिसियर थाहि थाहि　कहिँ जाहि महु जियन्तो ॥ १

थाहि थाहि सवडम्मुहु सन्दणु　　हउँ धय देमि पुरन्दर-णन्दणु ॥ २
तीरिय-तोमर-कण्णिय-घायँहुँ　　वहु-वावल्ल-भल्ल-णारायँहुँ ॥ ३
अद्धससिहिँ खुरुप्प-सेलंगहुँ　　पट्टिस-फलिहँ-सूल-फर-खग्गहुँ ॥ ४
मोग्गर-लउडि-चित्तदण्डुण्डिहिँ　　सवल-हुलि-हल-मुसल-मुसुंण्ढिहिँ ॥ ५
झसर-तिसत्ति-परसु-इसु-पासँहुँ　　कणय-कोन्त-घण-चक्क-सहासँहुँ ॥ ६
रुक्ख-सिलायल-गिरिवर-घायँहुँ　　हवि-जल-पवण-विज्जुँ-संघायहुँ' ॥ ७
तं णिसुणेवि सिरिमालि पहरिसिउ　　सुरवइ-सुअहों महारहु दरिसिउ ॥ ८
'पइँ मेल्लेप्पिणु जय-सिरि-लाहवें　　को महु अण्णु देइ धय आहवें' ॥ ९

|| घत्ता ||

तो एव विसेसेवि　　सर संपेसेवि　　छिण्णु जयन्तहों तणउ धउँ ।
गयणङ्गणेँ-लच्छिहेँ　　कमल-दलच्छिहेँ　　हारु णाइँ उच्छलेवि गउ ॥ १०

[७]

दहमुह-पित्तिएण दणु-देह-दारणेणं ।
मुसुमूरिउ महारहो कणय-पहरणेणं ॥ १

एउ ण जाणहुँ कहिँ गउ सन्दणु　　चुक्कउ कह वि कह वि सुर-णन्दणु ॥ २
दुक्खु दुक्खु मुच्छा-विहलङ्घलु　　उट्ठिउ उद्ध-सुण्डु णं मयगलु ॥ ३
भीसण-भिण्डिवाँल-पहरण-धरु　　जाउहाण-रहु किउ सय-सक्करु ॥ ४
सो वि पहार-विहुरु णिच्चेयणु　　मुच्छ पराइउ पंसरिय-चेयणु ॥ ५

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14 P किह, S किहा.

6. 1 P S सुरवइ. 2 P धाइयउ. 3 A °घायहि. 4 A °णारायहि. 5 P S °सेलगहिं. 6 P S °फलिस°. 7 P S °खग्गेहिं. 8 P S °वंढढिहिं. 9 P S °मुसंढिहिं. 10 P S °पासेहिं. 11 P S °सहासेहिं. 12 P S °घायहिं. 13 P S °विज्जसंघायहिं. 14 P S धणु, A धउं. 15 P S गयणाणि.

7. 1 A जाणइं. 2 P S चुक्क. 3 P S °भिंडिमाल°. 4 S A °चेयणु.

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२ इन्द्रपुत्रेण.

[७] १ पुनर्भर-जीवितम्यः.

धाइउ धुंणेंवि सरीरु रणङ्गणें कूर-महागहु णाइँ णहङ्गणें ॥ ६
विण्णि मिं दुज्जय दुद्धर पेंवयलें विण्णि मि भीम-गयासणि-करयल ॥ ७
वेण्णि मि परिभमन्ति णह-मण्डलें लीह दिन्तिं रांवणें आखण्डलें ॥ ८
सुरवइ-णन्दणेण आयामेंवि कुलिस-दण्ड-सण्णिह गय भामेंवि ॥ ९

॥ घत्ता ॥

आहउ वच्छुत्थलें पडिउ रसायलें पाण-विवज्जिउ रयणियरु।
जउ जाउ जयन्तहों णिसियर-तेंन्तहों घित्तुं णाइँ सिरें रंय-णियरु॥ १०

[८]

जं सिरिमालि पाडिओ अमर-णन्दणेणं।
तां इन्दइ पधाविओ समउ सन्दणेणं ॥ १

'अरे दुव्वियड्ढ मम ताउ वर्हेवि कहिँ जाहि सण्ढ ॥ २
वलु वलु हयास मइँ जीवमाणें कहिँ जीवियास' ॥ ३
वयणेण तेण करेँ धणुहरु किउ सुर-णन्दणेण ॥ ४
उत्थरिय वे वि समरङ्गणें सर-मण्डवु करेवि ॥ ५
रिउ-मद्दणेण आयामेंवि दहमुह-णन्दणेण ॥ ६
विणिहय-पहरेंहिँ सण्णाहु छिण्णु तीसहिँ सरेंहिँ ॥ ७
रक्खिउ सरीरु कह कह वि णाहिँ कप्परिउ वीरु ॥ ८
उप्पऍवि जाम किर धरइ पुरन्दरु पत्तुं ताम ॥ ९

॥ घत्ता ॥

उग्गामिय-पहरणु चोइय-वारणु अन्तरें थिउ अमराहिवइ।
'अरेँ अरिवर-मद्दणं रावण-णन्दणं उवंरि वंलि पारद्धि जइ ॥ १०

[९]

तेत्थु मुएवि सव्वेंहि भिउडि-भासुरेहिँ।
लङ्काहिवहों णन्दणो वेढिओ सुरेहि ॥ १

5 A पुणु वि 6 P S A वि 7 A पव्वइ 8 P दव, S दिव 9 P S रावण° 10 P S वच्छ यले 11 A जियवइहो 12 A सिसु

8. 1 P S read दुवइ in the beginning 2 P S पाडिउ 3 P S त 4 P S पधाइउ 5 P S जीवमाण 6 A कउ 7 P समरंगण with °ण scored off, S समरंगणेण, A समरणणे 8 S A °मद्दव 9 P पुणु 10 S °मद्दणु 11 S °भरणु 12 P S उवरि 13 P वलु

9 1 P S read दुवइ at the beginning of this stanza 2 P S भाउडि°. 3 P S वेढिउ सुरवरेहिँ

२ समर्थं ३ वत्स सम्मुखम् ४ धूलिनिकर, निशाचरं वा
[८] १ जयन्तेन. २ कर्तुं सामर्थ्यं इच्छा.

वेढिउ एक्कु अणन्तेंहिँ रावणि तो वि ण गणइ सुहड-चूडामणि ॥ २
रोकइ वलइ धाइ अब्भिट्टइ रिउ पण्णास-सट्ठि दलवट्टइ ॥ ३
सन्दण सन्दणेण संचूरइ गयवर गयवरेण मुसुमूरइ ॥ ४
तुरउ तुरङ्गमेण विणिवायइ णरवर णरवर-घाएं घायइ ॥ ५
जाम वियम्भइ सवायामें ताव सु-सारहि सम्मइ-णामें ॥ ६
पभणइ 'रावण किं णिच्चिन्तउ मेहवन्तें-णन्दणु अत्थन्तउ ॥ ७
अण्णु वि रावणि लइउ अखत्तें वेढिउ सुरवर-चलेंण समत्तें ॥ ८
तुज्झउ जइ वि महाहवें सक्कइ एक्कु अणेय जिणेवि किस क्कइ' ॥ ९

॥ घत्ता ॥

ते वयणें रावणु जण-जूरावणु चडिउ महारहें खग्ग-करु ।
लक्खिज्जइ देवेंहि बहु-अवलेवेंहिँ णाइँ कियन्तु जगन्तयरु ॥ १०

[१०]

दूररथेण णिसियरिन्देण सुरवरिन्दो ।
सीहेण विरुद्धेणं जोइओ गइन्दो ॥ १

'सारहि वाहि वाहि रहु तेत्तहें आयवत्तु आपण्डुरु जेत्तहें ॥ २
जेत्तहें अइरावणु गलगज्जइ जेत्तहें भीसण दुन्दुहि वज्जइ ॥ ३
जेत्तहें सुरवइ सुर-परियरियउ जेत्तहें वज्ज-दण्डु करें धरियउ' ॥ ४
तं णिसुणेवि 'सम्मइ उच्छाहिउ पूरिउ सङ्खु महारहु वाहिउ ॥ ५
किउ कलयलु दिण्णइँ रण-तूरइँ हसियइँ सणि-जम-मुहइँ व कूरइँ ॥ ६
समरु घुट्टु वलइ मि अब्भिट्टइँ रण-रसियइँ सण्णाह-विसट्टइँ ॥ ७
पवर-तुरङ्गम पवर-तुरङ्गहुँ भिडिय मयङ्ग मत्त-मायङ्गहुँ ॥ ८
रह रहवरहुँ परोप्परु धाइय पायालहुँ पायाल पराइय ॥ ९

॥ घत्ता ॥

मेल्लिय-हुङ्कारइँ दिण्ण-पहारइँ सिर-कर-णासँ णमन्ताइँ ।
भिडियइँ अ-णिविण्णइँ वेण्णि मि सेण्णइँ मिहुणइँ जेंम अणुरत्ताइँ ॥ १०

4 A भावद्दइ 5 P S णरवरेण सघायइ 6 P S मइवन्तु 7 P °चलण 8 P सगचें, A सम्मत्ते 9 P S णाइ, A नाइ 10 P जगतु corrected to जगउ, S जगतु, A जगत°.

10. 1 तेण णिसियरिंदेण 2 P S A सीहण 3 I S विरुद्धेण 4 A जोइअ ण. 5 A भावडुव 6 S समद्दु, A ममरुघुट्टु 7 In all the cases P S have °हु and A °ह 8 P माइदहु, S मायवहु 9 A °णासु. 10 S जिम, A जिह.

[९] १ इन्द्रजित २ विरिमाळी मृत ३ इन्द्रपति . ४ इन्द्रपक्षजनै . ५ गर्वे .
[१०] १ मन्त्री.

[११]

जाउ महन्तु आहवो [1]विहिं विहि जणाहुं ।
इन्दइ-इन्दतणयहुं इन्द-रावणाहुं ॥ १

रयणासव-सहसार-जणेरहुँ मय-[1]मेसइ-मारि[2]च्च-कुवेरहुँ ॥ २
जम-सुग्गीवहुँ दूसम-सीलहुँ [1]अणल-णलहुँ पलयाणिल-णीलहुँ ॥ ३
ससि-अङ्गयहुँ दिवायर-अङ्गहुँ [3]खर-चित्तहुँ दूसण-चित्तङ्गहुँ ॥ ४
सुअ-च[4]म्महुँ वीसावसु-हत्थहुँ सारण-हरि-हरिकेसि[5]-पहत्थहुँ ॥ ५
कुम्भयण्ण-ईसाणणरिन्दहुँ विहि-केसरिहिं विहीसण-खन्दहुँ ॥ ६
घणवाहण-तडिकेसकुमारहुँ मलवन्त-कणयहुँ दुवारहुँ ॥ ७
जम्बुमालि-जीमुत्तणिणायहुँ वज्जोयर-वज्जाउहरायहुँ ॥ ८
वाणरधय-पञ्चाणणचिन्धहुँ एम जुज्झु अब्भिट्टु पसिद्धहुँ ॥ ९

॥ घत्ता ॥

करि-कुम्भ-विकत्तणु गञ्जोल्लिय-तणु जो रणें जासु समावडिउ ।
सो तासु समच्छरु तोसिय-अच्छरु [6]गिरि[2]हिं दवग्गि[7]व अब्भिडिउ ॥ १०

[१२]

को वि किवाण-पाणिए सुरवहू णिएवि ।
ण मुअइ [1]सण्डलग्गु पहरं समल्लि[2]एवि ॥ १

को वि णीसरन्तन्त-चु[3]म्भलो भमइ मत्त-हत्थि व स-सङ्खलो ॥ २
को वि कुम्भि-कुम्भयल-दारणो मोत्तिओह-उज्जलिय-पहरणो ॥ ३
को वि दन्त-मुसलु[4]क्खयाउहो धाइ मत्त मायङ्ग-सम्मुहो । ४
को वि खुडिय-सीसो धणुद्धरो वलइ धाइ विन्धइ स-मच्छरो ॥ ५
को वि वाण विणिभिण्ण-वच्छओ वाहिरन्तरुच्चरिय पि[5]च्छओ ॥ ६
सोणियारुणो सहइ णरवरो रत्त कमल पुञ्जो व स[6]-भमरो ॥ ७
को वि एक्क-[7]चलणे तुरङ्गमे [1]हरि व विलियओ ण भरिए [8]कमे ॥ ८
को वि [9]सिरउडे करेंवि करयले जुज्झ भिक्ख मग्गेइ पर-वले ॥ ९

11. 1 S °मेसइ 2 A °मारिच°. 3 P खरदूसणचित्तहु चित्तङ्गहु 4 P S °चम्मह, A A यमहु. 5 A °करिकसि° 6 S गिरिहिं 7 A दवग्गि°

12. 1 P S सण्डलग्ग 2 A समप्पिवि 3 A °चुम्भलो 4 P S A °मुसलक्खया°. 5 P S °पिच्छउ, A °पिच्छओ 6 P S महुअरो 7 A °चलणा तुरंगमा 8 A करि 9 S सिरविउडि,

[११] १ द्वौ द्वौ सुभटानां संग्रामो जातः २ यम ३ पवन
[१२] १ विष्णु इव, यथा पादस्थित भाउ-दान-दस्ताव २ मस्तकपुट

॥ घत्ता ॥

भडु को वि पडिच्छिरु णिवट्टिय-सिरु सोणिय-धारुच्छलिय-तणु ।
लक्खिज्जइ दारुणु सिन्दूरारुणु फग्गुणेँ णाइँ सहसकिरणु ॥ १०

[१३]

कत्थ-ई मत्त-कुञ्जरा जीविएण चत्ता ।
कसण-महाघण व दीसन्ति धरणि-पत्ता ॥ १

कत्थ इ स-विसाणइँ कुम्भयलइँ णं रणवहु-उक्खलइँ स-मुसलइँ ॥ २
कत्थ इ हय करवालेंहिँ खण्डिय अन्त-खलन्त खलन्त पहिण्डिय ॥ ३
कत्थ इ छत्तइँ हयइँ विसालइँ णं जम-भोयणेँ दिण्णइँ थालइँ ॥ ४
कत्थ इ सुहड-सिराइँ पलोट्टइँ णाइँ अ-णालइँ णव-कन्दोट्टइँ ॥ ५
कत्थ इ रह-चक्कइँ विच्छिण्णइँ कलि-कालहोँ आसणइँ व दिण्णइँ ॥ ६
कत्थ-वि भडहोँ सिवङ्गण ढुक्किय 'हियवउ णाहिँ' भणेवि उढुक्किय ॥ ७
कत्थ वि गिद्धु कवन्धें परिट्ठिउ णं अहिणव-सिरु सुहडु समुट्ठिउ ॥ ८
कत्थ इ गिद्धें मणुसु ण खद्धउ वाणेंहिँ चञ्चुहिँ भेउ ण लद्धउ ॥ ९

॥ घत्ता ॥

कत्थ इ णर-रुण्डेंहिँ कर-कम-तुण्डेंहिँ समर-वसुन्धरि भीसणिय ।
बहु-खण्ड-पयारेंहिँ णं सूआरेंहिँ रइय रसोइ जमहोँ तणिय ॥ १०

[१४]

तेहिँ तेहएँ महाहवे किय-महोच्छवेहिँ ।
कोकिउ एक्कमेक्कु लङ्केस-वासवेहिँ ॥ १

'उरें उरें सक्क सक्क परिसक्कहि जिह णिट्ठविउ मालि तिह थक्कहि ॥ २
हउँ सो रावणु भुवण-भयङ्करु सुरवर-कुल-कियन्तु रणें दुद्धरु' ॥ ३
तं णिसुणेवि वलिउ आखण्डलु पच्छायन्तु सरेंहिँ णह-मण्डलु ॥ ४
दहमुहो वि उत्थरिउ स-मच्छरु किउ सर-जालु सरेंहिँ सय-सक्करु ॥ ५
तो एत्थन्तरेँ हय-पडिवक्खें सरु अग्गेउ मुक्कु सहसक्खें ॥ ६

10 s परिधिरु.

13. 1 P S mostly read कत्थ वि. 2 P करवालिहि, S करवालिहिं. 3 The portion from व दिण्णइं up to गिद्धु क° in line 8 is missing in A. 4 P S सुहड. 5 P चंचुहे.

14. 1 S reads दुवई in the beginning of this stanza. 2 A उर वर. 3 P सुरयलु, S सुरवल°. 4 A आहंडलु.

धाइउ धगधगन्तु धूमन्तउ चिन्धेंहिं छत्त-धऍहिं लग्गन्तउ ॥ ७
रावण-वलु णासघिय-जीविउ णासइ जाला-मालालीविउ ॥ ८

॥ घत्ता ॥

रयणियर-पहाणें वारुण-वाणें सरवरग्गि उल्हावियउ ।
मसि-वण्णुपरत्तउ धूमल-गत्तउ पिसुणु जेम वोल्लावियउ ॥ ९

[१५]

उवसमिए हुआसणे वयण-भासुरेणं ।
वहल-तमोहँ-पहरणं पेसियं सुरेणं ॥ १

किउ अन्धारउ तेण रणङ्गणु किं पि ण देक्खइ णिसियर-साहणु ॥ २
जिम्भइ ओङ्गु वलइ णिद्दायइ सुअइ अचेयणु ओसुविणायइ ॥ ३
पेक्खेंवि णिय-वलु ओणलन्तउ मेल्लिउ दिणयरत्थु पजलन्तउ ॥ ४
अमराहिवेंण राहु-वर-पहरणु णाग-पासु सर मुअइ दसाणणु ॥ ५
पवर-भुअङ्ग-सहासेंहिं दट्ठउ सुर-वलु पाण लएवि पणट्ठउ ॥ ६
गारुडत्थु वासवेंण विसज्जिउ विसहर-सरवर-जालु परज्जिउ ॥ ७
खगउड-पवणन्दोलिय-मेइणि डोला-रूढी णं वर-कामिणी ॥ ८
पक्ख-पवण-पडिपहय-महीहर णच्चाविय स-दिसिवह स सायर ॥ ९

॥ घत्ता ॥

मेल्लेंवि रिउ-घायणु सरु णारायणु तिजगविहूसणें गऍ चडिउ ।
जेत्तहें अइरावणु तेत्तहें रावणु जाऍवि इन्दहों अब्भिडिउ ॥ १०

[१६]

मत्त गइन्द दोवि उब्भिण्ण-कसण-देहा ।
णं गज्जन्त धन्त सम-उत्थरन्त मेहा ॥ १

परोवरस्स मत्तया मयम्बु-सित्त-गत्तया ॥ २
थिरोर थोर-कन्धरा पलोट्ट-दाण-णिज्झरा ॥ ३
स-सीयर व पाउसा मयन्ध मुक्क-अङ्कुसा ॥ ४

5 P S धूमन्दउ 6 P चिन्धइ, S चिंधइ 7 P S णासविउ 8 P उल्हाविउ, S उल्हाविउ, A उल्हावियउ. 9 P S परंतउ.

15. 1 S reads सुवइ in the beginning of the stanza. 2 P S °तमोह 3 A पेक्खइ 4 P S णिचेयणु 5 A °वास. 6 P S °सहासं 7 S खगउड्ड. 8 P S दस दिसि-वह सायर 9 S तिजय°.

16 1 A दोवि 2 P S समुत्थरंत 3 P परोवरस्स मत्तया corrected to परोवरस्स-मत्तया, S °मत्तया

* [१४] १ विध्यापित
[१५] १ प्रभात (?) २ प्रकट (?)

विसाल-कुम्भमण्डला णिवद्ध-दन्त-उज्जला ॥ ५
अथक्क-कण्ण-चामरा णिवारियालि-गोयरा ॥ ६
समुद्ध-सुण्डे-भीसणा विसट्ट-घण्ट-'णीसणा ॥ ७
मणोज्ज-गेज्ज-पन्तिणो भमन्ति वे[5] वि दन्तिणो ॥ ८

॥ घत्ता ॥

मयगलेंहिँ महन्तेंहिँ विहि मि भमन्तेंहिँ सुरवइ-लङ्काहिवें पवर-।
भव-भवणेंहिँ छुंदी णं महि मूंढी भमइ स-सायर स-धरधर ॥ ९

[१७]

तिजगविहूसणेण किउ सुर-करी णिरत्थो ।
परिओसिय णिसायरा ल्हसिउ वइरि-सत्थो ॥ १

रावणु पव-जुवाणु वलवन्तउ अमराहिउ गय-वेसें महन्तउ ॥ २
भमेवि ण सकिउ करिवरुं खञ्चिउ रक्खें सयवारउ परियञ्चिउ ॥ ३
गउ गएण पहु पहुणोट्ठद्धउ झम्प देवि 'अंसुएण णिवद्धउ ॥ ४
विजउ घुट्ठु रयणीयर-साहणें देवेंहिँ दुन्दुहि दिण्णं दिवङ्गणें ॥ ५
ताव जयन्तु दसाणण-जाएं आणिउ वन्धेवि वाहु-सहाएं ॥ ६
जमु सुग्गीवें दूसम-सीलें अणलु णलेण अणिलु रणें णीलें ॥ ७
खर-दूसणेंहिँ चित्त-चित्तङ्गय रवि ससि लेवि आय अङ्गङ्गय ॥ ८
सुरवर-गुरु मएण णिब्भिच्चें लइउ कुवेरु समरें मारिच्चें ॥ ९

॥ घत्ता ॥

जो जसु उत्थरियउ सो तें धरियउ गेण्हेंवि पवर-वन्दि-सयइँ ।
गउ सुरवर-डामरु पुरु अजरामरु जिणु जिह जिणेंवि महाभयइँ ॥ १०

[१८]

लङ्क पुरन्दरे णिए जय-'सिरी-णिवासो ।
सहसारेण 'पत्थिओ[3] पत्थिवो दसासो ॥ १

'अहों जम-धणय-सक्क-कम्पावण देहि सुपुत्त-भिक्ख महु रावण' ॥ २

4 P S °सोंड°. 5 A दोवि. 6 A नवर. 7 P S °भवणे व. 8 A छुद्दी.

17. 1 A °विहूसणेण 2 A गइन्देय' 3 A गयवरु. 4 A °णोद्दद्धउ. 5 P S A दुंदुहिं. 6 P S दिण्णु, A दिन्न 7 P S णहगणे.

18. 1 A णिओ. 2 P S °सिरि°. 3 P S पत्थिवो, A missing.

[१६] १ ॰छन्दी.

[१७] १ इन्द्र. २ वस्त्रेण ३ अग्नि. ४ वायु

[१८] १ प्रार्थित २ राजा.

तं णिसुणेवि भणइ सुर-नन्दणु 'तुम्ह वि अम्ह वि एउ णिबन्धणु ॥ ३
जमु तळवरु परिपालउ पट्टणु पङ्गणु णिकिउं करउ पहञ्जणु ॥ ४
पुप्फ-पयरु [5]घरें देउ वणासइ सहुँ गन्धव्वेहिँ गायउ सरसइ ॥ ५
वत्थ-सहासइँ हवि पक्खालउ कोसु असेसु कुबेरु णिहालउ ॥ ६
जोण्ह करेउ मियङ्कु णिरन्तरु सीयलु पहयलें तवउ दिवायरु ॥ ७
अमरराउ मज्जणउ भरावउ अण्णु वि [9]घरेंहिं छडउ देवावउ ॥ ८
तं पडिवण्णु सव्वु सहसारें मुक्कु सक्कु लङ्कालङ्कारें ॥ ९

॥ घत्ता ॥

णिय-रज्जु विवज्जेंवि गउ पव्वज्जेंवि सासयपुरहों सहसणयणु ।
जय-सिरि-वहु मण्डेंवि थिउ अवरुण्डेंवि सइँ भुय-फलिहेहिँ दहवयणु ॥ १०

*

इय चारु-पउमचरिए धणञ्जयासिय-सयम्भुएव-कए ।
जाणंह 'रावणविजयं' सत्तारहमं इमं पव्वं ॥

*

[१८. अट्ठारहमो संधि]

रणें माणु मलेंवि पुरन्दरहों परियञ्चेंवि सिहरइँ मन्दरहों ।
आवइ वि पडीवउ जाम पहु ताणन्तरें दिट्ठु अणन्तरहु ॥

[१]

पेक्खेप्पिणु गिरि-कञ्चण-सुभद्दु जिण-वन्दण-हूरुच्छलिय-सद्दु ॥ १
सुरवर-सय-सेव-करावणेण मारिचि पपुच्छिउ रावणेण ॥ २
'भउ-भञ्जण भुवणुच्छलिय-णाम उहु कलयलु सुम्मइ काइँ माम' ॥ ३
तं णिसुणेंवि पभणइ समर-धीरु 'एहु जइ णामेण अणन्तवीरु ॥ ४
दसरह-भायरु अणरण्ण-जाउ सहसयर-सणेहें तवसि जाउ ॥ ५
उप्पण्णउ एयहों पत्थु णाणु उहु दीसइ देवागमु स-जाणु' ॥ ६
तं वयणु सुणेप्पिणु णिसियरिन्दु गउ तेत्तहें जेत्तहें मुणिवरिन्दु ॥ ७
परियञ्चेंवि णवेंवि थुणेंवि णिविट्ठु सयलु वि जणु वयइँ लयन्तु दिट्ठु ॥ ८

4 P णिकउ. 5 P S घरे. 6 P S गधव्वें, A गंधव्विहिँ. 7 A मयंकु. 8 A णि. 9 P S हर्ये. 10 P S °वलेहिँ, A °फलिहिहिँ. 11 P धणंजयासु, S धणजयासि. 12 P जाणहाण, S जाणहाण.

1. 1 A आवेवि. 1 a. P S °सुहाउ. 2 P S °णाउ. 3 A मारीइ. 4 A सुव्वइ. 5 P S वीरु. 6 P S उहु. 7 P S एहु.

[१] १ अनन्तऋषिनामेदम्.

॥ घत्ता ॥

महव्वयइँ को वि कों वि अणुवयइँ   कों वि सिक्खावयइँ गुणवयइँ ।
कों वि दिट्ठु सम्मत्तु लएवि थिउ   पर रावणु एक्कु ण उवसमिउ ॥ ९

[२]

धम्मरहुँ महारिसि भणइ तेत्थु   'मणुयत्तुँ लहेवि वइसरेवि एत्थु ॥ १
अहों दहमुह मोहन्धारें छूढ   रयणायरें रयणु ण लेहि मूढ ॥ २
अमियालएँ अमिउ ण लेहि केम   अच्छहि णिहुअउ कडुमउ जेम' ३
तं वयणु सुणेप्पिणु दससिरेण   वुच्चइ थोत्तुग्गीरिय-गिरेण ॥ ४
'सक्कमि धूमद्धएँ झम्प देवि   सक्कमि फण-फणिमणि-रयणु लेवि' ॥ ५
सक्कमि गिरि-मन्दरु णिद्दलेवि   सक्कमि दस दिसि-वह दरमलेवि ॥ ६
सक्कमि मारुउ 'पोट्टलें छुहेवि   सक्कमि जम-महिसें समारुहेवि ॥ ७
सक्कमि रयणायरें-जलु पिएवि   सक्कमि आसीविसु अहि णिएवि ॥ ८

॥ घत्ता ॥

सक्कमि सक्कहों रणें उत्थरेवि   सक्कमि ससि-सूरहँ पंह हरेवि ।
सक्कमि महि गयणु एक्कु करेवि   दुद्धरु णउ सक्कमि[10] वउ धरेवि ॥ ९

[३]

परिचिन्तेवि सुइरु णराहिवेण   'लइ लेमि एक्कु वउ' वुत्तु तेण ॥ १
'जं मइँ ण समिच्छइ चारु-गत्तु   तं मण्ड लएमि णं पर-कलत्तु' ॥ २
गउ एम भणेप्पिणु णियय-णयरु   थिउ अचलु रज्जु भुञ्जन्तु खयरु ॥ ३
एत्तहें वि महिन्दु महिन्द-णामें   पुरवरें इच्छियँ-अणुहुअ-कामें ॥ ४
तहों 'हिययवेय णामेण भज्ज   तहें दुहियअ्जणसुन्दरी मणोज्ज ॥ ५
झिन्दुएणं रमन्तिहें थण णिएवि   थिउ णरवइ मुहें कर-कमलु देवि ॥ ६
उप्पण्ण चिन्त 'कहों कण्ण देमि   लेइ वट्टइ गिरि-कइलासु णेमि ॥ ७
विज्जाहर-सयइँ मिलन्ति जेत्थु   वरु अवसें होसइ को' वि तेत्थु' ॥ ८

8 P S महव्वयइ को वि अणुव्वयइ. 9 P S को वि गुणव्वयइ, A missing. 10 P S दिट्ठु.

2. 1 A धम्मरव. 2 A मणुसत्तु. 3 A लेमि 4 A णिद्दलेमि 5 P S पोट्टलु, A पोट्टलि. 6 P समारुहेमि. 7 P S रयणायरे. 8 P °सूरहु, S सूरह, A सूरह. 9 A पहरेवि. 10 A पर दुधरु न सक्कमि.

3. 1 P S णउ मइए लेवि ण 2 P इच्छिए. 3 P गडुएहि°, S गेंदुवहि. 4 P S कवणु.

[३] १ मनोवेगा. २ पूर्वे, पर्यालोचने प्रस्तावे, पूर्वे.

॥ घत्ता ॥

गउ एम भणेंवि पहु पव्वयहों जिण-अट्ठाहिएँ अट्ठाजयहों ।
आवासिउ पासेंहिं णीयडेंहिं णं तारायणु मन्दर-त्तडेंहिं ॥ ९

[४]

एत्तहें वि ताव पल्हाय-राउ सहुँ केउमइएँ रविपुरहों आउ ॥ १
स-विमाणु स-साहणु स-परिवारु अण्णु वि तहिं पवणञ्जय-कुमारु ॥ २
एक्कत्तहें दूसावासु लइउ णं चन्दणहत्तिएँ इन्दु अइउ ॥ ३
अवर वि जे जे आसण्ण-भव्व ते ते विज्जाहर मिलिय सव्व ॥ ४
पहिलएँ फग्गुणणन्दीसराहें किय ण्हवण-पुज्ज तइलोक्क-णाहें ॥ ५
दिणें वीयएँ विहि मि णराहिवाहें मित्तइय परोप्परु हूअ ताहें ॥ ६
पल्हाएं खेड्डु करेवि वुत्तु 'तउ तणिय कण्ण महु तणउ पुत्तु ॥ ७
किण कीरइ पाणिग्गहणु राय' तं णिसुणेंवि तेण वि दिण्ण वाय ॥ ८
परिओसु पवड्डिउ सज्जणाहें मइलियइँ मुहइँ खल-दुज्जणाहें ॥ ९

॥ घत्ता ॥

'वहु अञ्जण वाउकुमारु वरु' घोसेप्पिणु णयणाणन्दयरु ।
'तइयएँ वासरें पाणिग्गहणु' गय णरवइ णियय-णियय-भवणु ॥ १०

[५]

एत्थन्तरें दुज्जउ दुण्णिवारु मयणाउरु पवणञ्जय-कुमारु ॥ १
णउ विसहइ तइयउ दिवसु एन्तु अच्छइ विरहाणलें झम्प देन्तु ॥ २
धूमाइ वलइ धगधगइ चित्तु णं मन्दिरें अब्भन्तरें पलित्तु ॥ ३
चन्दिणउ चन्दु चन्दणु जलद्दु कप्पूर-कमलदलसेज्ज-मद्दु ॥ ४
दाहिण-मारुउ सीयल-जलाइँ तहों अग्गि-फुलिङ्गइँ केवलाइँ ॥ ५
णिड्डहइ अङ्गुवङ्गइँ अणङ्गु सज्जण हियवाइँ व पिसुण-सङ्गु ॥ ६
णीससइ ससइ वेवइ तमेण धाहावइ धाहा पच्चमेण ॥ ७
उट्टुण-आहरण पसाहणाइँ सव्वइँ अङ्गहों असुहावणाइँ ॥ ८

5 P गय 6 P S A जिणु 7 P पासेहि अवासिउ (corrected to आवासिउ), S पासेहि अवासिउ.

4. 1 P S अण्णेत्तहे 2 A एक्कत्तहे 3 S वीयइ दिणि 4 P खेड्डु, S खेड्डु 5 P S करिवि. 6 P सज्जणाहे, S सज्जणाहँ, A missing 7 P °दुज्जणाहे 8 P S णियणिय, A णियय.

5. 1 P S पत्त 2 S मद्दह 3 P S °मद्दु 4 P S A अंगवंगइ 5 S A missing

[४] १ प्रह्लादः २ केतुमतीभार्यया ३ आदित्यपुरस्य
[५] १ ग्लान्या

॥ घत्ता ॥

पासेउ वलग्गइ ल्हसइ तणु   तं इङ्गिउ पेक्खेंवि अण्ण-मणु।
पभणिउ पँहसिऍण णिएवि मुहु 'किं दुब्बलिहुयउ कुमार तुहुं' ॥ ९

[६]

विरहग्गि-दड्ढ-मुहॅ-कञ्जएण   पहँसिउ पवुत्तु पवणञ्जएण ॥ १
'भो णयणाणन्दण चारु-चित्त   णउ विसहउँ तइयउ दिवसु मित्त ॥ २
जइ अज्जु ण लक्खिउ पियहें वयणु तो कलॅऍ महु णिच्छउ मरणु' ॥ ३
तं णिसुणेंवि वुच्चइ पहसिएण   कमलेण व वयणें पहसिएण ॥ ४
'फणि-सिर-रयणेण वि णाँहिं गण्णु ऍउ कारणु केत्तिउ जें विसण्णु ॥ ५
किं पवणहों कवणु वि दुप्पवेसु'   गय वेण्णि वि रयणिहिं तप्पवेसु ॥ ६
थिय जाल-गवक्खऍं दिट्ठ वाल   णं मयण-वाण-धणु-तोणॅ-साल ॥ ७
मारो वि मरइ विरहेण जाहें   को वण्णेंवि सक्कइ रूवु ताहें ॥ ८

॥ घत्ता ॥

तं वहु पेक्खेंवि परितोसियएण   वरइत्तु पसंसिउ पहसिएण।
'तउ जीविउ सहलु अणन्त सिय   जसु करें लग्गेसइ एह तिय' ॥ ९

[७]

एत्थन्तरें अट्ठमी-चन्द-भाल   मुहु जोऍवि चवइ वसन्तमाल ॥ १
'सहलेउ तउ माणुस-जम्मु माऍ   भत्तारु पवञ्जणु लद्धु जाएँ' ॥ २
तं णिसुणेंवि दुम्मुहँ दुट्ठ-वेस   सिरु विहुणेंवि भणइ वि मीसकेस ॥ ३
'सोदामणिपहु पहु परिहरेवि   थिउ पवणु कवणु गुणु संभरेवि ॥ ४
जं अन्तरु गोपय-सायराहुँ   जं जोइङ्गणहँ दिवायराहुँ ॥ ५
जं अन्तरु केसरि-कुञ्जराहँ   जं कुसुमाउह तित्थङ्कराहँ ॥ ६
जं अन्तरु गरुड-महोरगाहुँ   जं अंमरराय-पहरण-णगाहुँ ॥ ७
जं पुण्डरीय-चन्दुज्जयाहुँ   तं विज्जुप्पहु-पवणञ्जयाहुँ' ॥ ८

6 s पिक्खवि.

6. 1 P S A °मुद्द. 2 P S A कलइ. 3 P S A णाहि. 4 P S कित्तिउ, A किचउ. 5 S इ.

7. 1 S मइलसियइ°. 2 P सलहउ. 3 P S दुम्मह, दुम्महउ.

२ प्रहसित मित्रेण.

[६] १ मुखकमलेन. २ भद्रा. ३ सनोऽपि.

[७] १ मिश्रकेशी. २ विद्युत्प्रभु. ३ वज्र:.

॥ घत्ता ॥

आऍहिँ आलावेँहिँ कुविउ णरु थिउ भीसणु उक्खय-खग्ग-करु ।
'किं वयणेंहिं वहुऍहिँ वाहिरेंहिं रिउ रक्खउ विहि मि लेमि सिरइँ' ॥ ९

[८]

कडु-अक्खरेण परिभासिरेण करेँ धरिउ पहञ्जणु पहंसिएण ॥ १
'जं करि-सिर-रयणुज्जलिय(?) देव तं असिवरु मइलहि एत्थु केम ॥ २
लज्जिज्जहि थोड्डहि णाइँ मुक्खु' णिउ णिय-आवासहों दुक्खु दुक्खु ॥ ३
दस-वरिस-सरिस गय रयणि तासु रवि उग्गउ पसरिय-कर-सहासु ॥ ४
कोक्काविवि णरवइ पवर वर(?) हय भेरि पयाणउ दिण्णु णवर ॥ ५
अञ्जणसुन्दरिहेँ तुरन्तएण उम्माहउ लाइउ जन्तएण ॥ ६
संचल्लइ पउ पउ जेम जेम कम्पिज्जइ हियवउ तेम तेम ॥ ७
तेहएँ अवसरें वहु-जाणएहिं कर-चरण धरेप्पिणु राणएहिं ॥ ८

॥ घत्ता ॥

वलि-चण्ड मँण्ड परियत्तियउ तेण वि उवाउ परिचिन्तियउ ।
'लई एकवार करयले धरेवि पुणु वारह वरिसइँ परिहरेवि' ॥ ९

[९]

तो दुक्खु दुक्खु दुम्मिय-मणेण किउ पाणिग्गहणु पहञ्जणेण ॥ १
थिउ वारह वरिसइँ परिहरेवि णवि सुअइ आलवेइ सुइणवे(?) वि ॥ २
वारें वि ण जाइ ण(?) जेम जेम खिज्जइ झिज्जइ पुणु तेम तेम ॥ ३
उज्झन्तउ उरु विरहाणलेण णं वुज्झावइ अंसुअ-जलेण ॥ ४
परिवार-भित्ति-चित्ताइँ जाइँ णीसास-धूम-मलियाइँ ताइँ ॥ ५
ढिलइँ आहरणइँ परियलन्ति णं णेह-खण्ड-खण्डइँ पडन्ति ॥ ६
गउ रुहिरु णवर थिउ अद्दणुँ अत्थि णउ णावइ जीविउ अत्थि णत्थि ॥ ७
तहिँ तेहएँ कालें दसाणणेण सुरवर-कुरङ्ग-पञ्चाणणेण ॥ ८

॥ घत्ता ॥

जो दुम्मुहु दूउ विसज्जियउ सो आयउ कप्प-विवज्जियउ ।
हय समर-भेरि रहवरें चडिउ रणें रावणु वरुणहों अब्भिडिउ ॥ ९

4 S आयहे. 5 P S A वहुअहिं.

8. 1 P S A कोक्काविवि. 2 A जं अंजण°. 3 P S °मंदइ, A वलिचंदइ मंदइ. 4 A लए. 5 P S A धरेवि.

9. 1 A दुक्ख दुक्ख. 2 A ण. 3 A आलाव. 4 A जेण. 5 P भिज्जइ marginally corrected to खिज्जइ. 6 P तेम तेम. 7 P S विउरु, A विद्धउ. 8 A गलंति. 9 P S अंजिणु. 10 P S रहवर.

[९] १ प्रस्वेदयति (v. l. खिज्जइ). २ चर्मास्थि.

[१०]

एत्थन्तरें वरुणहों णन्दणेहिं   समरङ्गणें वाहिय-सन्दणेहिं ॥ १
राजीव-पुण्डरीएहिं पवर   खर-दूसण पाडेंवि धरिय णवर ॥ २
गय पवण-गमणं केण वि ण दिट्ठ सहुँ वरुणें जल-दुग्गमें पइट्ठ ॥ ३
'सालयहुँ म होसइ कहि मि घाउ' उवेढेंवि गउ रयणियर-राउ ॥ ४
णीसेस-दीव-दीवन्तराहुँ   लहु लेह दिण्ण विज्जाहराहुँ ॥ ५
अवरेक्कु रणङ्गणें दुज्जयासु   पट्ठविउ लेहु पवणञ्जयासु ॥ ६
तं पेक्खेंवि तेण वि ण किउ खेउ णीसरिउ स-साहणु वाउ-वेउ ॥ ७
थिय अञ्जण कलसु लएवि वारें   णिब्भच्छिय 'ओसरु दुट्ठ दारें' ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि अंसु फुसन्तियएँ   वुच्चइ लीहउ कड्ढन्तियएँ ।
'अच्छन्तें अच्छिउ जीउ महु   जन्तें जाएसइ पइँ जि सहुँ' ॥ ९

[११]

तं वयणु पडिउ णं असि-पहारु   अवहेरि करेप्पिणु गउ कुमारु ॥ १
माणस-सरवरें आवासु मुक्कु   अत्थवणहों ताम पयङ्गु ढुक्कु ॥ २
दिट्ठइँ सयवत्तइँ मउलियाइँ   पिय-विरहिय-महुअरि-मुहलियाइँ ॥ ३
चक्की वि दिट्ठ विणु चक्कएणं   वाहिज्जमाण मयरद्धएणं ॥ ४
विहुणन्ति चञ्चु पञ्चाहणन्ति   विरहाउर पक्कन्दन्ति धन्ति ॥ ५
तं णिएँवि जाउ तहों कलुण-भाउ   'मइँ सरिसउ अण्णु ण को वि पाउ ॥ ६
ण कयाइ वि जोइउ णिय-कलत्तु   अच्छइ मयणग्गि-पलित्त-गत्तु ॥ ७
परिअंत्तेंवि समाणिउ ण जाम   रणें वरुणहों जुज्झु ण देमि ताम' ॥ ८

॥ घत्ता ॥

सब्भाउ सहायहों कहिउ पुणु   पहसिएँण वुत्तु 'एँहु परम-गुणु' ।
उप्पएँवि णहङ्गणें वे वि गय   णं सिय-अहिसिञ्चणें मत्त गय ॥ ९

10. 1 P S °गवण 2 P S इट्ठ 3 P साळथहु, S साळंयहो, A साळयह 4 P S रयणीयराउ 5 A °दीवतराह. 6 P S लेहु दिण्णु 7 A विज्ञाहराह. 8 A सह 9 P S फुसतियए.

11. 1 P S चक्कवेण 2 P S मयरद्धवेण, A रद्धए 3 P S ए कदति. 4 P S कलुण°. 5 P S महु 6 P परिअंसेवि, S परिभत्तिवि 7 P S सब्भाव.

[१०] १ राजी[व]-पुण्डरीकौ पुत्रौ २ केनापि न दृष्ट. ३ विलम्बम्

[११] १ चञ्चु पुर्णा(?) . २ धावन्ती.

[१२]

णिविसेण पत्त अञ्जणहेँ भवणु पच्छण्णु 'होवि थिउ कहि मि पवणु ॥ १
गउ पइसिउ अब्भन्तरेँ पइट्ठु पणवेप्पिणु पुणु आगमणु सिट्ठु ॥ २
'परिपुण्ण मणोरह अज्जु देवि हउँ आयउ वाउकुमारु लेवि' ॥ ३
तं णिसुणेवि भणइ वसन्तमाल थोरंसु-सित्त-थण-अन्तराल ॥ ४
'भव-भवे-संचिय-दुह-भायणाएँ एवड्डु पुण्णु जइ अञ्जणाएँ ॥ ५
तो किं वेयारहिँ' रुअइ जाव सयमेव कुमारु पइट्ठु ताव ॥ ६
महुरक्खर विणयालाव लिन्तु आणन्दु सोक्खु सोहग्गु दिन्तु ॥ ७
पल्लङ्कें चडिउ करें लेवि देवि विहसन्त-रमन्तइँ थियइँ वे वि ॥ ८

॥ घत्ता ॥

सइँ भुयँहिँ परोप्परु लिन्ताइँ सरहसु आलिङ्गणु दिन्ताइँ ।
णीसन्धि-गुणेणँ ण णायाइँ "दोण्णि वि एँक्कं पिव जायाइँ ॥ ९

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इय रामएवचरिए धणञ्जयासिय-सयम्भुएव-कए ।
'पवणञ्जणा विवाहो' अट्ठारहमं इमं पव्वं ॥

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[१९. एगुणवीसमो संधि]

पच्छिम-पहरेँ पहञ्जणेंण आउच्छियँ पिय पवसन्तएँण ।
'तं मेरुसेज्जहिं मिगणयणि जं मइँ अवहत्थिय भन्तएण' ॥

[१]

जन्तएण आउच्छियँ जं परमेसरी ।
थिय विसण्ण हेट्ठामुह अञ्जणसुन्दरी ॥ १
कर मउलिकरेप्पिणु विण्णवइ 'रयसलहेँ गब्भु जइ संभवइ ॥ २
तो उत्तरु काइँ देमि जणहों ण वि सुज्झइ एउ मज्झु मणहों' ॥ ३

12. 1 P S अंजणहो 2 A होइ 3 P records a variant 'तव पुण्ण', A थउ सुहल. 4 P S आइउ 5 A °भय° 6 P corrects to °भायणाई. 7 P corrects to अंजणाहें. 8 P किं ण, S कि पि. 9 P S वियारहि 10 P S देंतु 11 P S °रमंतइ 12 A भुएहिं. 13 A °गुणे णायाइ 14 P S विण्णि 15 P S एक्कपिव, A इक पिव. 16 P S अट्ठारसम.

1. 1 S आउच्छिय 2 A जं पि वसवएँण. 3 P तम्माइरूसेज्जहे, S धंम्माइसेज्जहे. 4 P S मिगणयणे. 5 P जतएण. 6 A परमेसरि. 7 P S पसण्ण. 8 A अंजणसुंदरि. 9 P रइसलहिं, S रइसलहि

[१] १ क्षमां कुरु. २ अज्ञानेन. ३ बद्धहस्ती. ४ रजस्वलायाः.

चिंतेण तेण [10]सुंपरिट्ठवेंवि — कङ्कणु अहिणाणु समेल्लवेंवि ॥ ४
गउ णरवइ सहुँ मित्तेण तहिं — माणुसमेरें दूसावासु जहिं ॥ ५
गुरुहार हुअ एत्तहें वि सइ — कोक्कावेंवि पभणंइ [12]'केउमइ ॥ ६
'एउ काइँ कम्मु पइँ आयरिउ — णिम्मलु महिन्द-कुलु धूसरिउ ॥ ७
दुव्वार वइरि-विणिवाराहों — मुहु मइलिउ सुअहों महाराहों' ॥ ८
तं सुंणेवि वसतमाल चवइ — 'सुविणे[15] वि कलङ्कु ण सभवइ ॥ ९

॥ घत्ता ॥

इमुं कङ्कणु इमुं परिहणेउ — इमुं कञ्चीदामु पइञ्जणहों ।
णं तो का [18]वि परिक्ख करें — परिसुज्झहुँ जेणं मज्झें जणहों' ॥ १०

[२]

तं णिसुणेंवि वेवन्ति समुट्ठिय अंण्णुणु ।
वे वि ताउ कसघाऍहिँ हयउ पुणुंप्पुणु ॥ १

'किं जारहों णाहिँ सुवण्णु घरें — जे कडउ घडावेंवि छुहइ करें ॥ २
अण्णु वि एत्तिउ सोहग्गु कउ — जे कङ्कणु देइ कुमारु तउ' ॥ ३
कडुअक्खर-पहर-भयाउरउ — सञ्जायउ वे वि णिरुत्तरउ ॥ ४
हक्कारेंवि पभणिउ कूर-भडु — 'हय जोत्तें महारहें-वीढें चडु ॥ ५
पयउ वुड्ढउ अयलक्खणउ — ससि धवलामल-कुल-लञ्छणउ ॥ ६
माहिन्दपुरहों दूरन्तरेंण — परिघिवेंवि आउ सहुँ रहवरेंण ॥ ७
जिह मुअहुँ ण आवइ वत्त महु' — तं णिसुणेंवि सन्दणु जुत्तु लहु ॥ ८
गउ वे वि चडावेंवि णवर तहिं — सामिणि-केरउ आएसु जहिं ॥ ९

॥ घत्ता ॥

णयरहों दूरें वरन्तरेंण — अञ्जण रुवंन्ति ओआरिया ।
'माऍ खमेज्जहि जामि हउँ' — सहुँ धाहऍं पुणु जोक्कारिया ॥ १०

10 A ण परिच्छिवेवि   11 A समुल्लविवि   12 P S पभणिय, A पभणइ   13 A सचरिड.
14 P S णिसुणेवि   15 P S सिविणए   16 P S एउ   17 P S परिहाणउ, A परिहणउ.
18 P S किं पि   19 P S जेम

2. 1 A अप्पणु 2 P S पुणु वि पुणु 3 P S A हक्कारिवि 4 P S महारहे 5 P S दूरय-पेण 6 A परिघिविवि 7 P S A चडाविवि 8 P S दूरववरेण 9 A दर्शत

५ पर्यालोच्य ६ प्र(भ)मू

[३]

कूर-वीरें परिअत्तएँ रवि अत्थन्तओ ।
अञ्जणाएँ केरउ दुक्खु व असहन्तओ ॥ १

भीसण-रयणिहिँ भीसण अँडइ खाइ व गिलइ व उवरि व पँडइ ॥ २
भिब्भिमइ व भिङ्गारी-रवेँहिँ रुवइ व सिव-सद्देँहिँ रउरवेँहिँ ॥ ३
पुप्फुवइ व फणि फुकारएँहिँ बुकइ व पंमय-बुकारएँहिँ ॥ ४
सा दुक्खु दुक्खु परियलिय णिसि दिणयरेण पसाहिय पुव्व-दिसि ॥ ५
गइयउ णिय-णयरु पराइयउ अग्गएँ पडिहारु पधाइयउ ॥ ६
'परमेसर आइय मिग-णयण अञ्जणसुन्दरि सुन्दर-वयण' ॥ ७
तं सुणेवि जाय दिहि णरवरहोँ 'लहु पट्टणेँ हट्ट-सोह करहोँ ॥ ८
उब्भहोँ मणि-कञ्चण-तोरणइँ वर-वेसउ लेन्तु पसाहणइँ ॥ ९

॥ घत्ता ॥

सव पसाहहोँ मत्त गय पल्लाणहोँ पवर तुरङ्ग-थड ।
(जय-)मङ्गल तूरइँ आहणहोँ सवडम्मुह जन्तु असेस भड' ॥ १०

[४]

भणेवि एम पडिपुच्छिउ पुणु वद्धावओ ।
'कइ तुरङ्ग कइ रहवर को बोलावओ' ॥ १

पडिहारु पवोल्लिउ अतुल-बलु 'णउ को वि सहाउ ण किं पि बलु ॥ २
अञ्जण वसन्तमालाएँ सहुँ आइय पर एत्तिउ कहिउ महु ॥ ३
एक्कएँ असुअ-जल सित्त-थण दीसइ गुरुहार विसण्ण-मण' ॥ ४
तं णिसुणेवि थिउ हेट्ठामुहउ णं णरवइ सिरें वज्जेण हउ ॥ ५
'दुस्सील दुट्ठ मं पइसरउ विणु खेवें णयरहोँ णीसरउ' ॥ ६
पभणइ आणन्दु मन्ति सुवँवि 'अपरिक्खिउ किज्जइ कज्जु ण वि ॥ ७
सासुअउ होन्ति विरुआरियउ महसइहेँ वि अवगुण-गारियउ ॥ ८

॥ घत्ता ॥

सुकइ-कहहोँ जिह खल-मइउ हिम-चडुलियउ कमलिणिहिँ जिह ।
होन्ति सहावे वइरिणिउ णिय-सुण्हहँ खल-सासुअउ तिह ॥ ९

3 1 P S A अत्थन्तउ 2 P S वि 3 P S A असहन्तउ 4 P अडइ corrected to अडइ, S अडइँ, A अडइ व 5 P पडइ corrected to पडइ, S पडइ, A पडइ धी 6 P S विंभियइ 7 A वडु 8 A पडायग्गु 9 P °तूरइं

4. 1 S missing 2 P S °रहवय 3 P corrects to बोल्लावउ, S बोलावउ 4 S सुवन्वि, A सुणेवि 5 A नि 6 P S °कारियउ 7 P कवडाणइ, S कवडाणिइ 8 S दुहिर 9 P S °सुण्हइ 10 P A खल

[३] १ अटव्या (?) २ मर्कट-फूत्कारैः (?) [४] १ वृषभमागध

[५]

सासुआण सुण्हाण जणे सुपसिद्धइं ।
एकमेक्क-वइराइँ अणाइ-णिबद्धइं ॥ १
भणारु भणेसइ जं दिवसु   विरुआरी होसइ तं दिवसु' ॥ २
वयणेण तेण मन्तिहें तणेण   आरुट्ठु पसण्णकित्ति मणेण ॥ ३
'किं कन्तएँ गेह-विहूणियएँ   किं कित्तिएँ वइरिहिं जाणियएँ ॥ ४
किं सु-कइएँ णिरलङ्कारियएँ   किं धीयएँ लञ्छण गारियएँ ॥ ५
घरें अञ्जण समरङ्गणें पवणु   गब्भहों सवन्धु एत्थु कवणु' ॥ ६
तं णिसुणेंवि परेंण णिवारियउ   पडहउ देप्पिणु णीसारियउ ॥ ७
वणु गम्पि पइट्ठउ भीसणउ   धाहाविउ पहणेंवि अप्पणउ ॥ ८
'हा 'विहि हा काइँ कियन्त किउ   णिहि दरिसेंवि लोयण-जुयलु हिउ' ॥ ९

॥ घत्ता ॥

विहि मि कलुणु कन्दन्तियहिँ   वणें दुक्खें को व ण पेल्लियउ ।
सच्छन्देंहिँ चरन्तएँहिँ   हरिणेहि वि 'दोब्बउ मेल्लियउ ॥ १०

[६]

वारवार सोआउर रोवइ अञ्जणा ।
'का वि णाहिँ मइँ जेही दुक्खहँ भायणा ॥ १
सासुअएँ हयासएँ परिहविय   हा माएँ पइँ वि णउ सथविय ॥ २
हा भाइ-जणेरहों णिट्ठुरहों   णीसारिय कह रुयन्ति पुरहों ॥ ३
कुलहर-'पइहरहि मि दइयहु मि   पूरन्तु मणोरह सव्वहु मि' ॥ ४
गब्भेसरि जउ जउ संचरइ   तउ तउ रुहिरहों छिलरु भरइ ॥ ५
तिस-भुक्ख-किलामिय चत्त सुह   गय तेत्थु जेत्थु पलियङ्क-गुह ॥ ६
तहिँ दिट्ठु महारिसि सुद्धमइ   णामेण भडारउ अमियगइ ॥ ७
अत्तावण-तावें ताविययउ   छुडु छुडु जें जोग्गु खम्माविययउ ॥ ८
तहिँ अवसरें वे वि पढुक्कियउ   णं दुक्ख-किलेसेंहिँ मुक्कियउ ॥ ९

॥ घत्ता ॥

चलण णवेप्पिणु मुणिवरहों   अञ्जण विण्णवइ डुहन्ति मुहु ।
'अण्ण-भवन्तरें काइँ मइँ   किउ दुक्किउ "जें अणुहवमि दुहु' ॥ १०

5. 1 P S °वाए 2 P सवरंगणे. 3 P S हउ 4 P S परंतेहिं 5 P दोव्वउ, S दुव्वो.
6. 1 A जेव्वा. 2 P णहि, S A णाहि. 3 A महि. 4 S A भायण 5 S मए. 6 P S पइहरविहि दइयह मि. 7 P रुहिरहो, S रुहिरहे. 8 P S पलियंक 9 P S आयावण°. 10 P S छुडु छुडु जे 11 P A जोग्ग, S जोग्गु 12 P S A खमाविअउ. 13 P S किलेसहो. 14 A,ज.

[५] १ मक्षो (?) २ दूर्वा.   [६] १ अजेयमन्तरी

[७]

पुणु वसन्तमालाएँ वुत्तु 'णउ तेरउ ।
एउ सयलु फलु एयहों गब्भहों केरउ' ॥ १

तं णिसुणेंवि विगय-राउ भणइ 'एँउ गब्भहों दोसु ण संभवइ' ॥ २
जइ घोसइ 'होसइ तणउ तउ एँहु चरिमें-देहु रणें लद्ध-जउ ॥ ३
पइँ पुव्व-भवन्तरें सइँ करेण जिण-पडिम सवत्तिहें मच्छरेंण ॥ ४
परिघित्त पत्त तं एहु दुहु एवहिं पावेसहि सयल-सुहु' ॥ ५
गउ एम भणेप्पिणु अमियगइ ताणन्तरें ढुक्कु मयाहिवइ ॥ ६
विहुणिय-तणु दूरुग्गिण्ण-कमु सणि असणि णाइँ जमु काल-समु ॥ ७
कुञ्जर-सिर-रुहिरारुण-णहरु कीलाल-सित्त-केसर-पसरु ॥ ८
अइ-वियड-दाढ-फाडिय-वयणु रत्तुप्पल-गुञ्ज-सरिस-णयणु ॥ ९
खय-सायर-रवँ-गम्भीर-गिरु लङ्गूलें-दण्ड-कण्डुइय-सिरु ॥ १०

॥ घत्ता ॥

तं पेक्खेंवि हरिणाहिवइ अञ्जण स-मुच्छ महियलें पडइ ।
विज्जा-पाणएँ उप्पएँवि आयासें वसन्तमाल रडइ ॥ ११

[८]

'हा समीर पवणञ्जय अणिल पहञ्जणा ।
हरि-कियन्त-दन्तन्तरें वट्टइ अञ्जणा ॥ १

हा कम्मु काइं किउ केउमइ खलें मुइय लहेसहि कवण गइ ॥ २
हा ताय महिन्द मइन्दु धरें सु-पसण्णकित्ति पडिरक्ख करें ॥ ३
हा मायरि तुहु मि ण सधवहि मुच्छाविय दुहिय समुत्थवहि ॥ ४
गन्धव्वहों देवहों दाणवहों विज्जाहर-किण्णर-माणवहों ॥ ५
जक्खहों रक्खहों रक्खहों सँहिय णं तो पञ्चाणणेण गहिय' ॥ ६
तं णिसुणेंवि गन्धवाहिवइ रणें दुज्जउ पर-उवयार-मइ ॥ ७
मणिचूडु रयणचूडहें दइउ पञ्चाणणु जेत्थु तेत्थु अइउ ॥ ८
अट्ठावउ सावउ होवि थिउ हरि पाराउट्ठउ तेण किउ ॥ ९

7. 1 A तउ तणउ. 2 A चरम°. 3 A ते. 4 A काल्लुग्गाकसमु 5 A °गुञ्जगुञ्जणवणु. 6 P S °सरि°. 7 S लगूल° 8 A विज्ञापाण.

8. 1 पहञ्जण. 2 A अंजण. 3 S A काइ कम्मु 4 P मुमुच्छहदि, S समुच्छवहिं, A समु° च्छवहि. 5 A वहिय. 6 P S रयणचूडहि, A रयणचूडहो.

[७] १ आत्मीपीठाद् (?) गृहाग्रपं निक्षिप्ता. २ रुधिर

[८] १ हे भ्राता. २ न सबोधयसि ३ भो राक्षसयुक्ताः राक्षसा (?). ४ सखी. ५ अष्ट पदः श्वापदो बभूव.

॥ घत्ता ॥

तावेंहिँ गयणहों ओअरेंवि अञ्जणऍं वसन्तमाल मिलिय ।
'इहु अट्ठावउ होन्तु ण वि ता वइइ(?)आसि माऍं गिलिय' ॥ १०

[९]

एम वोल्ल किर विहि मि परोप्परु जावेंहिँ ।
'गीउ मेउ गन्धव्वें मणहरु तावेंहिँ ॥ १

तं णिसुणेंवि परिओसिय णिय-मणें(?) 'पच्छण्णु को वि सुहि वसइ वणें ॥ २

असमाहि-मरणु जें णासियउ अण्णु वि गन्धव्वु पयासियउ' ॥ ३

अवरोप्परु एम चवन्तियहुँ पलियङ्क-गुहहिँ अच्छन्तियहुँ ॥ ४

माहवमासहों वहुलट्ठमिऍ रयणिहिँ पच्छिम-पहरद्धें थिऍ ॥ ५

णक्खत्तें सवणें उप्पण्णु सुउ हल-कमल-कुलिस-झस-कॅमल-जुउ ॥ ६

चक्कङ्कुस-कुम्भ-सङ्ख-सहिउ सुह-लक्खणु अवलक्खण-रहिउ ॥ ७

तागन्तरें पर-वल-णिम्महेंण पडिसूरें सूर-सम-प्पहेंण ॥ ८

णहें जन्तें वे वि णियच्छियउ ओअरेंवि विमाणहों पुच्छियउ ॥ ९

॥ घत्ता ॥

'कहिँ जायउ कहिँ वड्ढियउ कहों धीयउ कहों कुलउत्तियउ ।
कसु केरउ एवड्डु दुहु वणें अच्छहों जेण रुअन्तियउ' ॥ १०

[१०]

पुणु वसन्तमालाऍं पडुत्तरु दिज्जइ ।
णिरवसेसु तहों णिय-वित्तन्तु कहिज्जइ ॥ १

'अञ्जणसुन्दरि णामेण इम सइ सुद्ध मुद्ध जिह जिण-पडिम ॥ २

मणवेय-महाएविहिँ तणय जइ मुणहों महिन्दु तेण जणिय ॥ ३

पावइ पसण्णकित्तिहिँ भइणि मणहर पवणञ्जयाहों घरिणि' ॥ ४

विज्जाहरु तं णिसुणेंवि वयणु पभणइ वाहम्भ-भरिय-णयणु ॥ ५

'हउँ माऍं महिन्दहों मेहुणउ सु-पसण्णकित्ति महु भायणउ ॥ ६

तउ होमि सहोयरु-माउलउ पडिसूरु हणूरुह-राउलउ' ॥ ७

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7 P S जइ वहो.

9. 1 P S गीउ. 2 P वहुलट्ठमीअ, S चवउद्धमिया, A बहुलट्ठमिए. 3 P S थिय. 4 P S वड्ढियउ. 5 P missing. 6 P S एवड्डु.

10. 1 A इमा. 2 P S तणिय, A तणिया. 3 A मुणहु. 4 A जणिया. 5 P S भायणउं. 6 S तं.

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[९] १ जिनोक्त गीतं गाइतम्. २ चैत्रे. ३ कृष्णाष्टमी. ४ करकमलयुग्मम्. ५ विद्याधरेण.
[१०] १ द्वीपस्य नामेदम्. २ राजा.

तं णिसुणेंवि जाणेंवि सरेंवि गुणु अत्थिंलु तेहिं ता रुण्णु पुणु ॥ ८
जं लइंउ आसि पुण्णेहिं विणु तं दिण्णु 'विहिहें णं सोयं-रिणु ॥ ९

॥ घत्ता ॥

सैरहसु सोइउ देन्तएंहिं जं एक्कमेक्कु आवीलियउं ।
अंसु पणालें णीसरइ णं कलुणु महारसु पीलियउ ॥ १०

[११]

दुक्खु दुक्खु साहारेंवि णयण लुहावेंवि ।
माउलेण 'णिय णियय-विमाणे चडावेंवि ॥ १

सुर-करिवर-कुम्भत्थल-थणहें गयणङ्गणें जन्तिहें अञ्जणहें ॥ २
णीसरिउ बालु अइ-दुल्ललिउ णं णहयल-सिरिहें गब्भु गलिउ ॥ ३
मारुइ देंयत्ति णिवडिउ इलहें णं विज्जु-पुञ्जु उप्परि सिलहें ॥ ४
उच्चाएंवि णिउ विज्जाहरेंहिं णं जम्मणें जिणवरु सुरवरेंहिं ॥ ५
अञ्जणहें समप्पिउ जाय दिहि णं णट्ठु पडीवउ लद्धु णिहि ॥ ६
णिय-पुरु पइसारेंवि णरवरेंण जम्मोच्छउ किउ पडिदिणयरेंण ॥ ७

॥ घत्ता ॥

'सुन्दरु' जगें सुन्दरु भणेंवि 'सिरिसइलु' सिलायलु चुण्णु णिउ ।
हणुरुह-दीवें पवड्ढियउ 'हणुवन्तु' णामु तें तासु किउ ॥ ८

[१२]

'एत्तहे वि' खर-दूसण मेल्लावेप्पिणु ।
वरुणहों रावणहो वि सन्धि करेप्पिणु ॥ १

णिय-णयरु पईसइ जाव मेरु णीसुण्णु ताम णिय-घरिणि-घरु ॥ २
पेक्खेप्पिणु पुच्छिय का वि तिय 'कहिं अञ्जणसुन्दरि पाण-पिय' ॥ ३
तं णिसुणेंवि वुच्चइ बालियएं 'णव-रम्भ-गब्भ-सोमालियएं ॥ ४

7 P S अत्थिलु तेण ता रुण्ण पुणु. 8 P S लइयउ, A लयउ. 9 A विसहि. 10 The Ghattā is missing in A. 11 P सहरसु. 12 S पणाले.

11. 1 P संहारेवि, S सहारिवि, A साहारिवि. 2 P S A चडाविवि. 3 A °थणाहे. 4 A अंजणाहे. 5 A दइवसि. 6 S णिवडहिं. 7 P S जम्मण. 8 A णट्ठ. 9 A लद्ध. 10 P S हणुवुरु.
11 P S णाउ, S णामु. 12 A तहो तेण.

12. 1 wanting A. 2 P S A मेल्लावेप्पिणु. 3 This half is metrically defective by two moras.

३ अत्यन्तम्. ४ शोकऋणम्. ५ आलिङ्गनम्.
[११] १ नीता. २ चपल. ३ प्रतिसूर्येण. ८ श्रीशैलं नाम.
[१२] १ पवनञ्जयः.

फिर गब्भु भणेवि पेर-णरवरहों केउमइएँ घल्लियँ कुलहरहों ॥ ५
तं सुणेवि समीरणु णीसरिउ अणुसरिसेंहिँ वयसेंहिँ परियरिउ ॥ ६
गउ तेत्थु जेत्थु तं सासुरउ किर दरिसावेसइ सा सुरउ ॥ ७
पिय इट्ठ ण दिट्ठ णवर तहि मि असहन्तु पहञ्जणु गउ कहि मि ॥ ८
परियेत्तिय पहसियाइ-सयण दुक्खाउर ओहुल्लिय-वयण ॥ ९

॥ घत्ता ॥

'एम मणेज्जहु केउमइ पूरन्तु मणोरह माएँ तउं ।
विरह-दवाणल-दीवियउँ पवणञ्जय-पायवु खयहों गउ' ॥ १०

[१३]

दुक्खु दुक्खु परियत्तिय सयल वि सज्जणा ।
गय रुयन्त णिय-णिलयहों उम्मणु-दुम्मणा ॥ १
पवणञ्जओ वि पडिवक्ख-खउ काणणु पइसरइ विसाय-रउ ॥ २
पुच्छइ 'अहों सरवर दिट्ठ धण रत्तुप्पल-दल-कोमल-चलण ॥ ३
अहों रायहंस हंसाहिवइ कहेँ कहि मि दिट्ठ जइ हंस-गइ ॥ ४
अहों दीहर-णहर मयाहिवइ कहेँ कहि मि णियम्बिणि दिट्ठ जइ ॥ ५
अहों कुम्भि कुम्भ-सारिच्छ-थण केत्तहेँ वि दिट्ठ सइ सुद्ध-मण ॥ ६
अहों अहों असोय पल्लविय-पाणि कहिँ गय परहुएँ परहुय-वाणि ॥ ७
अहों रुन्दं चन्द चन्दाणणिय मिग कहि मि दिट्ठ मिग-लोयणिय ॥ ८
अहों सिहि कलाव-सण्णिह-चिहुर ण णिहालिय कहि मि विरह-विहुर' ॥ ९

॥ घत्ता ॥

एम भवन्तें विउलें वणें णग्गोह-महादुमु दिट्ठु किह ।
सासय-पुर-परमेसरेंण णिक्खवणें पयागु जिणेण जिह ॥ १०

[१४]

तं णिएवि वड-पायवु अण्णु वि सरवरु ।
कालमेहु णामेण खमाविउ गयवरु ॥ १

4 A घल्लिउ. 5 P परिगरिउ. 6 This and the following line are missing in A. 7 S पहसिय आइ. 8 A पायउ.

13. 1 P A सज्जण. 2 A रुयति. 3 A °णिलयहुं. 4 P A °दुम्मण. 5 S परहुयें, A परहुय. 6 A परहुय°, S रहुय°. 7 A विउल, 8 P S °पुरवर°.

14. 1 S A पायउ. 2 A मि.

२ मित्रैः. ३ भवनी. ४ कामभोगं(गं). ५ व्याघुटितः. ६ दृष्टः.

[१३] १ कोकिलास्वरा (?).

'जं सयल-काल कण्णारियउ अङ्कुस-खर-पहर-वियारियउ ॥ २
आलाणं-खम्भें जं आलियउ जं सङ्कल-णियलहिं णियलियउ ॥ ३
तं सयलु खमेज्जहि कुम्भि महु' 'तहिं पच्चक्खाणउ लइउ लहु ॥ ४
'जइ पत्त वत्त कन्तहें तणिय तो णउ णिवित्ति गईं एत्तडिय ॥ ५
जइ धईं पुणुं एह ण हुय दिहि तो एत्थु मज्झु सण्णास-विहि' ॥ ६
थिउ मउणु लएवि णराहिवइ झायन्तु सिद्धि जिह परम-जइ ॥ ७
सच्छन्दु गइन्दु वि संचरइ सामिय-सम्माणु ण वीसरइ ॥ ८
पडिरक्खइ पासु ण मुअइ किह भव-भव-किउ सुकिय-कम्मु जिह ॥ ९

॥ घत्ता ॥

ताम रुअन्तें पहसिऍण अक्खिउ जणणिहें वुण्णाणणहें ।
'एउ ण जाणहुँ कहि मि गउ मरुएउ विओएं अञ्जणहें' ॥ १०

[१५]

तं णिसुणेंवि सबङ्किय-पसरिय-चेयणा ।
पवण-जणणि मुच्छाविय थियँ अचेयणा ॥ १

पच्चालिय हरियन्दण-रसेण उज्जीविय कह वि पुण्ण-वसेण ॥ २
'हा पुत्त पुत्त दक्खवहि मुहु हा पुत्त पुत्त कहिं गयउ तुहुं ॥ ३
हा पुत्त आउ महु कमेंहिं पडु हा पुत्त पुत्त रहगऍहिं चडु ॥ ४
हा पुत्त पुत्त उववणेंहिं भमु हा पुत्त पुत्त झेन्दुऍहिं रमु ॥ ५
हा पुत्त पुत्त अत्थाणु करें हा पुत्त महाहवें वरुणु धरें ॥ ६
हा वहुएँ वहुएँ मइँ भन्तियएँ तुहुँ घल्लिय अपरिक्खन्तियएँ' ॥ ७
पल्हाएं धीरिय 'लइहि मुहुं णिक्कारणें रोवहि काइँ तुहुं ॥ ८
हउँ कन्ते गवेसमि तुव तणउ इमुँ मेइणि-मण्डलु केत्तडउ' ॥ ९

॥ घत्ता ॥

एम भणेवि णराहिवेंण उवयारु करेवि सासणहरहँ ।
उभय-सेढि-विणिवासियहुँ पट्ठविय लेह विज्जाहरहुँ ॥ १०

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3 P S आलाणे. 4 P S सकल° 5 P वयणु 6 P S थे. 7 S A गय. 8 P धेइ, S धइ, A पइ. 9 P S पुण. 10 P S A गयइ 11 P S °किय. 12 P S आगह, A आगइ.

15. 1 A सव्वगिउ. 2 A °वेयण. 3 P S गयणिचेयणा, A थिय अचेयण. 4 S पुण्णहो. 5 P पइ. 6 P चइ. 7 P मेंदुएहि, S सिंदुयहि, A सिंदुयहिं. 8 P S A मुहु. 9 P S गवेसह. 10 P S पउ. 11 P S सासणहरह. 12 P S विज्जाहरह.

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[१५] १ दूतानाम्.

[१६]

एक्कु जोहु संपेसिउ पासु दसासहो ।
अक्क-सक्क-तइलोक्क-चक्क-संतासहो ॥ १

अवरेक्कु विहि मि खर-दूसणहुँ पायाललङ्क-परिभूसणहुँ ॥ २
अवरेक्कु कइद्धय-पत्थिवहों सुग्गीवहों किक्किन्धाधिवहों ॥ ३
अवरेक्कु किक्कुपुर-राणाहुँ णल-णीलहुँ पमय-पहाणाहुँ ॥ ४
अवरेक्कु महिन्द-णराहिवहों तिकलिङ्ग-पहाणहों पत्थिवहों ॥ ५
अवरेक्क धवल-णिम्मल-कुलहों पडिसूरहों अञ्जण-माउलहों ॥ ६
दूवत्तएं पत्तएं गीढ-भय हणुवन्तहों मायरि मुच्छ गय ॥ ७
अहिसिञ्चिय सीयल-चन्दणेण पड वाइय वर-कामिणि-जणेण ॥ ८
आसासिय सुन्दरि पवण-पिय णं थिय तुहिणाहय कमल-सिय ॥ ९

॥ घत्ता ॥

ताम 'विधीरियँ माउलेंण 'मा मायँ विसूरउ करि मणहों ।
सिद्धहों सासय-सिद्धि जिह तिह पइँ दक्खवमि समीरणहों' ॥ १०

[१७]

पुणु पुणो वि धीरेप्पिणु अञ्जणसुन्दरि ।
णिय-विमाणें आरूढु णराहिव-केसरि ॥ १

गउ तेत्तहें जेत्तहें केउमइ अण्णु वि पल्हाय-णराहिवइ ॥ २
णरवर-विन्दाइँ असेसाइँ 'मेलेप्पिणु गयइँ गवेसाइँ ॥ ३
तं भूअरवाडइ ढुक्काइँ घण-उलइँ व थाणहों चुक्काइँ ॥ ४
पवणञ्जउ जहिं आरूहेंवि गउ सो कालमेहु वणें दिट्ठु गउ ॥ ५
उव्वाइउ उंकरु उववणु तण्डविय-कण्णु तम्बिर-णयणु ॥ ६
तं पाराउट्ठउ करेंवि बलु गउ तहिं जें पडीवउ अतुल-बलु ॥ ७
गणियारिउँ ढोइय वसिकियउ णव-णलिणि-संण्डें भमरु व थियउ ॥ ८
किङ्करेंहिं गवेसन्तेंहिं वणें लक्खिउ वेल्लहलें लया-भवणें ॥ ९
जोक्कारिउ विज्जाहर-सएँहिं जिह जिणवरु सुरेंहिं समागएँहिं ॥ १०

16. 1 P S °दूसणाह. 2 P S °परिभूसणाह. 3 S किक्कपुर°. 4 P b अवरेक. 5 P S °कुलणिम्मलहो. 6 A दुव्वत्तए. 7 P हणुअंतहो. 8 s विहीरिय. 9 P S पहजणहो.
17. 1 A °वदाइ. 2 P A मेलेप्पिणु, S मिलेप्पिणु. 3 S सो उक्करयणु. 4 S उद्धुविमय°. 5 P S गणियारि पढोइय. 6 P S सह. 7 P S वि. 8 P S वेल्लहल.

[१६] १ विशेषेण धीरिता.
[१७] १ मेलापकं कृत्वा. २ हस्तिनी.

॥ घत्ता ॥

मउणु लएवि परिट्ठियउ णउ च्चवइ ण चल्लइ झाण-परु ।
जाय भन्ति मणें सँवहु मि 'कट्ठमउ किण्णें णिम्मविउ णरु' ॥ ११

[१८]

पुणु सिलोउ अवणीयलें लिहिउ स-हत्थेंण ।
'अञ्जणाएँ मुइयाएँ मरमि परमत्थेंण ॥ १

जीवन्तिहें णिसुणमि वत्त जइ तो बोल्लमि लइ एत्तडिय गइ' ॥ २
तं णिसुणेंवि हणुरुह-राणएंण वज्जरियँ वत्त परिजाणएंण ॥ ३
तामरस-सहास-सरिसाणणउ विण्णि मि वसन्तमालञ्जणउ ॥ ४
जिह उभय-पुरहुँ परिघल्लियउ जिह वणें भमियउ एकल्लियउ ॥ ५
जिह हरिवरेण उवसग्गु किउ अट्ठावएण जिहं उवसमिउ ॥ ६
जिह लद्धु पुत्तु भूसणु इलहें जिह णहें णिजन्तु पडिउ सिलहें ॥ ७
सिरिसइलु णाउँ हणुवन्तु जिह वित्तन्तु असेसु वि कहिउ तिह ॥ ८
तं वयणु सुणेवि समुट्ठियउ पडिसूरें णिय-णयरहों णियउ ॥ ९

॥ घत्ता ॥

मिलिउ पहञ्जणु अञ्जणहें वेण्णि मि णिय-कहउ कहन्ताइँ ।
हणुरुह-दीवें परिट्ठियइँ थिरु रज्जु सँ इं भु ञ्जन्ताइँ ॥ १०

*

[२०. वीसमो संधि]

वड्ढन्तउ पावणि भड-चूडामणि जाव जुवाण-भावें चडइ ।
तहिं अवसरें रावणु सुर-संतावणु रणउहें वरुणहों अब्भिडइ ॥

[१]

दूआगमणें कोउ संवज्झइ सइँ सरहसु दसासु सण्णज्झइ ॥ १
परिवेढिउ रयणियर-सहासेंहिं पेसिय सासणहर चउपासेंहिं ॥ २
खर-दूसण-सुग्गीव-णरिन्दहुँ णल-णीलहुँ माहिन्द महिन्दहुँ ॥ ३

9 P S सो णवक, A झाण वरु. 10 A सच्चइ. 11 P S किउ, किर

18. 1 P S धरणियले 2 A मुइयए मरामि 3 P S जीवतिय 4 P S वज्जरिउ 5 P S परिजाणियण. 6 A तामरसि°. 7 A °पुरह. 8 A जिम. 9 S उ. 10 P S भूसण. 11 P S सिरिसयलु 12 P मइ, S सय

1. 1 P S वड्डुउ. 2 P S दूआगमेण.

[१] १ हनूमन्. २ दूत.

पल्हायहों पडिदिणयर-पयंणहुँ   जाणेवि समरु वरुण-दहवयणहुँ ॥ ४
मारुइ सयण-जयासाऊरेंहि   वुच्चइ पवणञ्जय-पडिसूरेंहि ॥ ५
'वच्छ वच्छ परिपालहि मेइणि   माणहि राय-लच्छि जिह कामिणि ॥ ६
अम्हेंहिं रावण-आण करेवी   पर-बल-जय-सिरि-वहुअ हरेवी' ॥ ७
तं णिसुणेवि अरि-गिरि-सोदामणि   चलण णवेप्पिणु पभणइ पवणि ॥ ८

॥ घत्ता ॥

'किं तुम्हेंहिं विरुद्धाहों   अप्पुणु जुज्झाहों   मइं हणुवन्तें हुन्तएँण ।
पावन्ति वसुन्धर   चन्द-दिवायर   किं किरणेंहिं सन्तएँण' ॥ ९

[२]

भणइ समीरणु 'जयसिरि-लाहउ   अज्जु वि पुत्त ण पेक्खिउ आहउ ॥ १
अज्जु वि बालु केम तुहुँ जुज्झहि   अज्जु वि वूह-भेउ णउ वुज्झहि' ॥ २
तं णिसुणेवि कुविउ 'पवणञ्जउ   'बालु कुम्भि किं 'विउवि ण भज्जइ ॥ ३
बालु सीहु किं करि ण विदारइ   किं बालग्गि ण डहइ महाडइ ॥ ४
बालयन्दु किं जणें ण थुणिज्जइ   बालु भडारउ किं ण थुणिज्जइ ॥ ५
बालु भुयङ्गमु काइँ ण डक्कइ   बाल-रविहिं तमोहु किं थक्कइ' ॥ ६
एम भणेवि 'पहञ्जणि-राणउं   उच्चाणयरिहिं दिण्णु पयाणउ ॥ ७
दहि-अक्खय-जलें-मङ्गल-कलसहिं   णड-कइ-वन्दि-विप्प-णिग्घोसहिं ॥ ८

॥ घत्ता ॥

हणुवन्तु स-साहणु   परिओसिय-मणु   चल्लिउ दिढु उच्छङ्गरेंण ।
घण-विचें चलन्तउ   किरणें-फुरन्तउ   तरुण-तरणि णं सम्वरेंण ॥ ९

[३]

तुरहों 'एं तइलोक्क-भयावणु   मिलइ णावेंवि ओसारिउ रावणु ॥ १
तेण वि मरहसेण सवडिउ   पन्तउ छावणि आढिढिउ ॥ २

3 [illegible]

2. 1 This first two lines are wanting in A. [illegible]

3. [illegible]

[illegible]

[४] [illegible]

चुम्बेंवि उंचोलिहिँ वइसारिउ वारवार पुणु साहुक्कारिउ ॥ ३
'धण्णउ पवणु जासु तुहुँ णन्दणु भरहु जेम पुरएवहोँ णन्दणु' ॥ ४
एम कुसलें-पिय-महुरालावेंहिँ कङ्कण-कञ्चीदाम-कलावेंहिँ ॥ ५
तं हणुवन्त कुमारु पपुज्जेंवि वरुणहोँ उप्परि गँउ गलगज्जेंवि ॥ ६
वेलन्धर-धरें मुक्क-पयाणउ थिउ बलु सरयब्भ-उल-समाणउ ॥ ७
कहि मि सम्बु-खर-दूसण राणा कहि मि हणुवँ णल-णील पहाणा ॥ ८
कहि मि कुमुअ-सुग्गीवङ्गङ्गय णं थिय थट्टेंहिँ मत्त महागय ॥ ९

॥ घत्ता ॥

रेहइ णिसियर-बलु वड्ढिय कलयलु थड्डेंहिँ थड्डेंहिँ आवासियउ ।
णं दहमुह केरउ विजय-जणेरउ पुण्ण-पुञ्जु पुञ्जेंहिँ थियउ ॥ १०

[४]

तो एत्थन्तरें रणें णिक्करुणहोँ चर पुरिसेंहिँ जाणाविउ वरुणहोँ ॥ १
'देव देव किं अच्छहि अविचलु वेलन्धरें आवासिउ पर-बलु' ॥ २
चारहुँ तणउ वयणु णिसुणेप्पिणु वरुणु णराहिउ ओसारेप्पिणु ॥ ३
मन्तिहिँ कण्ण जाउ तहोँ दिज्जइ 'केर दसाणण केरी किज्जइ ॥ ४
जेण धणउ समरङ्गणें वड्ढिउ तिजगविहूसणु वारणु वसिकिउ ॥ ५
जें अट्ठावउ गिरि उद्धरियउ माहेसर-वइ णरवइ धरियउ ॥ ६
जेण णिरत्थीकिउ णल-कुब्बरु ससहरु सूरु कुवेरु पुरन्दरु ॥ ७
तेण समाणु कवणु किर आहउ केर करेन्तहुँ कवणु पराहउ ॥ ८

॥ घत्ता ॥

तं णिसुणेंवि दुद्धरु वरुणु धणुद्धरु पजलिउ कोव हुवासणेंण ।
'जइयहुँ खर-दूसण जिय वेण्णि मि जण तइउ काइँ किउ रावणेंण' ॥ ९

[५]

एव भणेवि भुवणें जस लुद्धउ सरहसु वरुणु राउ सण्णद्धउ ॥ १
करि-मयरासणु विप्फुरियाहरु दारुण-णागपास-पहरण-करु ॥ २
ताडिय समर-भेरि उब्भिय धय सारि-सज्ज णिय मत्त महागय ॥ ३

2 P S अच्छोलिहिँ 3 A °पुरएवा 4 P S कुमलु 5 P पुरालावाहं 6 S सइ 7 P S वेलधरे 8 A मुक्कु 9 P S हणुव°

4 1 P धरुण 2 S तिजय° 3 P रावणु 4 A णराहिउ उद्धरियउ 5 P करेंतउ, S करंतहु 6 P S °हुआसणण 7 P तइअइ, S तइयइ 8 P रावणण

5. 1 S सुवेणे, A सुभण

[५] १ नेत्री

हय पक्खरिय पजोत्तिय सन्दण णिभय परुणहों केरा णन्दण ॥ ४
पुण्डरीय-राजीव धणुद्धर वेलाणल-कल्लोल-वसुन्धर ॥ ५
तोयावलि-तरङ्ग-रगलामुह वेलन्धर-सुवेल-वेलामुह ॥ ६
सञ्झा-गलगज्जिय-सञ्झावलि जालामुह-जलोह-जालावलि ॥ ७
जलकन्ताइ अणेय पधाइय सरहस आहव-भूमि पराइय ॥ ८
विएँवि गरुड-वूहु थिय जावेँहिं वइरिहिं चाव-वूहु किउ तावेँहिं ॥ ९

॥ घत्ता ॥

अवरोप्परु वरियइँ मच्छर-भरियइँ दूरुग्घोसिय-कलयलइँ ।
रोमञ्च-विसट्टइँ रणेँ अब्भिट्टइँ वे वि वरुण रावण-वलइँ ॥ १०

[६]

किय-अङ्गइँ उलालिय-खग्गइँ रावण-वरुण-वलइँ आलग्गइँ ॥ १
गय-घड-घण-पासेइय-गत्तइँ कण्ण-चमर-मलयाणिल-पत्तइँ ॥ २
इन्दणील-णिसि-णासिय-पसरइँ सूरकन्ति-दिणेँ-लद्धावसरइँ ॥ ३
उक्खय-करिकुम्भत्थल-सिहरइँ कड्ढिय-असि-मुत्ताहल-णियरइँ ॥ ४
पम्मुकेक्कमेक्क-करवालइँ दस-दिसिवह धाइय-कीलालइँ ॥ ५
गय-मय-णइ-पक्खालिय-घायइँ णच्चाविय-कवन्ध-संघायइँ ॥ ६
ताव दसाणणु वरुणहों पुत्तेँहिं वेढिउ चन्दु जेम जीमुत्तेँहिं ॥ ७
केसरि जेम महागय-जूहेँहिं जीउ जेम दुक्कम्म-समूहेँहिं ॥ ८

॥ घत्ता ॥

एँक्कल्लउ रावणु भुवण-भयावणु भमइ अणन्तएँ वइरि-वलेँ ।
स-णियम्बु स-कन्दरु णाइँ महीहरु मंथिज्जन्तएँ उवहि-जलेँ ॥ ९

[७]

ताम वरुणु रावणहों वि भिच्चेँहिं विहि-सुअ-सारण-मय-मारिच्चेँहिं ॥ १
हत्थ-पहत्थ-विहीसण-रायेँहिं इन्दइ-घणवाहण-महकायेँहिं ॥ २
अङ्गङ्गय-सुग्गीव-सुसेणेँहिं तार-तरङ्ग-रम्भ-विससेणेँहिं ॥ ३
कुम्भयण्ण-खर-दूसण-वीरेँहिं जम्बव-णल णीलेँहिं सोण्डीरेँहिं ॥ ४
वेढिउ सत्त-धम्मु परिसेँमेंवि तेण वि सरवर-धोरणि पेसेंवि ॥ ५

2 P S पक्खरिय. 3 P S पुण्डरिय°. 4 P S वेलामुह. 5 S सञ्झावलि-गलगज्जिय. 6 S जलोहि.
7 P S जलकन्ताइ. 8 A पधाविय.

6. 1 S पचोइय°. 2 S सूरकन्त° 3 P °इले, S °दिणि 4 S धाइय. 5 S सधाइय. 6 P S महगय°. 7 P एक्कउ, S एक्कडउ. 9 S मंथिज्जन्तएँ. 9 P S उवहि°, S उवहिं.°

[६] १ अङ्गरक्षाणि. २ गुरुक (?). ३ मुक्तपरस्परम्. ४ मेघैः. ५ वडिनी. ६ युद्ध.
[७] १ वेष्टितः.

खेडियं अंणडुहं व जलंधारेंहिं ताम दसाणणु वरुण-कुमारेंहिं ॥ ६
आयामेंवि सर्वाहिं संमकण्डिउ रहु सण्णाहु महाधउ खण्डिउ ॥ ७
तं णिएवि णिय-कुल-णेयारें सरहसेण हणुवन्त-कुमारे ॥ ८

॥ घत्ता ॥

रणउहें पइसन्तें वंइरि वहन्तें रावणु उव्वेढावियउ ।
अवियाणियं-काए ण दुर्वाएं रवि मेहंहें मेल्लावियउ ॥ ९

[८]

सयल वि सत्तु 'सत्तु पडिकूलें सवेढेंवि विज्जा-ंलङ्गूलें ॥ १
लेइ ण लेइ जाम मरु-णन्दणु ताम पधाइउ वरुणु स-सन्दणु ॥ २
'अरें खल खुद्द पाव वंलु वाणर कहिं सचरहि सण्ढ अहवा णर' ॥ ३
तं णिसुणेप्पिणु वलिउ कइद्धउ सीहु व सीहहों वेढाविद्धउ ॥ ४
विण्णि वि किर भिडन्ति दणु-दारण णागपास-लङ्गल-प्पहरण ॥ ५
ताम दसाणणु रहवरु वाहेंवि अन्तरें थिउ रण भूमि पसाहेंवि ॥ ६
'ओरें वलु वलु हयास अरें माणव मई कुविएण ण देव ण दाणव ॥ ७
जं किउ जम मियङ्क धणयंक्कहुं सहस किरण-णलकुवर-संक्कहु ॥ ८

॥ घत्ता ॥

अवरंहु मि सुरिन्दहुं णरवर-विन्दहुं दिण्णइं आसि जाइं जाइं ।
पॅरिहव दुमेइत्तइं फलइं विचित्तइं तुज्झु वि देमि ताइं ताइं' ॥ ९

[९]

तं णिसुणेवि अतुलिय माहप्पें णिब्भच्छिउ जलकन्तहों वप्पें ॥ १
'लङ्काहिव हेवाइउ अवरेंहि सूर कुवेर पुरन्दर-अमरेंहिं ॥ २
हउं पुणु वरुणु वरणु फलु दावमि पइं दहमुह दवग्गि उल्हावमि' ॥ ३
दोच्छिउ रावणेण एत्थन्तरें 'केत्तिउ गज्जहि सुहडब्भन्तरें ॥ ४
अहिमुहु थक्कु ढुक्के वलु वुज्झहि सामण्णाउहेंहि एइ जुज्झंहि ॥ ५
मोहण-थम्भण-डहण-समत्थेंहिं को वि ण पहरइ दिव्वहिं अत्थेंहिं' ॥ ६

7 1 P marginally corrects to फेडिय 2 P S अणुडुह 3 A जलधारहिं 4 P हणु-मव°, S हणुवन्तु 5 A कयत 6 P S अविआणिअ° 7 P दुवाण, S दुवाय 8 P मेहहु, S मेहहो

8 1 P S सयलु 2 P S °णगूल° 3 A °लपहरण 4 P उरं, S उरे, A उरे 5 P S °मियकु 6 P S °धणयक्हो 7 P S °सक्हो 8 P S अवरह 9 P S सुरिंदहो 10 S °दुम्म-इइ, A दुमरुइ

9 1 P S थक्कु 2 S A वुज्झहु 3 S A जुज्झहु

२ वृषभ इव ३ वाण वेष्टित ४ नायकेन

[८] १ हनूमतेन २ व्याघुट (?) ३ मन यम्तुरवम् ४ परिभवद्रुमोत्पन्नानि.

[९] १ गर्व नीत

एम भणेवि महाहवें वरुणहों गंहकल्लोलु भिडिउ णं अरुणहों ॥ ७
तहिं अवसरें पवणञ्जय-सारें आयामेवि हणुवन्तं-कुमारें ॥ ८

॥ घत्ता ॥

णरवर-सिर-सूलें णिय-लङ्गूलें वेढेवि धरिय कुमार किह ।
कम्पावण-सीलें पवणावीलें तिहुवणं-कोडि-पएसु जिह ॥ ९

[१०]

णिय-णन्दण-बन्धणेण स-करुणहों पहरणु हत्थें ण लग्गइ वरुणहों ॥ १
रावणेण उप्पएवि णहङ्गणें इन्दु जेम तिह धरिउ रणङ्गणे ॥ २
कलयलु घुट्ठु हयइँ जय-तूरइँ अक्खणिहि-सद्द सव्व-गय-चूरइँ ॥ ३
ताव भाणुकण्णेण स-णेउरु आणिउ णिरवसेसु अन्तेउरु ॥ ४
रसणा-हार-दाम-गुप्पन्तउ गलिय-घुसिण-कद्दमें खुप्पन्तउ ॥ ५
अलि-झङ्कार-पमुहलिज्जन्तउ णिय-भत्तार-विओअ-किलन्तउ ॥ ६
अंसु-जलेण धरिणि सिञ्चन्तउ कज्जल-मलेण वयइँ मइलन्तउ ॥ ७
तं पेक्खेवि गवोलिय-गत्तें गरहिउ कुम्भयण्णु दहवत्तें ॥ ८

॥ घत्ता ॥

'कामिणि-कमल-वणइँ सुअ-लय-भवणइँ महुअरि-कोइल-अलिउलइँ ।
एयइँ सुपसिद्धइँ वम्मह-चिन्धइँ पालिज्जन्ति अणाउलइँ' ॥ ९

[११]

तं णिसुणेवि स-ओरु स-णेउरु रेवियएणेण मुक्कु अन्तेउरु ॥ १
गउ णिय-णयरु मउप्फर-मुक्कउ करिणि-जूहु णं वारिहिं चुक्कउ ॥ २
कोकावेप्पिणु पवणु दसासें पुच्छिउ सुर-जय-लच्छि-णिवासें ॥ ३
'अवलेव मं तुहुँ करहि सरीरहों मरणु गहणु जउ सयलहों वीरहों ॥ ४
णवर पलायणेण लज्जिज्जइ जं मुहुँ णामु गोत्तु मइलिज्जइ' ॥ ५
दहवयणहों वयणेहिं स-करुणे पवणें पणवेप्पिणु वुच्चइ वरुणें ॥ ६

4 P हणुमंत°, S हणुवंतु. 5 A तिहुवणे.

10. 1 A °तूरइ 2 P [illegible] corrected to [illegible] 3 P S [illegible] 4 P [illegible] corrected to [illegible], A [illegible]. 5 A [illegible]

11. 1 P S [illegible] 2 P [illegible], S [illegible], A [illegible] 3 P S [illegible] 4 A [illegible] 5 P S [illegible] 6 P S [illegible] 7 S [illegible]

[illegible]

[१०] [illegible]

[११] [illegible]

'धणय-कियन्त सक्क जे' वड्डिय सहसकिरण णलकुवर वसिकिय ॥ ७
तासु भिडइ जो सो जि अयाणउ अज्जहों लग्गेवि तुहुँ महु राणउ ॥ ८

॥ घत्ता ॥

अण्णु वि ससि-वयणी कुवलय णयणी महु सुय णामें सच्चवइ ।
करि ताएँ समाणउ पाणिग्गहणउ विज्जाहर-भुवणाहिवइ' ॥ ९

[१२]

कुसुमाउहकमला वुहु-णयणे परिणिय वरुण-धीय दहवयणे ॥ १
पुप्फ विमाणें चडिउ आणन्दें दिण्णु पयाणउ जयजय-सद्दें ॥ २
चलियइँ णाणा-जाण विमाणइँ रयणइँ सत्त णवद्ध णिहाणइँ ॥ ३
अट्ठारह सहास वर-दारहुँ अद्धछट्ठ-कोडीउ कुमारहुँ ॥ ४
णव अक्खोहणीउ वर-तूरहुँ (णरवर अक्खोहणिउ सहासहुँ ॥ ५
अक्खोहणि णरवर गय तुरयहुँ) अक्खोहणि-सहासु चउ सूरहुँ ॥ ६
लङ्क पइट्ठु सुट्ठु परिओसें मङ्गल धवलुच्छाह-पघोसें ॥ ७
पुज्जिउ पवण पुत्तु दहगीवें दिज्जइ पेउमराय सुग्गीवें ॥ ८
खरेंण अणङ्गकुसुम वय पालिणि णल णीलेहिँ धीय सिरिमालिणि ॥ ९
अट्ठ सहास एम परिणेप्पिणु गउ णिय णयरु पसाउ भणेप्पिणु ॥ १०
सम्बु कुमारु वि गउ वणवासहों खग्गहों कारणें दिणयरहासहों ॥ ११

॥ घत्ता ॥

सुग्गीवङ्गङ्गय णल णील वि गय खर-दूसण वि' कियत्थ-किय ।
विज्जाहर-कीलऍ णिय णिय लीलऍ पुरइँ स इ भु ञ्जन्त थिय ॥ १२

इय 'विज्जाहरकण्ड' वीसहिँ आसासएहिँ मे सिट्ठ ।
एण्हिं 'उज्झा कण्ड' साहिज्जन्त णिसामेह ॥
धुवरायवत इयलु अप्पणत्ति णत्ती सुयाणुपाढेण (?) ।
णामेण साऽमिअव्वा सयम्भु घरिणी महासत्ता ॥
तीए लिहावियमिण वीसहिँ आसासएहिँ पडिवद्ध ।
'सिरि विज्जाहर-कण्ड' कण्ड पिव कामएवस्स ॥

॥ इइ पढम विज्जाहरकण्ड समत्त ॥

8 P S °इद 9 P रणि जॅ जिय, S रणि ज जिय 10 A सुमण°

12 1 A चडिवि 2 P S णिबद्ध 3 P S कुमारहो, A कुमारहु 4 P S °तूरहु, A तुरहु
5 P S अक्खोहणिहु 6 wanting in A 7 P S पइट्ठ 8 S कि 9 P पुज्जिमउ°हाकई
10 S धुय written above the line in a different hand and then रायधोवत्त
इयलुअप°, A धुवरायधोवतइलुअप्पणत्तिणत्तीसुयाणुपाढेण 11 P सामिअव्वा 12 P S महासत्त
3 P A wanting

[१२] १ कामलक्ष्मी वरुणपुत्री २ पणिहत अभेचनेन रावणेन ३ अन्तःपुरी १८००० ४ कुमारा
५५०००००० ५ प्रमाणग हता ६ सुग्रीव ७ इन्द्रवत्न्य (?)

Index Verborum

[Abbreviations abs—absolutive agent—agentive Bh—*Bhaviṣatta-kaha* caus—causative D—*Deśīnāmamālā* den—denominative dial—dialectal enl—enlarged f—feminine gender fut—future gl—gloss in Ms P G—Gujarati H—Hindi Hc—Hemacandra's Prakrit Grammar Hp—*Harivaṃśapurāṇa* edited by L. Alsdorf Hp gl—gloss in Hp imper—imperative indef—indefinite pronoun inf—infinitive of purpose m—masculine gender M—Marathi Mp—*Mahāpurāṇa* of Puṣpadanta MW—Monier Williams's Sanskrit-English Dictionary n—neuter gender nom prop—nomen proprium opt—optative part—participle pass—passive Pischel—*Grammatik* pl—plural p p—preterite participle pres—present pret—preterite PSM—*Pāiasaddamahaṇṇavo* s—singular s v—sub verbo Sk—Sanskrit ?—doubtful in form or sense [ ]—phonetic equivalent or phonetically akin ( )—Sense-equivalent °—Compounded *—reconstructed √—root]

√अच्छ (from आ+क्षि, acc. to Turner) be, remain (G. छे etc.);
-pres. 1 pl. अच्छहुं 6 4 4; 2 s. अच्छहि 6 12 9b, 18 2 3, 2 pl. अच्छहु 3 4 10b, अच्छहों 19 9 10b; 3 s अच्छइ 11 3 4, 11 10 1, 13 2 6, 13 8 6, 15 12 7, 16 3 2, 3. pl. अच्छन्ति 16 7 5, imper. 2. pl. अच्छहों 15 2 4; 3. s. अच्छउ 10 8 6, 14 8 6, 16 5 11a, pres. part. अच्छंत 18 10 9b, f 12 4 6, 19 9 4; p. p. अच्छिय 15 9 10a, 18 10 9b.

अच्छन्नय 5 14 9a, 7 8 2, 17 9 7 मृत dead.

अच्छरिय 3 9 1b आश्चर्य.

अच्छोडिय 4 8 6 आस्फोटित torn off (कलित Mp. 7 10 11).

अछेय 15 10 7 अच्छेद्य.

अजयर 9 7 3 अजगर.

अजरामर 15 7 9b, 17 17 10b.

अजिण 18 9 7 अजिन skin

अज्ज (अद्य, G. आज).
-अज्ज-वि 4 13 8, 12 1b even now, still
-अज्जु 2 16 8, 4 9 2, 15 13 1
-अज्जहों 20 11 8 from to-day.

अज्जिय 1 3 3 आर्यिका Jain nun.

√अज्ज (अर्च्) worship,
-abs अंचेवि 14 9 3.

°अञ्जलि 2 17 5.

अट्ठाहिय 11 2 1, (m ?) 18 3 9a अष्टाह्निका a period of eight days, a Jain religious festival lasting for eight days (G. अट्ठाइ f.).

°अट्ठिय 13 5 3 अस्थि enl.

अडइ 19 3 2, °3 8 5 अटवी.

°अड्डिय 9 8 3 [आ+स्तृ+क swarthe] युक्त, पूर्ण.

अणड्ड 20 7 6 अनड्ह bull.

अणन्तय 15 3 2 अनन्त enl.

अणवस 12 6 9a [अण (negative)+वश] undefeated, gl. अ-परवशीकृत.

अणाउल 20 10 9b अनाकुल undisturbed, without ill-treatment, gl. अनाकुलभूतानि स्वस्थानि.

अणाय° 2 13 2 अज्ञात.

-अणायपार 16 12 5 अज्ञात-पार, अपार.

अणिट्ठ 12 1b (अनिष्ट enl.) gl. शत्रु.

अणिट्ठिय° 15 1 4 अविनाशित.

अणित्ति 15 3 4 अनीति.

अणिव्विण्ण 17 10 10b अनिर्विण्ण fatigueless.

अणुदिणु 9 6 9b, 12 11 8 अनुदिनम्.

अणुपच्छउं 5 6 8 [अनु+पच्छय<पश्च enl.] अनु, पश्चात्.

√अणुभुञ्ज [अनु+भुज्]
-imper. 2. s. अणुभुञ्जें 12 10 9b.

°अणुमाण 1 11 4 अनुमान.

अणुसरिस °6 5 4, 19 12 6 अनुसदृश.

√अणुहर [अनु+हृ]
-pres. 3. s. अणुहरइ 1 6 8; pres. part. अणुहरमाण 2 8 8, enl 6 4 9a, 8 4 1, 15 8 9a.

√अणुहव [अनु+भू]
-pres. 1. s. अणुहवमि 19 6 10b, p. p enl अणुहुत्तउ 5 13 3.

√अणुहुञ्ज [अनु+भुज्]
-imper. 2. s. अणुहुञ्जें 12 5 13; 3. s. अणुहुञ्जउ 15 7 6.

अण्ण 1 10 8 अन्न.

अण्ण [अन्यद्]
-अण्णमण 18 5 9a अन्यमनस्;
-अण्ण-वि 2 17 2, अण्णु-वि 12 11 4, अण्णु-वि 1 16 7, 2 3 7, 3 4 6, 12 2 8, 16 4 7, 19 14 1a,
-अण्णहिँ 10 3 9a अन्यत्र.

अण्णभवन्तर 5 3 1, 6 8 3 अन्यभवान्तर period of another (previous) birth.

अण्णाण° 8 8 5 अज्ञान ignorant.

अण्णारिस 16 6 8 अन्यादृश.

अण्णेक 3 12 4, 9 5 9*a*, 9 8 6, 12 1 6 [अन्यद्‌+एक indef.] other (के... अण्णेक=some......others).

अण्णेत्तहें 3 3 3, 4, 5, 6, 7, 8, 9, 18 4 2 (with एत्तहें) अन्यत्र in another place

अतुल° 12 1 2

अत्त 16 10 3 gl. आप्त.

अत्तिलु 19 10 8 gl अत्यन्तम् (from अति?).

अत्तावणि-सिल 13 8 6 आतापनी-शिला slab for practising austerities [Mp अत्तावण 7 15 8]

√अत्थ [from अस्त]
-pres. part. enl अत्थन्तउ 19 3 1*a* (in a preterit sense), अत्थन्तय 17 9 7 dying.

अत्थक्कएँ 4 14 6, 6 1 6, 12 4 2 all of a sudden, without delay.

अत्थइत्त 14 13 5 अर्थवत् wealthy.

अत्थवण 13 12 5, 15 6 2 अस्तमन.

अत्थाण 2 9 7, 19 15 6 आस्थान assembly hall
-अत्थाण थिरन्धय 16 2 3 holding the Darbar.

अत्थि 12 9 7, 16 12 1, 18 9 7 (pl) 6 4 5 अस्ति.

अत्थि 18 9 7 अस्थि

अथक्क° 17 16 6 अस्थिर

अदियहें 6 7 4 [अदिवसे] निशायाम्

अद्दससी 17 5 7 [अर्धशशिन्] Ardhacandra arrow

अद्धुम्मिलय 14 7 6, 14 3 6 अर्धोन्मीलित half open, 14 5 2 partly visible

अन्त °13 4 7°, °14 13 6 अन्त्र (cf G. आँतर).

°अन्तयरी f 15 13 6 [अन्तरी] विनाविघ्न.

√अन्दोल [आन्दोल्] swing
-pres. 3 s अन्दोलइ 14 3 7, p p. enl अन्दोलन्तय 14 2 8, pret part अन्दोलिय 17 15 8.

अन्दोलय 14 4 6, °14 12.7 आन्दोल enl.

अन्धार 7 3 8, °1 16 9*a*, enl 10 1 9*a* अन्धकार darkness (G. अंधार, अंधारूँ),
-enl अन्धारय 9 9 9*a*, 17 15 2 dark (G. अंधारुं adj).
-अन्धारिय 7 2 3 अन्धकारित darkened (G. अंधारवुं darken).

√अप्प [अर्प्] give (G. आपवुं)
-abs. अप्पेवि 16 11 3

अप्पय 2 12 6, 2 17 9*a*, 3 3 11*a*, 16 12 9*b* आत्मन् enl. one's self. (cf G H आप).

अप्पणय 1 3 12, 8 1 7, 11 12 8 आत्मन् enl. one's own (G. आपणुं).
-f. अप्पणिय 12 4 4

अप्पाणय 1 1 19*b*, 2 13 5, 11 10 2 one's self.

अप्पुण 5 14 4, 7 10 3, 10 12 8, 11 11 2, 17 5 10*b*, 19 2 1*a*, 20 1 9*a* स्वयम् (G आपण).

अप्पमाण 10 6 5 अप्रमाण.

√अप्फाल [आ+स्फाल्] dash, strike, beat (G. अफाळवुं).
-pres. 3. s. अप्फाडमि 4 12 2, p p अप्फालिय 2 4 1, 11 6 6,
-3 9 5 blurted out ? gl. कथित.

अभेय 15 10 7 [अभेद] अभेद्य.

अब्भन्तरें 1 11 7, °1 16 6, 5 5 4, 18 12 2 अभ्यन्तरे within (G. भीतर, भींतर).

अब्भारम्भ 11 1 5 ?

√अब्भिड (गम्+गम्) confront in a battles (see अब्भिड)
-pres 3 s अब्भिडइ 17 9 3, p p. अब्भिड 4 7 10*b*, 4 8 1, 10 9 9*b* (with जुज्झ) 7 5 2, 17 11 9, enl. अब्भिडय 12 6 9*b*, 15 1*b*.

√अब्भिड [आ+भिद् 'अनादरे, गतौ', He. IV 164=सङ्+गम्]
-pres 3. s. अब्भिडइ 17 1*b*, imper. 2 s. अब्भिडु 6 12 9*b*; p. p. अब्भिडिय

7 13 9*b*, 17 11 10*b*, enl अभि-
 ठियय 8 9 8
अमियालय 18 2 3 अमृतालय abode of
 nectar, heaven
अमुणिय° 8 6 4 अज्ञात
√अमेल्ल see √आमेल्ल
अम्हारिस° 9 6 8 अस्मादृश
°अरण्ण (in सुण्णारण्ण) 5 4 2 अरण्य
अराइयक्ख 16 14 3 अराति-पक्ष
°अराय 1 2 8 अ-राग
°अरि 4 14 7
अरुह° 2 6 9 अर्हत्
अरे 7 7 2, 8 8 8, 8 11 5, 9 10 8*a*
 अरे (G अरे)
अलज्जिय 8 3 4 अलज्जित
अलद्धत्थ 1 4 2, 2 12 4, f enl अल्द्ध
 त्थिय 9 8 4 अलभमान
अलिय 7 2 7, enl 8 3 6 अलीक
अलिउलय 1 13 9*a* अलि-कुल enl
अलल° 1 7 4 अ ग्रीई
√अल्लव [cf Hc IV 39 अल्लिव] अर्प्
 give (cf G आल्वु)
 -pres 3 s अल्लवमि 13 3 10*a*
अल्लीण [Hc IV 54] 13 12 5, 14
 3 11, 14 5 8 [आलीन] आश्रित
√अवयर [अव+तृ]
 -abs अवयरेवि 9 13 6 p p अवय
 रिय 3 9 1*b*, अवइण्ण 1 16 5
अवगुणकारिय 19 5 4 अवगुणकारिका
अवगूढ 9 14 9*b*, °17 4 4
अवउप्पिणि° 1 11 9*a* अवसर्पिणी
√अवतस [अव+त्रस्] 'flee from in
 terror (MW)
 -pres 3 s अवतसइ 8 11 9*a*
°अवतस 13 12 7
√अवमाण [अव+मान्]
 -abs अवमाणेवि 16 7 8, p p enl
 अवमाणियय 16 1 9*b*
अवरओह 14 3 10 [अपरतीर्या?] tribu
 tary?
अवरण्हय 5 2 4 अपराह्ण enl
अवरामुह° 4 9 8 अपरामुख?
√अवरुण्ड [D 1 11] (आ+श्लिष्),
 -abs अवरुण्डेवि 10 12 3, 14 5 1, 17
 18 10*b*, p p अवरुण्डिय 5 7 11*b*
अवरेक्क °10 5 1, 12 1 4, 14 8 7, 14
 12 1, 18 10 6 अपर+एक another
 one
अवरोप्पर 3 7 2, 6 7 7, 14 6 1 [Hc
 IV 409] परस्परम्
अवलक्खण 19 2 6 अपलक्षण bad of ch
 aracter
°अवलम्बणिय 14 7 4 *अवलम्बनिका sort
 of hanging ornament?
अवलुय 20 11 4 gl चित्तखेद (cf D 1
 36 अवलुआ=क्रोध)
√अवलोय [अव+लोक्]
 -pres 3 s अवलोयइ 2 16 5 abs
 अवलोएँवि 2 15 8, 3 6 10, 8 8 1;
 p p अवलोइय 4 9 5
अवसप्पिणि 1 12 9*b* अवसर्पिणी
अवसें 18 3 8 अवश्यम्
√अवहत्थ [अप+हस्त्] forsake, push
 aside
 -abs. अवहत्थेवि 1 4 1 p p अवह
 त्थिय 19 1*b*
√अवहर [अप+हृ]
 -abs अवहरेवि 5 3 9*b*, 9 10 1
अवहेरि 2 15 3, 18 11 1 अवधीरणा (cf
 Mp 16 25 14)
अवारें 5 2 5 [from अ-वार] within
 no time, immediately [gl gives
 अद्वार-'side door, secret door?
 also] (cf अवारिउ=तात्कालिक Mp 9
 25 13)
अविमाणिअ° 20 7 9*b*?
अविउड 2 12 1, अविओड 4 12 8 [D
 7 63 विओल-आविग्न] अनुद्विग्न
अवियारें 5 8 3, 5 13 7 अविचारेण with
 out any further thought, im
 mediately

आयामेविणु 17 3 8 gl. प्रगुणीभूय, सामर्थ्यं कृत्वा वा
√ आगच्छ [आ+गच्छ्]
-imper 2 pl आगच्छहु 3 4 10b.
°आगर 4 2 3 आकर
आइविय 16 12 6 आदविक
आडम्बर 1 13 8 आडम्बर
√ आडोह (आवीलय् 'make turbid', cf G डोहुँ 'mix with a liquid', डहो ळवुँ 'make turbid')
-abs आडोहेँवि 4 10 3.
√ आढप्प (Hc IV 254, connected by Pischel (223) with pass caus of आ+धा)
-pres. 3 s आढप्पइ 1 2 12a आरभ्यते, p p आढत्त 2 4 3, 13 9 8 आरब्ध
√ आण [आ+नय्],
-pres 3 s आणइ 2 16 2, p p 9 2 5, enl 13 4 10b (G आण्युँ)
आण 8 2 3, 12 4 6 आज्ञा (G आण)
-आणवडीवय 12 4 6 [आज्ञाप्रतीप enl] apponent
°आणंदयर 10 4 9a, 18 4 10a [आनन्द+कर] आनन्दक,
आणत्तय 6 1a ? आणवडीवय आज्ञाभञ्जक
आतावण 12 11 9b, 15 9 10a, 19 6 8 [आतापन] suffering austerities When with सिल (शिला), same as अत्तावणि-सिल
°आदण्ण 2 13 5 [Hc IV 422] आकुल
आदेस 8 10 7 आदेश
°आपण्डुर 8 1 1 आपाण्डुर
√ आमेल (मुच्) leave,
-imper 2 pl आमेल्हु 3 7 4 abs आमेल्लेँवि 2 12 9 a, 10 7 1 (setting free), 17 5 2, p p आमेल्लिय °4 8 2°, 7 8 2, 13 9 8
आरक्खिय 10 6 1°, 14 4 8 आरक्षिन् enl guard, watchman
°आरत्तय 14 6 4 आरक्त enl

आरायणु 12 8 4 gl युद्धरचना.
आराडि 17 9 1a आरादि (D 1 75 renders this by विलपितम् 'shout'? G राड shout, cf Sk राटि war, battle)
√ आराह [आ+राध्]
-pres part आराहन्त 9 8 9b.
आरिस 1 1b आर्ष (designation of Raviṣena's *Padmacarita*)
√ आरुह [आ+रुह्]
-abs आरुहेँवि 12 7 5, p p आरुहिय 15 4 6, enl आरूढय 2 1 9a.
√ आरूस [आ+रुष्य]
-abs आरूसेँवि 13 11 10, 14 10 9a, p p आरुद्ध 19 5 3, enl. आरुट्ठय 10 11 9b.
आरूसण 16 2 9b कोपन
√ आरोड नि+रुध् (engage in battle) (cf PSM √ रोड=रुध्),
-p p आरोडिय 11 8 6, 15 3 1
आलग्ग 5 11 7, 7 5 7, 20 6 1, enl 10 10 9a (आलग्न) fell upon, stuck
√ आलव [आ+लप्] speak with,
-pres 3 s आलवइ 18 9 2
आलाणखम्भ 19 14 3 [खम्भ-स्तम्भ] आलानस्तम्भ
आलावणि° 1 5 8, 7 2 4 [आलापनी] type of lute
आलियय 19 14 3 [p p to आ+√ली enl] crouched
√ आलिङ्ग [आ+लिङ्ग]
-abs आलिङ्गेँवि 11 6 7, agent °आलिङ्गण 3 8 8
आलीविय 17 14 8 आदीपित afire.
°आलुविय 13 4 6 [आलुञ्चित 'torn to pieces', MW] plucked, shaven
°आलुञ्चिर 13 4 6 (agent from आ+लुञ्च्, cf आलुञ्चित 'torn to pieces', MW) plucking at, pulling

√आव [connected by Turner with √आप्] come,
-pres. 1. pl. आवहुँ 2 15 2, 2 s. °आवहि 7 12 5, 3. s आवइ 5 11 9*b*, 10 1 7, 12 1 9*b*, 18 1*b*, imper 2. s. आउ 19 2 1, 19 15 4, fut 3. s. आवेसइ 16 8 4, abs. आवेंवि 6 11 9*b*, p. p. आइय 1 14 1, 3 9 10*b*, 6 15 3, 14 11 1, 15 14 9*b*, enl. 6 12 7, आय 1 7 9*b*, 1 12 9*b*, 2 5 2, 2 10 9*b*, 2 14 6, 5 2 9*a*, 10 2 7, 16 1 1, enl 8 8 2 (G. आव्युं).

आवइ 13 5 10 *b* आपद् (Hc IV 400)

आवग्ग (f. आवग्गी) 11 2 7, 12 11 5; enl. आवग्गय 16 8 7 स्वाधीना (gl. at 11 2 7) all, entire, at 12 11 5='entirely one's own'? [Hp 91 21 11 gl. आवग्गी=मूलगी (G. मूलगुँ all, whole, wholly, entirely)].

√आवट्ट [आ+वर्त्] go towards,
-pres. part. enl आवट्टन्तय 17 3 4, p. p. आवट्टिय 7 6 6.

°आवङ्किय 1 2 3 [आ(=ईषत्) + वक्र enl f.] slightly curved.

आवासिय 3 9 3, 11 8 1, 11 2 2 [आवासित] camped.

√आवील [आ+पीड्] tie up, tighten, press,
-abs. आवीलवि 4 11 2, p. p. आवीलिय 14 1 7, enl. आवीलियय.

आवील (in पवणावील) 20 9 9*b* group, multitude (?) (cf आवीलन=समूह PSM. and उप्पील below).

°आस 14 13 7 आस्य.

आसङ्किय 1 12 5, enl. 15 9 3 आशङ्कित.

आसण 16 2 9 अशन ?

आसणत्थ 7 2 8 आसनस्थ.

आसण्ण 7 4 2 आसन्न,
-आसण्णभव्व 18 4 4 आसन्न-भव्य.

आसण्णीहूअ 1 8 5 आसन्नीभूत.

आसम 9 1 9*a*, 9 9 3 आश्रम.

°आसाऊरय 20 1 5 आशापूरक.

आसासय° 1 2 5 आश्वासक canto

आसि 1 12 8, 2 13 9*b*, 5 5 5, 6 15 2, 8 7 8, 10 8 4, 13 4 10*a*, 19 10 9 आसीत्.

आसीविस-सप्प 11 3 8 आशीविष-सर्प.

आहयण 16 12 9*a* [corrupt for आहवण=आहव?] battle.

√आहण [आ+हन्] strike,
-imper 2 pl आहणहों 19 3 10*b*; pres. part. f आहणन्ति 18 11 5.

आहव-भूमि 20 5 8 battle-ground.

√आहिण्ड [आ+हिण्ड्] wander, roam,
-pres. 3. s. आहिण्डइ 10 12 9*b*.

इ

°इ 3 13 7, 5 1 9, 5 2 7, 11 13 2, 13 2 4 अपि (G. य).

इज्ज 4 9 9*b* श्वश्रू! (cf. इज्जा=माता PSM.).

√इच्छ [इच्छ्].
-pres 1 s. इच्छमि 15 14 2, 3 s. इच्छइ 15 12 5

°इच्छ 14 8 4 इच्छा.

इत्थन्तरें 1 14 1 अत्रान्तरे.

इन्तय 8 9 7 see √ए.

इन्दत्तण 3 6 11*b* इन्द्रत्व.

इन्दमह 3 6 9*b* इन्द्रमह ? (cf. 38 14 8)

इन्दिन्दिर 13 7 4 (D. 1 79) भ्रमर.

°इरि° 3 8 7 गिरि

इसु 15 11 9*a*, 19 15 9 इदम्

इल 12 11 9*b*, 19 11 1 इला earth (Dingal इळ)

इव 5 13 8, 13 4 1*a*, 13 10 3.

इहलोय 1 13 4 इहलोक.

ई

ईसीसि 4 13 8, 9 1 16, 15 8 6, (ईसीस°) 6 15 4 ईषद् ईषत्.

उ

उवबयाण 16 5 4 उपप्रदान (i. e. दान, the second of the उपायचतुष्टय).

उइय 1 10 9*b* उदित.

उकर 14 5 5, 19 17 6° उत्कर with raised hands.

उक्खय 1 14 7° (with करवाल), 17 12 4 [उत्खात Hc. I 6] unsheathed; *13 4 8, 13 8 2 uprooted.*

उक्खन्द 10 9 6, उक्खन्दय 11 13 5 [for उक्खंदय=अवस्कन्द enl.? See उक्खद and ओक्खंद PSM.] siege, march? gl. वैरम्, but gl. on 30 1 5 उपरि वैरम्.

उक्खल °17 13 2, 15 2 5 उदूखल (G. ऊखळ, उखळो).

√उग्गम [उद्+गम्] rise;
-pres. part. उग्गमन्त 14 5 2; p. p. उग्गमिय 15 6 5; उग्गय 15 6 4; caus. p. p. उग्गामिय° 6 11 8, 17 8 10*a*.

उग्गाहिय 16 5 10 [उद्गाहित (D. 1 137)] accepted.

उग्गीरिय °4 13 1 (with भोत=स्तोत्र) [उद्गीर्ण] said, 8 6·3 raised (PSM. quotes two passages to support this sense)

उच्चलिय 6 13 10 उच्चलित started, moved.

°उच्चरिय° 17 12 6 ?

√उच्चाय (den. from उच्च) lift;
-abs उच्चाऍवि 19 11 5; p. p. उच्चाइय 2 11 2.

उच्चोलि 9 3 1, 20 3 3 [cf. D. 1 131 =नीवी] उत्सङ्ग lap. (MP. 22 15 20).

उच्छङ्ग 19 11 7 उत्सङ्ग. (G. ओछङ).

√उच्छल [उद्+शल] fly upwards;
-abs. उच्छलेंवि 17 6 10*b*, p. p. उच्छलिय 13 5 7, °1 1 9, 9 14 6, 1 13 1°, °13 1 1, °18 1 3, 17 12 10*a* 17 2 2 (G. उछळवुँ). caus. p. p. उच्छालिय 13 4 9 उच्छालेय 13 3 1*b* (G. उछाळवुँ).

√उच्छह [उद्+सह्];
-pres. 3. उच्छहइ *16 3 10b*.

उच्छिण्ण 17 5 7 उच्छिन्न.

√उज्जल [उद्+ज्वल्]
-p. p. °उज्जलिय 14 6 6; caus. p. p. उज्जालिय *7 2 4* (G. उजाळवुँ).

उज्जुय 5 15 9*a* ऋजु enl.

उज्जीविय 19 15 2 उज्जीवित.

√उज्जोव [उद्+द्योतय्];
-pres. part. f. enl. उज्जोवंतिय 7 3 8; p. p. °उज्जोइय 15 14 5.

उज्झर *14 10 8 [from उद्+क्षर्]* cf. Hc. I 98 ओज्झर निर्झर.

उज्झिय °3 10 6, °5 13 6° उज्झित.

√उट्ठ [उद्+स्था; G. ऊठवुँ];
-*imper. 2. s.* (intensive) उट्ठुट्ठु 10 4 4; pres. part. उट्ठन्त 7 8 4, 9 10 3, enl. 16 13 4; abs. उट्ठेंवि 8 9 7; caus. imper. 2. pl. उट्ठवहों 15 10 6.

√उड्ड [उद्+डय] fly (G. ऊडवुँ);
-pres. 3. s. उड्डइ 1 5 4, 3. pl. *उड्डन्ति 5 11 5, 13 5 5; abs.* उड्डेवि 10 9 8, caus. p. p. °उड्डाविय° 2 1 8.

उड्डण 14 3 3, 18 3 8° [D. 1 155 ओड्डण=उत्तरिय] upper garment, (G. ओढवुँ, ओढणी).

उड्डुक्किय 17 13 7 [from उद्+ढौक्] अपगत ?

उण्णइ 1 3 6 उन्नति.

°उण्डि 17 6 5 (PSM. पिण्ड) bullet like missile ?

उण्णामिय° 2 14 9*a* उन्नामित.

उण्हय 12 12 8 उष्ण enl.

√उत्थर (आ+क्रम्) attack, confront (in battle),
-imper. 2. pl. उत्थरहों 12 9 3 abs. उत्थरेंवि *9 9 9a, 15 7 8, 18 2 9a*, 17 4 1*a*; p. p. उत्थरिय 7 5 1, 15 5 2, enl. उत्थरियय 17 17 10*a*.

*उल्लाव 13 9 4 (i)? (ii) [उल्लाप] . conversation.

√उलुक्क (Hc. IV 116 उलुक्क=णिलुक्क=निस्ली) hide;
-pres. 3. s. उलुक्कइ 15 3 9; imper. 2. pl. उलुक्कहो 14 5 4.

√उल्लोल [उद्+लुल्] undulate, roll;
-pres. 3. s. उल्लोलइ 14 3 4.

√उल्हाव (निर्वापय्) extinguish,
-pres. 3 s. उल्हावमि 20 9 3; p p. enl. उल्हाविय्य 17 14 9a (cf. G. ओलववुं, होलववुं).

उवयार 12 11 4, 19 1 5, 19 8 7 उपकार.

√उवमिज्ज [from उपमीय्] be compared;
-pres. 2. s. उवमिज्जहि 2 6 9; pres. 3 s. उवमिज्जइ 1 6 1, 11 10 8.

उवरि *2 2 9a, 2 3 8, 6 6 2, °11 5 2, 11 14 1, 11 14 8, 13 2 6, °14 7 9a, 19 3 2, उवरिं 17 8 10b उपरि.

उवर 1 10 3, 2 11 5, 12 3 5, 13 4 5 उदर.

उवरिल्लिय f. 4 9 9a [Hc. II 163] उपरितना.

उववयाण 16 5 4 [उपप्रदान] दान (second of the four उपायs)

उवसमिय 18 1 9b उपशमित.

उवसोवणि 2 2 7 उपस्वापिनी soporific charm.

उवसोह 6 3 4 [उपशोभा] adornment

उवहि 2 10 5, 9 3 8, 13 2 7, 15 3 8° उदधि.

उव्वरिय 5 11 3, 14 7 5 (cf. D. 1 132 उव्वरिअ=अधिक, अतीप्सित) अवशिष्ट.

√उव्वह [उद्+वह्],
-pres. 3 s. उव्वहइ 11 5 9b, 13 10 9, p. 3 pl. उव्वहन्ति 1 10 6.

√उव्वेढ [उद्+वेढ्] free from a siege;
-abs. उव्वेढेवि 18 10 4, caus. p. p. enl. उव्वेढाविय्य 20 7 9a

√उव्वेल्ल [उद्+वेल्ल्; PSM.] move quickly;
-abs. उव्वेल्लेवि 6 2 4.

उव्वेल्लिय 2 4 5 प्रसारित.

उहय° 4 11 6 उभय.

उहु 7 3 5, 6, 18 1 3, 6 that one.

ऊ

√ऊसार [उत्+सारय्];
-abs. ऊसारेवि 16 8 6.

ऊहु 7 3 5 that one.

ए

√ए (इ) go;
-pres. 3 pl. एन्ति 5 12 5; imper. 2 s. एहि 7 9 1; pres. part. एन्त 6 2 6, 11 11 7, 14 2 9a, enl. इन्तय 8 9 7.

एम 17 7 2, एंव 8 3 6, 15 12 2, 16 15 6 एवद् (G. एम).

एकयल 14 11 6 एक-कला.

एकचहें 18 4 3 एकत्र. (cf. Hc. IV 420 एत्तहे=इतः) at one place; on one side.

एकमण 12 12 9 एकमनस्.

एकमेक्क 17 14 1b, 19 10 10a (Hc. III 1) एकैक one another. (G. एकमेक).

एकलय 20 6 9a [एक+इल्ल] एकाकिन्, f एकल्लिय 19 18 5 (G. एकलुं, एकली).

एक्कवार 18 8 9b एक-वार once (G. एक वार). cf. एक्कएँ वारएँ 14 8 9b once.

एक्कसि 2 14 1 (Hc. IV 428) [एकश] सकृत्.

एक्केक 15 2 3, enl. एक्केक्कय 8 12 9b एकैक (G. एकेक) each one.

एत्तडय 10 10 8, 14 11 2, 15 12 2, f. एत्तडिय 13 11 2, 15 12 3, 16 9 3, 19 14 6, 19 18 2 एतावत्.

एत्तहें 7 11 3, 10 7 4, 10 9 2, 12 8 1, 18 3 4 [Hc. IV 420] (always with वि) इतः now here, equivalent to एत्यन्तरें=अत्रान्तरे.

एत्तिय 7 9 2, 7 11 7, 8 6 9*a*, 12 7 2, 12 7 9*b*, 15 11 9*b*, 15 12 9*b* [Hc. II 157] इयत्.

एत्तिएँ 10 1 7 इदानीम्.

एत्थु 16 8 8 [Hc. IV 405] अत्र.

एत्थन्तरें (quite common) अत्रान्तरे at this juncture.

एम 2 9 5, 2 14 5, 3 5 6 etc. (P. S. have mostly एव) [Hc. IV 401, 418] इत्थम् एवम्, (G. ऍम).–एम वि 9 11 9*a*.

एवड्ड 3 9 4, 18 12 5 [cf. Hc. IV 408 एवडु; from ए+वड्ड big] एतावत् (G. एवडु).

एवहिं (variant एमहि) 1 12 7, 2 8 4, 3 8 10*a* etc. [Hc. IV 420] इदानीम्.

–एवहिं मि 5 8 2.

एहु 19 7 5, enl. एहउ 16 12 4, एहएं 15 10 5, ऍहु 15 11 9*a*, 16 5 10, 16 8 8*b* [cf. Hc. IV 362] एषः (G. ए).

ओ

√ओअर [अव+तॄ] get down;

–abs. ओअरेवि 19 8 10*a*, 19 9 9; caus. p. p. ओआरिय 19 2 10*a*.

°ओज्झरय 3 6 1*a* [from अव+झर्] enl. निर्झर.

ओट्टद्वय(?) 17 17 4 विनष्ट(?). cf. उद्दद्वय.

√ ओणल्ल (अव+स्रम्ब्) fall down;

–pres. part. ओणल्लन्तय 17 15 4, p. p. ओणल्ल 8 9 5, 10 11 8 [ओण-ल्लिय=अध.पातित Mp. 7 5 12]

√ओणाव [अव+नामय्] bend down, –abs. ओणाऍवि 9 11 7; p. p. °ओणा-विय° 3 7 7.

√ओरुम्भ (अव+रुध्; रुम्भ=रुध्, Hc. IV 218).

–abs. ओरुम्भेँवि 9 9 9*a*

ओरें 10 8 7 ओरे Ho! gl. मम सन्मुखम्.

√ओलग्ग (सेव्) serve;

–pres. 3. s. ओलग्गइ 7 6 5.

ओलग्ग 2 9 6 f. सेवा attendance.

ओलम्बिय° 4 12 8 अवलम्बित.

°ओल्ल 4 8 8 आर्द्र;

–ओल्लिय 11 8 3, 14 8 7 आर्द्रित.

√ओवग्ग [उप+वल्ग्] आ+क्रम् (PSM; cf. *Pai.* वत्थरिओवग्गिआइं अक्रन्तं);

–abs. ओवग्गिय 4 11 3.

ओसहि 4 6 10 f. औषधि.

√ओसुविणाय [उत्स्वप्नाय्] talk in sleep;

–pres. 3. s. ओसुविणायइ 17 15 3.

√ओसर (अप+सृ),

–pres. 3. s ओसरइ 8 3 6; imper. 2. s. ओसरु 18 10 8;

–caus. ओसार (अप+सारय्);

–imper 2. s. ओसारि 13 2 9; abs. ओसारेप्पिणु 20 4 3; p. p. ओसारिय 4 9 3, 11 11 2, 16 4 5, 17 5 4 (cf. G. ओसरवुँ diminish).

ओसोवणि 10 6 8*a* उपस्वापिनी sleep charm.

°ओह 1 13 6 ओघ.

√ओहट्ट (cf. G. ओट f. ebb) diminish;

–pres. part. enl. ओहट्टन्तय 17 3 4.

√ओहट्ट [cf. D. 1 166 ओहट्टो अपसृत] move away.

–p p. ओहट्टिय 4 10 9*a*.

ओहर 1 2 2, 3 5 6 kind of aquatic animal (cf. वहर mentioned along with झष, सुंसुमार, कच्छप and मकर)= जलचरविशेष Mp. 10 12 9, 87 9 11.

ओहुल्लिय 5 2 2, 19 12 9 [from अव+फुल्ल्] म्लान (Mp. gl. 7 10 1), खिन्न (cf. D. 1 157 ओहुर=खिन्न, अवनत).

ओहामिय °11 1 8, 11 13 6 अभिभूत, तिरस्कृत.

क

क 9 12 8 च.

°कन्द 13 7 1 चन्द्र.

°कल 14 11 6 °कला.

फ

फइ 2 8 7, 19 4 1*b* कति.

कइयहु 9 6 5 [cf. Hc. IV कइयहुँ IV 422 (1)] कदा.

कइवंसिय 12 2 7 कपिवंशिक.

कय 6 15 4 कृत.

कउ 19 2 3 कः enl.

कउ 5 12 9*b*, 6 3 2, 6 3 7 [Hc. IV 416] घृतः.

कउडुमग्ग 10 1 8 [*कउमात्+मार्ग] gl. विग्रमार्ग.

कयन्त 10 8 6, 10 9 2 कृतान्त.

कयावि 4 3 3 कदापि.

कक्कर 8 10.8 [कर्कर] पर्वतशिखर (Mp. gl. 31 25 7).

°कक्ख 16 15 3 कक्ष flank.

कक्खड 13 8.4 gl. कर्कश violent.

कच्छ 4 11 2 कक्षा loin cloth (*G.* कच्छ, काछडी).

°कज्जें 12 5 5 कार्ये for the sake of.

°कञ्चण 1 5 8 काञ्चन.

कञ्चुय° 4 7 10*a* कञ्चुक cuirass.

°कञ्जय 18 6 1 कञ्ज enl. lotus.

कट्ठिय-धर 3 5 10 [काष्ठिका+धर] staff-bearer (Mp. gl. 6 2 3 यष्टिधर) (cf. *G.* काठी).

कट्ठिय वाल 3 6 9 [*काष्ठिका-पाल] staff-bearer.

कडउल्ला° 14 5 7 [कटक+°उल्ल contracted] bracelet (cf. *G.* कडुं).

°कडय 7 1 2 कटक ridge.

°कडप्प 13 6 1°*a*, 13 8 1, [D. 2 13] निकर (*G.* कडपलो).

°कडितरय 13 6 3 [कटि+तट enl.] कटितट.

कडुय° 12 7 1 कटुक (*G.* कडवुं).

कडुआविय° 11 12 5 (quali. °वाहण) प्रहत, पीडित, पराभूत (PSM).

√कड्ढ [probably from कृष] pull, draw out (*G.* काढवुं).
-pres. 1. s. कड्ढमि 15 2 7; pres. part. f. कड्ढन्तिय 18 10 9*a*; abs. कड्ढेवि 5 10 8, p. p. enl. कड्ढियय 14 13 9*a*.

√कण [क्वण्; *G.* कणवुं] groan;
-pres. 3. s. कणइ 1 5 3.

°कणय 11 8 4 [D. 2 56] gl. बाण.

कणय-डोर 7 2 7 [कनक+दोर] thin golden necklace (cf. *G.* दोरो and कन्दोरो).

कण्ठय 7 2 6, 9 4 1, 9 5 1, 9 10 6, 16 9 8, [कण्ठक] neck ornament (*G.* कंठो), necklace of one string (*G.* कंठी).

कण्ठिय 1 4 3 [कण्ठिका] necklace of one (or more) string (*G.* कंठी).

°कण्डुइय° 19 7 10 कण्डूयित.

°कण्डुयण 2 12 4 कण्डूयन.

कण्णारिय 19 14 2 [from कर्ण+आर] goaded near the ears (cf. आरोइँ कण्णारिउ गइन्दु Bh. 2 5 5 where Gune renders it by कर्णयोः अङ्कुशेन प्रेरित, PSM. wrongly विभूषित).

कण्णजाउ 16 8 2 कर्णजाप. whispering in the ear; tale-bearing.

कण्णादाण 6 3 9*a* कन्यादान.

°कण्णिय° 4 5 6, 17 6 3 कर्णिका kind of arrow with an ear-shaped top.

°कत्तरी 4 11 4 a term of duelling. (*With this line compare Bh. 2 2 7* मल्ल-जुज्झ-आवग्गण-सयइँ, दोकल्-कत्तरि करण-पवक्कइँ, most of these terms are given by Jacobi with a query)

कत्थइ 13 5 4, 5, 6, 8, 9; कत्थ वि 13 5 2, 3, 17 13 1*a* कुत्रापि.

√कन्द (कन्द्), bewail, cry;
-pres. 3. s. कन्दइ 8 2 9*b*; pres. part. कन्दन्त 9 10 2, 11 9 5, f. enl. कन्दन्तिय 19 5 10*a*;
-agentive कन्दावण 9 6 9*b*.

°कन्दल° 7 1 5 shoot.

कन्दुय लय 16 2 3 कन्दुकक्रीडा game of ball.

कउमउय ¹12 12 8 Mp. 36 2 6 gl. ईर्ष्याजनित-खेद.

कलुणय 9 10 2 करुण enl.

कल्लई 2 12 9b, 7 12 9a, 16 11 3 कल्ये (enl) to morrow (G. काल्य).

°कल्लोल 11 14 6 f, कल्लोल 1 2 5.

°कवय° 4 7 10a कवच.

कवण 5 13 9b, 9 9 2, 13 5 10b, 16 6 3 [cf Pali कोऽपन, किं पन, Hc. IV 367] किम् (G. कवण, कोण).

कवन्ध 8 3 4 कवन्ध.

क वि 1 2 4 कापि

कस° 9 10 3 कशा whip.

कसण °11 10 7, 14 7 7 कृष्ण.

√कह [कथ्, G कहेवुं],

–pres 1. s कहमि, 12 1 6, 3 s कहइ 3 11 1a, imper. 2 s कहे 1 9 9b, 6 13 7, 8 6 9a, 19 13 4, 5, 2 pl कहहु 4 1 5b, कहहों 19 4 9a, कहहों कहहों 12 1b, pres. part. (enl) कहन्ता 3 7 9, 19 18 10a, –pass pres 3. s कहिज्जइ 19 10 1b, p p. कहिय 1 12 8, 4 3 5, 4 5 8

कह 1 10 5 कथम्,

–कह व 4 2 9a, कथम्+इव

–कह वि 11 12 9a, 15 12 5 कथम्+अपि

–कह वि कह वि 17 8 8.

कहकहन्ती 9 12 1 (onom) whizzing

°कहाणय 11 3 1 कथानक.

कहिं 1 10 3 कुत्र,

–कहि मि 12 12 9, 14 6 2, 3, 4, 5, 19 12 8 कुत्रापि somewhere, in some place, 12 2 3 somehow.

काइँ 11 13 3 किम्,

कहु 17 5 10 कथम्.

काउसग्ग 2 11 8 कायोत्सर्ग.

कायम्बरि° 14 6 4 कादम्बरी wine

कागिणि° 4 6 11b [काकिणी] रत्नविशेष.

काणि 10 12 2, 13 11 9 f. वैर (?)

काणेक्खइ 2 12 8 [काण+√ईक्ष्] looks sideways

कापुरिस 2 13 2 कापुरुष

कामसत्थ 4 1 2 कामशास्त्र

कारण 1 10 5, 4 12 3, 15 7 4, 20 12 11 कारणे for the sake of.

कारिम 9 4 7, 14 13 4 [D 2 27, really an °इम derivation from √कृ] कृत्रिम (1) artificial (2) insincere

काल 4 6 5 one of the nine treasures

°काल-चक्क° 3 1 1a कालचक्र.

°कालवास 10 8 8 [कालपाश] Yama's noose or an inauspicious astrological conjunction.

°काव 1 1 19b काव्य.

किय (?) 11 1 7, 11 1 8 किं वा? किल?

किम 18 4 8 किम्

किंण 11 1 2, किण्ण 19 17 11b किं नु.

किण्ण 14 8 6 किं न

किर 2 12 7, 4 4 4, 8 11 8, 12 6 9b, 12 10 5, 14 9 5, 17 10 1a [किल] यावत् just as, about to, as if.

किरिय 11 7 1 किया

√किलकिल (onom) chirp,

–pres 3 s किलकिलइ 1 5 7 (cf. G. किलकिलाट chirrup).

°किलन्तय 20 10 6 क्लान्त enl

°किलामिय 19 6 6 क्लान्त

किलित्त 13 3 2 [क्लृप्त] रचित

किलेस 9 10 9b, °19 6 9 क्लेश.

किसलय° 3 3 3

किह 1 10 6, 7, 1 10 9b [Hc. IV 401] कथम्.

√कील (क्रीड्),

–pres part कीलन्त 2 8 1.

°कील 5 1 7, 15 7 8 क्रीडा.

कुंकुम 19 7 8, °20 6 5 blood.

कुइय 10 10 9a, 11 8 8 कुपित

कुयारि 8 5 3 (?)
कुविय° 13 6 7 कुवित
कुडणि 13 9 4, 14 13 4 कुड्निी
°कुडङ्ग 3 1 4 [D 2 37 लतागृह, lexical कुडङ्ग, कुडुङ्क] bower, thicket
कुडुंबि 15 2 5 कुडुम्बिन् farmer? (cf. G. कणबी).
कुढार° 16 4 2 कुठार.
कुडें see under √लग्ग
कुडुम 16 10 1 कुड्मल.
कुम्भिल्ल 14 3 6 [कुम्भ+°इल्ल] कुम्भवत्.
कुम्म 1 10 2 कूर्म tortoise (also the tortoise incarnation of Visnu)
कुम्मायारय 15 9 10b कूर्माकार cnl.
कुम्मागार 13 6 10b कूर्माकार
कुलउत्ती 5 13 9a, 11 13 4, cnl कुल उत्तिय 12 2 10b [कुलपुत्री] कुलीना स्त्री
कुलवहु 4 9 9b कुलवधू
कुल-पालय 8 7 1 कुलपालक
कुलहर 15 7 9b, 19 6 4 [कुलगृह] father's house (as against father in law's house)
कुवलयणयणी 20 11 9a कुवलय-नयना.
कसिद 16 10 8b
कुसुमा° 14 2 5 कुसुम cnl
कुसुम्म 4 8 8, cnl 17 2 5 (G. कसुम्बो).
कुहर 1 2 1 [कुभर] gl पवत
कुहिणि 6 6 2, 8 3 1 [D 2 62] रथ्या street, road (Mp 9 23 11)
कूरभड 19 2 5 ruthless warrior कूरभट.
कूर-वीर 19 3 1a ruthless warrior.
कूवार 2 8 2, 10 7 6 cry of help (cf. Bh 8 14 1)
°केऊर° 9 8 9a केयूर.
केत्तडय 6 11 3, 15 12 2, 19 15 9 कियत्.
केत्तिय 11 10 8, 18 6 5, 20 9 1 [Hc. II 157] कियत्
केद्दहु 10 1 4 [Hc. III 40?] इयत्.
केम 1 9 9b, 10 11 4, 18 8 2 [Hc. IV 401] कथम् (G. केम),
-केम वि 15 14 3
केर 4 3 2, 4 3 8, 9b, °15 15 9a सेवा
केरय [Hc IV 421 (20)] 16 1 9a, 13 2 10b, 14 7 8, °19 2 9, 19 3 1b, °20 3 10b, 20 5 4, केरी °1 9 9b, 4 3 8, 5 5 3, 16 6 9a, °20 4 4 genitive postposition (G. केरुं).
केव 16 12 8 कथम्
केवलु 1 13 6 केवलम् (G केवळ)
°केसरि 17 11 6 केसरिन्
केहय 16 1 2 [Hc IV 402] कीदृश.
केविय f 16 1 2
कोइ 5 13 9a कोऽपि (G को, कोइ)
कोउहल 1 12 6, 10 2 2 कोऊहल 5 5 1 कुतूहल
√कोक [Hc 4 76] व्याह call.
-pres part कोक्कन्त 3 5 8, 4 7 10b, p p कोक्किय 2 9 5, 15 1 7, 16 8 1, abs कोक्कावेवि 19 1 6, कोक्कावेवि 7 10 9a, 18 8 5, कोक्कावे पिणु 20 11 8, -caus p. p कोक्का-विय 9 2 8
कोक्कय 13 11 11b inviter
°कोड 3 5 5 क्रोड
कोट्टय 1 8 7 कोष्ठ cnl. (G कोठो)
कोडाकोडि 2 10 5 [*कोटयकोटि] one crore multiplied by one crore.
कोड्डावणय 6 7 8 [cnl. agent from caus from कोड-कौतुक (D 2 33, Hc 4 422 (9)] कौतुकोत्पादक (G. कोडामणुं)
कोड्डिय 14 11 8 [cf. PSM. कोड्डिम, Hc IV 168 कोड्डुम=रम्] इरत.
°कोन्त° 11 8 5, 15 5 8 कुन्त

ख

खय 19 12 10b क्षय.
-°खयगाल 5 1 5, °खयकाल 8 10 5, खयकाल f. 4 5 9 1 क्षयकाल (cf Mp. खयकाल 9 15 17)

खयर 18 3 3 [खचर] खेचर.
खयाल 13 4 8 gl पवत गर्तो (cf Bh 3 24 7, 4 3 1 where Jacobi interpretes it as 'thicket')
खयरउड 17 15 8 पक्ष-पुट
√खव draw back, pull back
-pres 3 s खवेइ 3 12 5 abs खविवि 3 7 3, p p खविय 17 17 3 (cf G खचावुँ hesitate)
खड्डार 5 7 1 [D 2 67 खड तृणम्] तृणभार haystack (G खड, भारो)
√खण (खन, G खणवुँ)
-pres 1 s खणमि 15 2 6 imper 2 pl खणहु 7 4 7 pres part खणन्त 12 8 5
खणें 17 1 10a क्षणे in a trice
खणे जे खण 9 10 3 now and again
खणद्धें 4 10 1, 15 8 3 क्षणार्धेन
खणखणकरन्त 13 7 3 (onom) tinkling
°खण्ड° 17 13 10b [खण्ड] खण्डशर्करा (G खाँड f sugar)
√खण्ड abs खण्० वे खण्डवि 11 1 7
खत्त 10 12 1 17 5 2 क्षात्रम्
खद्दय 17 13 9 [D 2 67 enl] भुक्त (G खाधुँ)
खन्धावार 4 2 9b 14 11 2 स्कन्धावार
खन्ति 4 2 9a क्षान्ति
√खम (क्षम)
-opt 2 s खमेज्जहि 19 2 10b, 19 14 4 caus pres 3 s खमावइ 4 14 3 p p खमाविय 19 14 1b, enl खम्मावियय 19 6 8
खम्भ °1 16 2°, 7 5 4 °19 14 3 [Ved स्कम्भ prop, support pillar] pillar (G थाँभो supporting pillar)
√खल [स्खल्] falter
-pres 3 s खलइ 14 3 4 pres part °खलन्त 17 13 3 p p खलिय 7 7 5

खलहल 13 5 2 (onom) क्षुब्ध shaky (cf G खळभळवु become infirm or dilapidate)
खव 11 11 9b
√खा [खाद्, G खावु]
-pres 3 s खाइ 19 3 2 caus. p p (enl) खाविय 9 11 2
खाण 2 8 4 खादन
खाविवय see खा
खारिय 6 1 9, 8 6 7 क्षारित embittered, provoked, exasperated (see Bh s v)
√खिज्ज [खिद् cf G खीजवुँ to get angry]
-pres 3 s खिज्जइ 18 9 3
खीण° 3 1a क्षीण
खीर 2 5 8 क्षीर
खीलिय 13 1 3 कीलित confined
खुज्ज° 8 1 6 कुब्ज
√खुड (त्रुट, Hc IV 116 खुड्ड)
-abs खुडेवि 16 7 2, p p खुडिय° 17 12 5 enl खुडियय 13 10 10a
खुत्त 14 7 9b (D 2 74) निमग्न (G खूँतवुँ get embedded)
√खुप्प (मस्ज्, Hc 4 101 G खूपवुँ)
-pres 3 pl खुप्पन्त 17 2 9 pres part enl खुप्पन्तय 20 10 5
खुरुप्प 11 11 7, 15 5 3 क्षुरप्र sharp-edged arrow
खुरुप्प 17 6 4 see खुरुप्प
खुहिय 15 4 6 क्षुब्ध
खेव 10 10 7 18 10 7, 19 4 6 [क्षेप] कालक्षेप delay
-ण किउ खेउ did not wait any more, acted promptly बिणु खेवं immediately
खेड्ड 6 7 1, 9 3 4, 18 4 7 [Hc II 174, IV 168 मेड्ड रम्] क्रीडा sport
खेडिय 20 7 6 [खेटत from √खिद (Dhatupatha) terrify, alarm cf PSM खेडण-पीड इत्ता] made to

°गवक्खय 18 6 7 गवाक्ष enl.

√गविट्ठ [denom. from *गविट्ट=गवेषित] search;
-imper. 3. s. गविट्ठउ 3 11 10a.

√गवेस [गवेष्] search;
-pres. 1. s. गवेसमि 19 15 9; pres. 3. s. गवेसइ 11 13 2, 14 1b; imper. 2. pl. गवेसहों 12 8 9a, 14 9 9a, pres. part. गवेसन्त 19 17 9.

गवेसय 14 10 1, (n. pl.) गवेसाइँ 19 17 3 गवेषक.

गह 5 5 3 [ग्रह] possession by some evil spirit (=पिशाच Mp. 12 19 6).

गहकल्लोल 8 11 4, 20 9 7 (D. 2 86) gl. ग्रहवैरी राहुः (cf. D. 2 2 कल्लोल= शत्रु; cf. also MW. s. v.)

गहण 12 6 9 in the usage कवणु गहणु 'what does he count for ?'; 20 11 4 destiny (?).

°गहिर 1 5 3 गभीर.

√गा [गै; G. गावुँ],
-pres. 3. s. गाइ 7 10 7.

√गा [गै-गाय्]:
-pres. 3. s. गायइ 1 5 8, 1 14 4, 14 9 5; 3. pl. गायन्ति 7 2 8; imper. 3. s. गायउ 17 18 5; pres. part. f. गायन्ती 14 10 8, p. p. गीय 19 9 1b.

गायण 8 1 7 गायक ?

°गाम° 13 9 8 ग्राम group of tones, gamut.

°गामिय 1 1 3 °गामिन् enl.

गामेछ-भास 1 3 11 ग्रामीण-भाषा

गिद्द 17 13 8 गृध्र (G. गीध).

गिम्हयाल 13 1 7 ग्रीष्मकाल.

√गिल (गृ) swallow (G. गळवुँ);
-pres. 3. s. गिलइ 19 3 2; p. p. गिलिय 19 8 10b.

गिछ° 1 15 1 आर्द्र (M. गीला);
-गिलगिलोलय 11 14 6 अतिशय-आर्द्र ?

गीय 19 9 1b गीत song.

गीढ 1 10 2, 1 16 2, 12 2 5, 15 5 2, 17 3 6, 19 16 7 gl. धृत, व्याप्त, once wrongly संवरित, once गृहीत. Original sense गृहीत. Mp. gl. 4 3 5, 12 17 5 गृहीत, 4 3 5 स्वीकृत (formed analogically-मुढ : मूढ, छुढ : छूढ, गिढ : गीढ).

गुज्झ 14 7 6, 14 8 8° [गुह्य] pudendum muliebre.

गुण 12 5 11 obligation;
-कवणु गुणु 12 4 6 को गुणः what is the use of, what avails ?

°गुप्पन्तय 20 10 5 व्याकुल ? in flurry, fussing with (cf. D 2 102 संमूढ ? वर-कव्वे-कलाव-गुप्पन्तउ Mp. 7 24 10).

गुरुभर° 4 10 9a गुरुतर.

गुरुक्की 2 10 1, 4 3 9b (f.) गुर्वी.

गुरुव्वर 7 10 8 गुरु-भर heavy load.

गुरुहार 19 1 6, 19 4 4 [गुरुभार] गुर्विणी pregnant.

√गुलगुल (onom.) grunt;
-abs. गुलगुलेंवि 10 10 9b.

गुलिय f. 6 5 6 (D. 2 103) स्तबक cluster ?

गुह 19 6 6 गुहा.

°गुहिल 6 5 3 gl. घनम्, but perhaps =गुह+इल i. e. गुहायुक्त.

गूढपुरिस 16 1 1 [गूढपुरुष] spy.

गेय 2 4 3, 13 9 8.

°गेज्ज° 17 16 8 ग्रैवेयक (cf. D. 2 94 गेज्जल=ग्रैवेयक) neck ornament.

°गेज्झ 6 5 5 ग्राह्य.

√गेण्ह [ग्रह्-गृह्णा; M. घेणे];
-pres. 2. s. गेण्हहि; abs. गेण्हेंवि 2 11 6, 17 17 10a.

गेह 1 16 5.

गोउर 1 7 7, °2 2 2° गोपुर gate.

गोच्छय 6 6 5, 6 6 6 गुच्छ enl.

गोट्ठङ्गण 4 1 2, 8 8 5 गोष्ठाङ्गण.

गोप्पय 18 7 5 गोष्पद shallow puddle.

गोमय 2 17 2 थंयाण्ड ? (गोमएण संमज्जणु rendered by gl. as थौराण्डेनार्चनं पत्तुडेन मर्दनम्)

घ

घई 16 4 1, 19 14 6 [He. IV 424] pleonastic indeclinable.

°घग्घर° 6 11 5 (onom.) hoarse cry (of monkeys).

घग्घरय 13 1 7 [घर्घरक] क्षुद्रघण्टिका small ornamental bell.

√घड [घट suit; a. घडुँ].
-pres. 3. s. घडइ 15 13 9a.

घडिय 5 12 7 [घटित] movement.

घट्ट 13 3 9a दृष्ट.

√घत्त [घट्];
-pres. 3. pl. घडन्ति 7 5 3 (unite); imper. 3. s. घडउ 1 3 10 (suit; a. घडुँ). -caus. abs. घडाविवि 19 2 2 (fashion; a. घडावुँ make to fashion).

घट्ट 16 15 1 घटा.

घत्त 16 11 8 [घत] gl. गोलक-पाषाण.

°घम्ब 2 1 5 घम्बा.

√घत्त (=क्षिप्, He. IV 143):
-pres. 1. s. घत्तमि 8 10 8, 16 12 9b; p. p. घत्तिय 2 12 6, 9 11 4.

°घयपय 6 12 4 घृत enl.

घर 2 16 9, 9 6 9b, 12 3 10b गृह; meaning obscure at 8 2 7 (a. घर).

°घरइ 13 11 4.

घरिणि 19 10 4 गृहिणी (cf. a. घरणी).
-घरिणिघर 19 12 3 [गृहिणीगृह] wife's apartments.

√घल-लिह (cf. a. घालवुं push in):
p. p. घल्लिय 19 12 5; caus. p. p. घल्लाविय 11 9 8.

√घवघव (onom.):
-pres. 3. pl. घवघवन्ति 14 3 2 roar (used for river streams).

घवघव-घोस 13 1 7 tinkling (of small bells) Bh. has घवघवन्त (किंकिणि and रव) and at both these places it has reference to the sound. So the sense 'glitzen' suggested by Jacobi is incorrect.

√घाय [घातय्]
-pot. part. घाएव्वउ 4 12 3; p. p. enl. घाइयउ 6 11 1; pass. pres. 3. s. घाइज्जइ 1 10 5, 5 2 6, 8 11 6, 10 12 1; pres. part. घाइज्जन्त 9 10 3.

घाय 12 1 6 [घात] प्रहार (a. घा).

√घिव (क्षिप्).
-pres. 1. s. घिवमि 13 3 10b, 2. s. घिवहि 9 8 3; 3. pl. घिवन्ति 7 2 7; fut. 3. s. घिवेसइ 7 1 5, abs. घिवेप्पिणु 6 16 9a; p. p. घित्त 16 7 2, 17 7 10b, (enl) 2 11 6, 5 7 1, 17 2 5.

√घुम्म (=घूर्ण्, He. IV 117; a. घुमवुं);
-pres. 3. s. घुम्मइ 1 5 4.

√घुल (=घूर्ण्; He. IV 117).
-pres. part. घुलन्त 4 8 9a.

घोर 9 12 2.

√घोल (=घूर्ण्, He. IV 117, a. घोळवुं);
-pres. 3. s. घोलइ 14 3 4.

√घोस [घोषय्].
-pres. 3. s. घोसइ 1 12 7, 19 7 4 (tell). abs. घोसेप्पिणु 13 4 10a (declare).

च

चउग्गुणिय f. 8 7 9a चतुर्गुण (a. चोगणो).

चउदिसु 2 10 9a, चउदिसु 2 16 10 चतुर्दिक्षु (a. चोतरफ).

चउपासें 3 10 7, चउपासेहिं 20 1 2, चउपासिउ 7 11 6 चतुर्पार्श्व (a. चोतरफ) from all the four sides.

चउगुण f. 12 10 2 चतुर्गुण.

चउक्क 16 5 11b चतुष्क chess.

चउक्क 11 4 2b चतुष्क less by four

चउवार 16 11 7 चतुर्द्वार.

√चय [सज्], imp 2 sing चउ 7 12 4

चक्की 18 11 4 [चक्र] चक्रवाकी

चक्कवत्ति 4 14 9b चक्रवर्तिन्.

चक्कय? 18 11 4 [चक्रक] चक्रवाक

चड्डय 14 3 5 (D 3 1 enl) चाट

°चच्चड्डिय 13 12 7 [चर्चाड्डित?] मण्डित, विभूषित [occurs also in Bh where i e 'characterized' is the sense guessed by Jacobi Samdeśa-rāsaka 168 com gives चच्चिक्किवि=अर्चयित्वा]

√चड (-आ+रुह, Hc IV 206, G चड्डुँ)
-imper 2 s चडु 19 2 5, 19 15 4 pres part चडन्त 3 2 8, f चडन्ति 10 3 4, abs चडेवि 11 3 9a, 16 6 2, चडेप्पिणु 3 12 6, 10 11 7 p p चडिय 2 11 1 enl 3 8 10a, 15 2 9a,
-caus pres 3 s चडावइ 6 3 9a, abs चडावेवि 2 3 1, 2 17 9b, 14 9 2, 19 2 9, 19 11 1b p p चडाविय 1 9 1°, 12 1 1

चडुलञ्ज 5 3 9a (qualifying तुरङ्ग) restive (cf Bh 3 21 10)

चत्त 17 13 1a त्यक्त

चन्दद्ध 14 5 3 अर्धचन्द्र

चन्दमस 15 11 7 चन्द्रमस्.

चन्दहास 10 1b चन्द्रहास magic scimitar

चन्दिय 6 7 4 चन्द्रिका

चन्दिणय n 10 1 9a, 18 5 4 चन्द्रिका (cf PSM s v चंदिग, G चाँदरणुँ moonlight, star)

चप्प m, 13 1 8 becoming pressed together

चप्पिय 4 13 9a, 11 7 4 आक्रान्त (cf. Hc IV 395 (6), Bh. s v चप्पइ, G चाँपवुँ)

√चर [चर्, G चरवुँ],
-pres 3 s चरइ 1 10 8 (eat), pres part चरन्त 3 2 8 (practise)

चरिमदेह 19 7 3 चरमदेह

चलणग्ग 1 5 9b, °1 7 1° चरणाग्र

√चलवल (onom) writhe (of serpents, cf G M चळवळ political agitation),
-pres 3 s चलवलइ 13 4 7

√चह [चट, G चाटवुं]
-pres 3 s चहइ 19 17 10a

√चव (कथ् Hc IV 2 G चववुं)
-pres 3 s चवइ 9 2 4, 12 9 4, 15 7 2, 15 12 1, pres part चवन्त 11 14 8, f enl चवन्तिय 19 9 4 abs चवेप्पिणु 8 11 7, p p चविय 4 5 8, 6 12 6, 15 3 3 (active sense) उक्तवत्.

√चव [च्यु]
-abs चवेवि 8 1 3, चवेप्पिणु 6 15 6

चवडण 13 8 1b [cf Hc IV 110 चमढ=भुज्] crushing onslaught

°चाडुअ 2 17 3 (D 3 8) चाटुक (cf. H चापलू)

चारहडि 9 10 7, 17 8 10b चारभटी heroism

चालिय° 1 7 1 चालित

√चिन्त [चिन्त्]
-pres 2 s चिन्तहि 4 2 1, 15 13 1, 3 s चिन्तइ 5 2 8 pres part चिन्तन्तिहि 3 2 1 abs चिन्तेप्पिणु 13 4 2 p p चिन्तिय 4 12 1, -pass pres 3 s चिन्तिज्जइ 8 7 4 -caus pres part चिन्तवन्त 16 9 5 p p चिन्ताविय 2 9 2

चिन्ता 2 8 9

चिन्तावण्ण 15 11 5 चिन्तापन्न

चिहुर° 10 3 8, °19 13 9 चिकुर.

चुक्क 10 9 1, 13 8 1b, enl. 8 4 8 (cf. Hc IV 177) भ्रष्ट

ज

जइ 1 10 2, 3 यदि;
–जइ वि 2 14 1 यद्यपि.
जइयहुँ 16 4 3, 4, 5, 6, 7, 20 4 9b (with तइयहुँ) यदा.
जउ 6 10 8, 6 10 9b यत्र;
–जउ जउ 17 5 8, 19 6 5 यत्र यत्र.
जय (imper. 2. s.) 1 9 2, 3, 4, 5, 6, 7 जय.
जय° 2 6 9 जगत्.
जय° (for जव?) 9 7 8 जव.
जयकार 12 6 1;
–जयजयकार 3 7 8.
√जयकार [*जयकारय्] greet with the word 'victory';
–abs. जयकारेवि 17 6 1a; जयकारेप्पिणु 2 13 8; p. p. जयकारिय 16 6 9a.
जक्खकद्दम 1 14 8, 14 6 8 [यक्षकर्दम] sort of perfumed cosmetic paste.
जग° 2 1a जगत् (G. जग);
–जगकण्टय 9 3 4 [जगत्+कण्टक] world-harasser.
–जगन्तकर 17 9 10b [जगत्+अन्तकर] world-destroyer.
–जगहर 15 6 4 [जगत्+गृह] world-mansion.
√जगड quarrel, fight (Hc. IV 420 झगड, G. झगडवुं; झगडो 'quarrel'),
–pres. 3. s. जगडइ 10 7 5, pres. part. जगडन्त 10 8 4.
°जग्ग 16 8 9a यज्ञ.
जड्ड-चारण रित्ति 15 6 6 जड्डा-चारण-प्रवि.
जड्डिय 11 6 7 gl. गडे रागैः कृत्वा पीडितः?
जड्ड 14 10 4 जात्य best, excellent.
जज्जरिय 15 4 5 जर्जरित (cf G. जाजरुं).
°जडिय 9 4 2 [D. 3 41] खचित (G. जडवुं)
√जण [जनय्] produce;
–pres. 3 s. जणइ 7 12 3; agent. f. °जणिय 3 1 13b, जणण 5 6 2, f. जणणि 9 6 6 जनयितृ.
जणु 6 16 6 इव.
जणेर.°4 13 2, 7 11 5, °8 11 2, °9 11 7, °17 11 2, 19 6 3, enl. 20 3 10b, f. जणेरि °1 8 3, 7 12 9b, 9 6 2 [*जन+कर] जनक.
जण्णु 4 8 3 see जुण्ण.
°जत्त 16 10 7 यात्रा.
जत्त 9 10 8 यत्न (?).
जन्त 15 10 6 यन्त्र.
जन्तिय 14 9 5 यान्त्रिक.
जमकरण 8 4 1 [यमकरण]? cf. Mp. gl. 8 8 15 मरण रोगो वा.
°जमहर° 15 8 9a यमगृह (cf H. जौहर).
√जम्प [जल्प्] speak,
–pres. 3. s. जम्पइ 5 16 4, 12 1 1
जम्पाण °6 14 3, 10 11 3 sort of palanquin, sedan chair.
जम्मण 4 11 6, 19 11 5 जन्मन्.
°जर 11 2 3 ज्वर.
जलद्द 15 11 7, 18 5 4 [जलार्द्र] wet cloth used for cooling (cf. MW. s. v. जलार्द्र).
जलवास 2 17 3 gl. पुष्पावलि (?).
जलिय 9 9 1 ज्वलित (G. जळवुं).
जलोहर 1 5 5 [जल-उपगृह] summer house?
जहिँ 2 7 3 यत्र.
ज 1 10 9a यद्.
–जं जि 2 7 8.
–ज...तं 15 10 1, 2 यावत्-तावत्.
–जं दिवसु.. जे दिवसु 19 5 2 since the day.
√जा (या, G. जावुं, जवुं),
–pres. 1 s जामि 4 4 3, 19 2 10b, pres 1 pl. जाहुँ 2 12 8, 7 11 4, 7 11 6, 13 11 10, pres. 2. s जाहि 17 8 2, pres. 3. s. जाइ 1 10 3, 5 15 1, 16 11 3; pres. 3. pl जन्ति 2 7 2, 3 12 7, imper. 2. s जाहि 3 9 6, 5 7 2, 10 11 9b, 11 11 5, 17 4 5, 17 6 1b, intensive जज्जाहि 15 5 5, imper. 2. pl. जाइ

जुज्झ° 4 5 9b, 16 12 8 युद्ध.
जुज्झणमण 12 8 9a योद्धुमनस्.
जुण्ण-जोत्त 4 8 3 जीर्ण-योक्त्र (This reading is preferred, because of the following खण्डिय धुराइ; but in the light of 33 17 7 and the gloss on 4 8 3 जण्णु = जानु may be the correct reading).
जुण्ण° 14 7 4 [जूर्ण] जीर्ण (G. जूनुँ).
जुत्त 11 13 5 युक्त.
°जुम्म 13 8 3 युग्म.
जुवइयण 14 4 6 युवतीजन.
जुवाण 5 13 9a, °17 17 2, enl. जुवाणय 5 5 2 युवन्.
जूरावण °12 5 1, 17 9 10a (agentive from caus. of √जूर=खिद्) tormentor
जें 1 13 6, 4 14 5, 5 2 1, 5 18 2, 11 13 3, 14 3 3, 14 3 7, 15 7 6 एव,
–(जं) जे...(त) ते 2 16 9, 2 17 9a, –जें 20 3 1,
–जो जें...सो जें 1 6 8, 10 8 5, 15 15 9a
–जाँई जें ताँई 10 3 9a,
–जि 1 13 5, 5 2 1, 14 3 4, 5, 6, 8, 9, 10, 2 10 3, 3 11 10b, 15 7 6, 15 13 6, 7, 8. –त्तो जि 20 11 8,
जेत्तहे 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1b, 15 4 7, 18 1 7 यत्र.
जेत्तिय 16 15 6 यावत्.
जेत्थु 2 14 6, 12 11 8 यत्र.
जेम 2 16 11b, 3 5 8, 4 7 2, 4 12 5, 10 11 4, 13 2 5, 9 यथा,
–जेम...तिह 20 10 2 यथा...तथा,
जेम...तेम 7 7 2 because...therefore
–जेम जेम...तेम तेम 18 8 7, 18 9 3.
जेव 16 8 6 यथा.
जेहय 5 9 4, 6, 7 यादृश (Hc. IV 402); f. जेही 19 6 1b.

√जोय [योजय्] दृश् (G. जोवुं), –pres. 3. s. जोयइ 7 10 6, imper. 2. pl. जोयहों 2 3 9b; abs. जोऍवि 6 2 1, 8 8 1, जोएप्पिणु 1 1b; p. p. जोइय 1 9 7, 15 13 3, enl. जोइयय 15 5 7; –pass. pres. 3. s. जोइज्जइ 8 7 4.
जोइङ्गण 18 7 5 [ज्योतिरिङ्गण] (D. 3 50 =इन्द्रगोप, but here=खद्योत; cf. MW. s. v. ज्योतिरिङ्गण 'fire-fly').
जोइस° 2 1 4, 5 7 5, 8 12 4 [ज्योतिष] class of gods.
जोइसिय 3 5 7 ज्योतिषिक class of gods.
°जोयण 9 11 6 (action noun from √जोय, cf. D. 3 50 जोअण=लोचन) दृष्टि.
जोक्कारिय 5 5 8, 11 2 8, 13 12 1a, 19 2 10b, 19 17 10 greeted.
√जोक्ख (cf. G. जोखवुं weigh), –pres. part enl. जोक्खन्तय 10 1 9b, 10 5 1 (used with विज्जउ=magic lores, cf. जोक्खइ आवलयति Mp. 4 5 5).
जोगेसर 5 15 2, °13 6 5 योगेश्वर.
जोग्ग 2 2 9b, enl. जोग्गय 10 4 4 योग्य, 19 6 8 योग्यम् ?
°जोत्त° 4 8 3 योक्त्र.
√जोत्त [denom. fr. योक्त्र, G. जोतरवुं] –imper. 2. s जोत्तें.
जोव्वण 5 2 6, 13 2 10b°, °7 9 9b यौवन;
–जोव्वणइत्ति 4 9 9b, 14 10 8 यौवनवती.
जोह 8 6 4 योध.
ज्जें see जें

झ

झङ्कार 14 3 2, °20 10 6° (onom.) tinkling, humming.
–झङ्कारिय 7 2 3 [झङ्कारित] humming.
झड° 13 8 4°, °15 13 7 [cf. D. 3 53 झडी=निरन्तरवृष्टि, G. झडी] forceful attack.

ढ

ढक्करियन्तय 1 10 1 gl. ढक्कोक्तियुक्त making dogmatic assertions [cf. Hc. IV 422 अब्भुतस्स ढक्करि].
ढिल 18 9 6 शिथिल (G. ढीलुँ).
ढीहीहोन्तय 8 5 11a enl. शिथिलीभवत्.
√ढुक्क (ढौक्, G. ढूकवुँ, ढूँकवुँ approach; ढूकडुँ, ढूँकडुँ near) approach;
-pres. 3. s. ढुक्कइ 5 4 8, 7 5 7, 10 12 8, 15 3 9b, 16 11 9b; imper. 2. pl. ढुक्कहाँ 14 5 4; pres. part. ढुक्कमाण 10 11 5, p p ढुक्क 3 1 1, 3 7 6, 4 7 7, 16 5 1, 10 2 8, 13 12 5; enl. ढुक्कय 8 4 8, 14 8 9b, ढुक्किय 1 14 3, 12 3 6.
√ढोय (ढौकय्) bring, offer,
-pres. 3. s ढोयइ 2 16 5; 3. pl ढोयन्ति 6 3 3, p. p. ढोइय 7 1 8; 15 14 5.
ढोय [ढौक] 16 5 2 haunt, approach [cf न ददाति परयमुद्धदोऽपि स्वगृहे ढौकम् । *Upamitibhavaprapañcākatha*, p 62, I 3-4]
ढोयण [ढौकन] 16 2 5 presenting
ढोर 2 7 3 पशु cattle (G ढोर)
√ढोव (ढौकय्) offer,
-pres 3. s ढोवइ 1 14 6

ण

ण 1 10 8, 2 13 9a, 9b न,
-ण-वि 15 3 5, 15 7 3, 12 8 10b नापि
-णउ 1 3 9, 2 16 5, 3 11 10b, 11 8 7 न तु.
णइसप्प 4 6 6 नैसर्प one of the nine treasures.
णई 12 12 10b नदी.
णयणिवास 1 6 1 नग-निवास.
णयरन्तय 6 3 1 नयवत् enl.
णक्ख° 14 5 7 नख (G. नख).
णखन्ती (?) 16 9 4.
°णग 18 7 7 नग mountain.
णङ्गूल° 6 9 2 लाङ्गूल.
णङ्गूलग्गहरण 20 8 5 लाङ्गूलग्रहरण.
√णच्च (नृत्-नृत्यति, G. नाचवुँ),
-pres. 3 s. णच्चइ 1 5 2, 3. pl. णच्चन्ति 1 4 5; pres. part. enl. णच्चन्तय 5 1 9b, f. णच्चन्ती 14 10 7,
-caus. p. p. णच्चाविय 17 15 9, enl णच्चावियय 11 7 9b.
णज्जइ 3 7 10b [ज्ञायते], णज्जन्ति 1 1 6 [ज्ञायन्ते] [Hc. IV 444 gives as an उत्प्रेक्षार्थ निपात, नावइ=नज्जइ which is=नज्जइ according to Hc. IV 252] as if. (cf. G. जाणे के).
णट्टारम्भ 2 9 6 नाट्यारम्भ (G. नाटारम्भ).
°णट्टावय 11 7 9b नर्तक one making others dance.
णट्टावयघर 11 12 8 dancing-hall.
णत्थि 16 12 3 नास्ति (G. नथी).
णन्द-वद्ध-जय-सद्द° 11 14 10 नन्द, वर्धय, जय इति शब्दः.
णन्दण 3 13 3 [नन्दन] son,-f. °णन्दणी 10 1 5 daughter.
√णम (नम्, G. नमवुँ),
-pres. 2. s. णमहि 12 5 14a, 3. s. णमइ 12 2 4, fut. 3. s. णमेसइ 12 6 4, pres. part. णमन्त 1 8 12, 17 10 10a, p. p. णमिय 2 6 9,
-caus p p. णामिय° 1 8 2.
णमोकार 6 10 1a नमस्कार.
णर 16 15 7.
णरवइ 4 1 9a नरपति.
णराय 8 9 1 नाराच (Hc. I 67).
णराहिव 1 12 7, णराहिवु 15 15 4 नराधिप.
√णव (नम्),
-pres 3 s. णवइ 3 9 4, pres. part. णवन्त 7 9 6, abs. णवेवि 11 8 3, णवेप्पिणु 1 1a, 1 7 9a,
-caus. abs. णावेवि 10 8 10.
णवजोव्वण 1 4 9b नवयौवन.
णवर 11 5 4, 5, 6, 7, 8, 9b, 11 12 2, 12 6 1 केवलम्; 12 4 8, 12 12

णिअंसण and Mp. 11 14 11 णिया-णणउं परिधानम्].

°णिकाय 2 10 9a निकाय.

णिक्कप 17 18 4 सुनिर्मल (see PSM. s. v. णिक्क).

णिक्कम्पिरय 9 9 2 निष्प्रकम्प

णिक्कारण 19 15 7 निष्कारण.

णिक्खय 7 8 8b [निक्षत; p. 4 32] निहत struck.

णिक्खत्तिय 5 11 2 [denom. from णिक्खत्त=*निक्षत ?] निहत (gl. क्षयं नीता) slain.

णिक्खन्त 15 8 3, 15 8 8, onl णिक्खन्तय 5 9 11b निष्कान्त.

णिक्खवण 2 11 4, 19 13 10b [निष्क्रमण] दीक्षाग्रहण.

णिगूढपुरिस 16 3 2 गूढपुरुष spy.

√ णिगम (=निर्गम्),
-pres. 3. s. णिगमइ 11 13 1, imper. 2. pl णिगमहों 7 6 9a, pres. part. णिगमन्त 7 7 4.

णिग्गइय f. 15 12 8 निर्गत enl.

णिग्गल 14 13 3 ?

णिग्घण 13 10 2 निर्घन cloudless.

णिग्घाय 7 14 7 निर्घात lightning-stroke

°णिग्घोस 2 1 3 निर्घोष.

णिचिन्तय 17 9 7 निश्चिन्त enl

णिचेयण 17 7 5 निश्चेतन

णिज्जलहरय 3 3 1b निर्जलधर enl. cloudless.

°णिज्जिण 1 1 4 gl जयनशील

√ णिज्झर (क्षर्, cf. o. झरवुं).
-pres. part णिज्झरन्त 8 7 1

°णिज्झर 11 3 6, °15 9 6° निर्झर.

√ णिट्ठव [निःस्थाप्] विनाशय्,
-imper 2 pl. णिट्ठवहों 6 2 8, p p णिट्ठविय 17 14 2; agent. °णिट्ठवण° 7 6 4 (cf. णिट्ठइ=नश्यति Mp. 3 3 7).

णिट्ठिय 1 2 5 [निष्ठित] युक्त full of ?

णिडाल 10 3 8, 13 10 2, 8 9 4, 14 5 3, 15 5 8; णिडाल 8 9 9 णिडालि 8 2 1 ललाट.

णिडु 8 2 1 ?

√ णिड्डह (निर्दह्);
-pres 3. s. णिड्डहइ 18 5 6.

णिड्डाल see णिडाल.

णिड्डालि see णिडाल.

√ णिण्णास (निर्णाशय्),
-pres part. णिण्णासन्त 3 2 5
-agent. °णिण्णासण 3 3 2.

णित्ति 7 12 1 नीति

णित्तुलउ 18 6 3 [निस्+तुल्य onl. ? cf. o. नीठोल] certainly (cf. *Pāhuḍa dohā* 198 cd चूरिवि चरणइ णित्तुलउ परम जउ पावेहि).

णिद्दरिस 5 13 1 [*निर्दर्श] निदर्शन.

√ णिद्दल [निर्+दलय्] destroy,
-abs णिद्दलेवि 18 2 6.

√ णिद्दाय [denom. from निद्रा] go to sleep,
-pres. 3. s; णिद्दायइ 17 15 3.

णिद्दाक्खिण्णय 2 14 2 निर्दाक्षिण्य enl. ungenerous.

√ णिद्दार [निर्+दारय्] split open;
-abs. णिद्दारेंवि 2 7 4.

णिद्द 9 11 6°, 11 4 4 क्षिप.

णिद्धुय° 3 3 1b निर्धूत.

णिद्धुयगाय 5 12 3 [निर्+ D धुयगाय] भ्रमर-रहित

णिप्पसर 12 3 8 निष्प्रसर.

णिब्भच्छिय 4 10 5, 4 3 9a, 9 6 6, 12 6 4 [निर्भर्त्सित] तिरस्कृत.

णिब्भिस 17 17 9 निर्मोक ?

णिमण्ण 10 3 8 निमग्न (cf. णुमण्ण He. I 94]

णिमन्तणय 16 13 9a निमन्त्रण enl. invitation.

णिमन्तिय 16 13 5 निमन्त्रित.

°णिम्मविय 3 4 1b [निर्मापित] निर्मित.

°णिग्गहण 1 9 4, 19 9 8 निर्मथन destruction.
°णिमित्ति° 16 3 9 निमित्तिन् astrologer.
णिरक्खियय 15 5 5 [p. p. enl from निर्+आ+ख्या. cf. अक्खिय] said.
णिरत्थीकिय 20 4 7 [निरर्थीकृत] निष्फलीकृत.
णिरत्थ 17 17 11b [निरर्थ] useless
णिरलङ्कारिय f. 19 5 5 अनलङ्कृता.
णिरवसेस 20 10 4 निरवशेष.
णिरारिउ 16 3 10a, 16 7 6 अतिशयम् (frequent in Bh. Jacobi compares it with णिरु=निश्चितम्; twice in Hp., rendered as 'surely,' 'indeed' by Alsdorf, who notes a gloss केवलम्; Mp. gl. 2 18 8 अनिर्धारितम् and 9 26 13 अत्यन्तम्).
°णिरिक्क 11 1 7 [D. 4 49] gl. चौर.
णिरिक्खियय 8 8 9b निरीक्षित enl.
णिरु 14 10 9a, 1 4 1, 12 7 9a निश्चितम् surely, indeed (See Hp. s. v.)
णिरुत्तउ 5 5 5, 5 13 3, 8 8 2, णिरुत्तेण 14 9 9b (D. 4 30 निश्चितम्) certainly, definitely (See Hp. s. v. णिरुत्त).
णिरुद्धय 15 3 8 निरुद्ध enl.
णिलुक्किय 11 8 7 (Hc. IV 124 णिलुक्कइ= छिनत्ति) छिन्न.
√णिवइ (नि+पत्);
-pres. 3. pl. णिवडन्ति 15 4 1, pres part. enl. णिवडन्तय 1 5 2; abs. णिवडेप्पिणु 2 13 8, p. p. णिवडिय 2 7 3, 7 8 5, 17 1 8.
णिबन्धण 17 18 3 a binding, contract.
√णिवस (नि+वस्);
-pres. 2 s. णिवसहि 7 12 5, pres part. f. enl. णिवसन्तिय 12 4 9b
√णिवार (नि+वारय्).
-pres. 3. s. णिवारइ 2 12 9a impor. 2. s. णिवारि 10 7 8; 2. pl. णिवारहो 10 8 1; p. p. णिवारिय 4 9 3; agent. णिवारय 17 2 4.
णिविट्ठ 1 8 7, enl. 5 7 9 निविष्ट.
णिविसु 7 11 9b, णिविसें 2 11 2, 11 9 1a, 11 12 6, 17 1 6, णिविसेण 18 12 1 निमेषम्
-णिविसद्धें 4 3 4, 15 5 1, 17 4 8; णिविसद्धेण 12 6 8 निमेषार्धम्.
-णिविसन्तरेण 6 8 6, 12 7 8 निमेषान्तरम्.
°णिवेय 14 9 4 [*निवेद] नैवेद्य.
√णिव्वट्ट ? (used with hand, head etc. severed in battle),
-abs. णिव्वट्टेवि 10 10 3; p. p. णिव्वट्टिय° 4 8 4, 17 12 10a.
√णिव्वड (निष्पद्; cf. नीवडु),
-pres. 3. s. णिव्वडइ 16 5 9, imper. 3 s. णिव्वडउ 12 9 5,
-caus. abs. णिव्वाडेप्पिणु 6 4 9b having chosen. cf. 21 13 4b.
√णिव्वह (निर्वाहय्) pass (time),
-pres. 3. s. णिव्वहइ 16 3 10a.
णिव्वाण 15 9 8 निर्वाणस्थान.
°णिसण्ण 15 13 9b ?
णिसाइ 13 9 9 निषाद seventh note of the gamut.
°णिसियर° 4 1b निशाचर
णिसियर 8 10 4°, 15 3 6 निशाचर.
णिसिद्धयत्थु 16 10 2 gl. सिद्धार्थ one whose object is accomplished.
°णिसुढिय° 13 8 4 (Hc. IV 158 भाराक्रान्तत्वेन नत, cf. also D. 4 4) gl. भग्न.
√णिसुण (नि+श्रु) hear,
-pres. 1. s. णिसुणमि 19 13 2; abs. णिसुणेवि 1 11 1, 2 8 5, 17 4 6, णिसुणेवि 1 12 7, 11 8 8, णिसुणेप्पिणु 9 5 3, 13 2 10a, 14 13 9a, 15 1 9a, णिसुणेवि 11 11 6; p. p. णिसुणिय 1 3 7, णिसुय 1 3 4.

°णिह 11 4 4 निभ
°णिसुम्भण° 5 3 ३ [निशुम्भन] destroyer
णिहय 16 4 8 निहत
°णिहाय 3 1 2, 13 8 2 निपात
√ णिहाल [नि+भाल्, G निहाळवुं]
 -imper 2 s णिहालें 12 5 14a
 3 s णिहालउ 17 18 6 p p णिहालिय
 3 9 5, 10 1 4, 19 13 9
णिहिय 3 13 7 निधि enl
णिहुअय 18 2 3 निभृत enl
णिहेल्ल 2 17 1, °4 1 4 [D 4 31, Hc 2 174] गृह
णीयड 18 3 9b ?
णीलाउलि 6 7 6 [णील+आवलि ?] row of sapphire ?
णीसङ्कचणु 2 13 4 नि सङ्कत्व
°णीसण 17 16 7 नि स्वन gl शब्द
णीसद्दय 14 1 6 नि शब्द enl
°णीसन्दण 2 13 7 नि स्यन्दन without a chariot
णीसन्धि 18 12 9b नि सन्धि
√ णीसर (निर्+सृ G नीसरवुं)
 -pres 3 s णीसरइ 15 11 4, im per 2 s णीसरु 4 7 2, 12 6 5 3 s णीसरउ 19 4 6, p p णीसरिय 4 7 6, enl 15 1 6
 -caus abs णीसारेंवि 5 16 7 p p णीसारिय 10 9 1, 14 1 3
णीसावण्ण 4 5 4, 8 4 9b, [+नि सामान्य] अनन्य, gl द्वितीय प्रभुरहित
√ णीसस (नि श्वस्),
 -pres 3 s णीससइ 18 5 7 sighs णीससन्त 9 7 3 exhaling
णीसुण्ण 19 12 2 नि शून्य
√ णे [नी]
 -pres 1, s णेमि 18 3 7, 3 s णेइ 16 2 1, imper 2 pl णेहु 12 9 2 p p णिय 2 2 8, 5 3 9b,
 pass pres 3 s णिज्जइ 5 2 5, pres part णिज्जन्त 19 18 7
णेउर° 1 13 9b नूपुर
णेयार 20 7 8 नेतृ
°णेह° 9 14 9b स्नेह (a नेह)
ण्हवण पुज्ज 18 4 5 स्नपन-पूजा
ण्हवणवीढ 1 16 2 स्नपन-पीठ
√ ण्हा [स्ना G नहावुं]
 -pres 3 s ण्हाइ 1 5 ३, ३ 14 7 7 10 7, imper 2 pl
ण्हाहा 14 5 4 abs ण्हाएवि 5 4 5 pret part ण्हाय 15 9 7
ण्हाणड 13 9 7 स्नानाङ्क

त

तइयहुँ 16 4 8 तदा
तइयहों 8 8 2 तदा
तइकाल 6 14 2 [°त्रयीकाल] कालत्रयी
तइलोक 1 1 3, 1 11 3, 2 1a, 17 1b त्रैलोक्य
तइलोक्कणाह 18 4 5 त्रैलोक्यनाथ
तउ 1 16 1 9 2 3 (?), 16 7 3, 18 7 2 19 2 3 तव
तउ 6 10 8, 6 10 9b तत्र
तउ तउ 17 5 8, 19 6 5 तत्र तत्र
तक्खणें 2 9 8 तत्क्षणात्
तक्खणण 15 15 7, 6 10 7
तग्गय° 1 9 8 तद्गत
√ तज्ज (तर्जय्) threaten,
 -imper 2 s तज्जु 7 12 3, abs तज्जेंवि 17 3 10a pret part तज्जिय 4 9 9b
तणउ 3 7 1a, 4 5 2, 10 8 7, 17 6 10a, तणय 1 16 5, f तणिय 3 6 10, 4 3 7 तणइ 3 7 1a तणेंण 13 4 1a, 19 5 3 तणए 16 1a
तणुहेह 8 5 3?
तण्डविय 19 17 6 [cf, D 5 5, Hc IV 137 =तड्ड-तन्] विस्तारित
तत्त 3 2 2 तत्र
तत्ति 1 3 3, 16 4 1 [D 5 20 तत्परता] चिन्ता
तत्थहा 6 15 6 तस्मात् स्थानात्

तप्पवेसु 18 6 6 तल्प-वेश्मन् bed-chamber.

तम 18 5 7 (D. 5 1) शोक, gl. ग्लानि sorrow.

तम्बार 12 3 6 gl. विनाश.

तम्बिर° 19 17 6 ताम्र dark red.

तम्बेरम 11 5 5 स्तम्बेरम.

तम्बोल 1 14 5, 14 3 8 ताम्बूल.

°तरट्टि° 11 4 6 प्रगल्भा स्त्री.

तरणि 1 4 2, °2 6 8°

√तर (तृ, cf. तरउँ),
 –pres. part. तरन्त 14 5 7*a*, 17 2 10*a*.

तलवर 17 18 4 नगररक्षक.

°तलाय 2 2 3 तडाग.

√तव (तप्),
 –imper. 3. s. तवउ 17 18 7 तवसि 7 4 4, 18 1 5 तपस्विन्.

तव सिय 6 15 9*b* तप.श्री enl.

तहिँ 1 11 5, 2 7 3 तत्र.

तहिन्विउ 2 3 3, 2 3 5 तस्मात् स्थानात्.

तहेव 16 12 8 तथैव.

ता 2 10 1, 4 3 3, 12 3 3, 13 1 1*b*, 13 6 1*b*, 15 10 7 तावत्.

°ताण 13 10 3 तान (tune), °त्राण (armour, helmet etc).

ताण-मुक्क 10 2 8 मुक्तत्राण one who has put off the armour?

ताणन्तरें 15 1 7, 18 1*b* तदनन्तरम्.

ताम 1 16 7, 2 14 5, 10 1 8, 16 8 2 etc. तावत्.

°तार° 9 1 9*a* [तारा] कनीनिका, °11 6 2 (तार; gl. शुभ्र for शुभ्र) shining.

ताडिय 13 8 1*a* [ताडित] gl. प्रहत

तावहिँ 3 4 8 तावत्.

ताँवहिँ 2 2 1, 2 8 9*b* तावत्

√तास (त्रासय्):
 –abs. तासेवि 15 8 9*b*.

तिमन्त 1 11 3 ति-न्त personal terminations.

तिय 1 10 3, 6 9 6, 9 6 5, 15 7 6, 19 12 3 स्त्री enl.

तियगार 3 2 3?

तियमइ° 1 10 5 स्त्री.

तियस 13 10 5 त्रिदश.

तित्ति 2 7 2 तृप्ति.

तित्थयरत्तण 3 11 9 तीर्थकरत्व.

तिणयण 1 6 2 [त्रिनयन] S'iva.

तिरिय 1 8 12 तिर्यच्.

तिलय° 13 10 2 तिलक-राग, (2) तिलक forehead mark.

तिलमेत्त 3 11 10*b* तिलमात्र.

तिलोय 3 11 1*a* त्रिलोक.

–तिलोयाणन्द 1 12 8 त्रिलोकानन्द.

तिलोक° 12 11 2 त्रैलोक्य.

तिवार 2 2 5, enl. 2 14 8 त्रिवारम्.

तिस° 2 12 3 तृषा

°तिसत्ति° 17 6 6 [त्रिशक्ति?] sort of weapon?

तिसरिआ 2 4 8 sort of musical instrument.

तिह 3 13 8*b* तथा.

तिहुवण 1 8 13*b*; 12 6 9*a*, 13 8 10*a*, 20 9 9*b*° त्रिभुवन.

तीरिय° 17 6 3 sort of arrow (PSM's suggestion 'quiver' is unnecessary)

तुङ्गत्तण 4 6 7 तुङ्गत्व

तुज्झु 15 14 3 तव (cf. तुज)

√तुट्ट (त्रुट् Hc. IV 216, 230, cf. तट्टुँ, त्रुट्टुँ).
 –pres part तुट्टन्त 11 6 2, abs. तुट्टेवि 13 5 4, 7, 8.

तुडि 6 3 9*a* सत्वर.

तुप्प 11 9 3 घृत (M. तूप).

तुमुल 15 15 6 भयानक

तुरन्त 4 3 1, 5 2 9*b* त्वरमाण immediately (cf. तरत). तुरन्ति 2 9 9*a*, तुरन्तएण 11 11 9*a* तुरन्तएन 15 8 6, तुरन्तें 1 7 5, 12 4 1 त्वरमाणेन hastily.

तुरिउ 2 14 8, 12 11 6, तुरिय 4 3 2, 14 9 9a, 16 14 5, enl. तुरियउ 3 7 4 त्वरितम् soon
तुव 19 15 9 तव
°तुसार 4 10 6 [तुषार] शीकर
तुह 12 9 7, 15 12 3 तव
तुहारय 4 13 8, 9 1 8, f तुहारी 4 5 9a त्वदीय
तूरिय 7 13 6 [तूर्य+इक] तूर्यवादक
√तूस [तुष्य]
-abs तूसेवि 5 5 9b
°तूह° 1 2 5 तीर्थ, सरिदवतार gl तट [Hc I 104, 2 72 D 5 16]
तेत्तइ 1 14 3, 2 2 8, 2 9 7, 3 7 6, 13 8 6, 13 9 1b, 15 1 7, 18 1 7 तत्र
तेत्तिउ 16 15 6 तावत
तेत्थु 2 7 4 तत्र, तत्थुवि 1 11 4 तत्रापि
तेम 4 5 8, 12 4 1 तथा (o तेन)
तेम तेम 18 8 7, 18 9 3
तेरय 19 7 1a त्वदीय
तव 16 8 6 तथा
तहय 2 13 1, 4 5 3, 9 7 5, 12 2 5 तादृश (Hc IV 402)
तो 1 10 2, 1 14 1, 2 6 2, 12 7 4, 13 8 7, 15 6 6, 15 12 3, 16 7 3 तत
तो वि 1 3 9, 4 3 6, 5 7 7, 16 7 3 तत अपि
तोय 1 10 6
√तोड [त्रोय् Hc IV 106 o तोड़वुं]
-imper 2 pl तोडहु। 2 13 4
abs तोडेवि 7 5 8 तोडेप्पिणु 2 12 8
तोण° 18 6 7 तूण, gl भत्रा (o भाथो quiver)
°त्ताय° 1 7 3 त्रय

थ

√थक्क
-pres 3 s थक्कइ 17 14 2, 3 s थक्कइ 10 3 9a, 17 5 8 pres part enl थक्कन्तय 4 1 9a imper 2 s थक्कु 5 3 1, (थक्कु थक्कु) 20 9 5, p p थक्क 1 11 8, 17 2 9, enl 8 11 3 11 10 1 स्थित (cf Hc IV 16)
थट्ट °13 6 4°, 17 1 1a, 18 4 7, 20 3 9 समूह
°थड 19 3 10a, 20 3 10a समूह (Bh.)
थण 14 7 8, enl °11 4 6 स्तन
√थम्भ (स्तम्भ्) stop, check the course
-abs थम्भेवि 14 13 8
√थरहर (onom, D 5 27 थरहरिअ-कम्पित, G थरथरवुं) quiver,
-pres part थरहरन्त 10 11 4
p p थरहरिय 1 8 3, 6 13 6
-caus agent थरहरावण 10 11 1b
√थव (स्थापय्)
-pres part थवन्त 2 6 5, abs थववि 6 15 9b, 15 8 2, थवेवि 9 1 9a, थवेप्पिणु 2 2 7, p p थविय 2 7 5, 4 12 5, 12 12 3, enl 2 11 5
°थवइ° 4 6 11b स्थपति
√था [स्था, G थावुं थवुं be]
-pres 1 s थामि 5 14 1, 2 s थाहि 17 4 5, 2 pl थाहु 2 16 11a, 3 pl थन्ति 7 7 8, imper 2 s थहि थाहि 11 11 5 17 6 1b 3 s थाउ 16 10 8 abs थाएवि 2 11 3, 3 2 1a, p p थिय 1 7 5, 2 11 8, 3 10 8 4 5 9b 4 6 11b, 4 10 9a 5 3 1, 16 15 6, enl थियय 19 17 8
थाम 1 13 1 4 11 5 स्थामन् strength
थाइय 13 10 1b स्थापित enl
थिराथर 11 4 8 स्थिरेतर
√थुण (स्तु) praise
imper 2 pl थुणहु 3 3 4 abs थुणेवि 18 1 8 pass pres 3 s थुव्वइ 3 3 6 थुणिज्जइ 20 2 5
थूह 3 4 4 स्तूप turret, minaret

दुगन्ध 4 1 6, 7 3 9 दुर्गंध foul-smelling
दुगेज्झ °4 14 9b, 15 11 2 दुर्ग्राह्य
°दुज्जोहणि f 12 8 1 [दुर्योधना] difficult to fight with
दुण्णमय 12 11 1 दुणम enl
दुण्णिवार 4 4 5 दुर्निवार
दुद्दम° 10 12 9a दुर्दम
दुपुत्त 17 1 10b दुष्पुत्र
दुप्पइसार 5 8 4 दुष्प्रवेश (see √पइसर)
दुप्पवेस 18 6 6 दुष्प्रवेश
दुप्पवइयय 4 10 9b [दुष्प्रव्रजित enl] दुष्परिव्राजक
°दुमदृत्त 20 8 9b gl वृक्षोत्पन्न
दुम्मुह 18 7 3 दुर्मुख
दुम्महिल 5 13 6 7, 8, 15 13 6, 7, 8 दुर्महिला
दुम्मिय° 18 9 1 [–दूमिय from √दूम= दू, Hc IV 23] दून
दुलङ्घ 16 9 10b दुर्लङ्घ enl
दुलङ्घणिय f 14 18 6 दुर्लङ्घन enl
दुलंलिय 19 11 3 दुर्ललित
°दुवार° 6 7 7 द्वार
°दुव्वार° 17 11 7 दुर्वार
दुव्वलिहुयय 18 5 9b दुर्बलीभूत enl
दुव्वाय 2 12 2, 11 6 4 20 7 9b दुर्वात
दुव्विसह 9 4 4 दुर्विषह
दुस्सील 19 4 6 दु शील
–दुस्सील सहाव 13 12 10a दु शील स्वभाव
दुहोत्तरिय 9 7 8 gl दु खोत्तीर्ण
दूय 12 5 2, 14 1 3, enl °12 6 3 दूत
–f दूइ 15 14 4, दूइ 15 12 8
दूरहो 10 2 9b दूरात्
दूरत्तण 19 2 7 दूरत्व
दूरट्ठाण 2 15 2 दूरस्थान
दूरभव्व 10 6 8b दूरभव्य
√दूरिहो (दूरी भू)
–pres 3 दूरीहोइ 6 4 3, p p दूरीहूय 8 11 9a
दूरुग्गिण्ण-कम 19 7 7 taking long strides (cf. PSM उग्गिण्ण=उत्क्षिप्त)
दूवत्तय 19 16 7 [दुर्वृत्त enl?] bad news
दूसम° 17 11 3 [दु सम] असाधारण
दूसह 7 7 3, 10 1 1, 15 8 7 दु सह
दूसामिय 13 1 4 दु स्वामिन्
दूसावास 10 2 5, 18 4 3, 19 1 5 [दूष्यावास] camp (primarily–पटकुटी tent)
दूसिद्द 15 11 2 दु सिद्ध
√दे (दा, cf देइ)
–pres 1 s देमि 4 4 3, 4 5 5, 3 s देइ 1 14 5, 2 15 7, 4 6 9, 12 5 14b, 16 2, 1 3 pl. देन्ति 6 3 4, 16 6 2 imper 2 s देहि 2 14 1, 7 8 7, 8 4 1, 10 7 8, 15 12 6 3 pl देउ 17 18 5 opt 2 s देज्ज 2 6 10b fut 1 pl. देसहुँ 2 12 9b pres part दिन्त 2 16 11b, 3 6 9, देन्त 10 3 5, 17 5 4, 18 5 2, 18 12 9a, f दिन्ति 12 9 9, enl. देन्तय 19 10 10a abs देवि 2 11 2, 2 17 4, 4 7 1, 4 12 7 7 10 3, 11 13 8, 13 11 1, दप्पिणु 2 2 7, 2 14 8, 2 15 3, 17 1 7, 19 5 7 p p दिण्ण 1 13 6°, 1 15 6°, 18 4 8 pass pres 3 s दिज्जइ 8 11 6, 16 8 3, 19 10 1a pres part. दिज्जन्त 17 5 9
–caus imper 3 s देवावउ 17 18 8 abs देवाववि 5 16 6 p p देवाविय 1 8 3, 4 6 2 8 2 7
देउल 1 5 3, °8 3 3, देवउल 2 2 3 देवकुल (cf देवल)
√देक्ख (from √दृश् contaminated with पेक्ख–प्रेक्ष्, Hc IV 181, cf देखहुँ)
–pres 3 s देक्खइ 17 15 2
देवउल 2 2 3 see देउल
°देवय 9 6 8 देव enl.

देवङ्ग 15 14 5 [देवाङ्ग] दिव्य (quali. निवसन).

देसलय 10 12 9b देश-शत.

देसीभासा 1 2 4 देशी-भाषा.

दोच्छिय 12 1 4, 20 9 4 तिरस्कृत (Hp. Gl.).

दोपासिय 12 1 6 द्वि पार्श्विक

दोव f. 19 5 10b दूर्वा.

ध

°धइवय° 13 9 9 धैवत.

धय °14 2 5°, 15 2 8 ध्वज.

√धगधग (onom) burn fiercely with cracks,

-pres. 3. s. धगधगइ 18 5 3, pres. part. धगधगन्त 11 11 7, 17 14 7 (G. धगधगवुँ).

धण 19 13 3, Voc. sing. धणें 9 3 3 प्रिया (Hc. IV 330 (1), cf D. धणिआ 5 58, धणी 5 62 भार्या and G. धण, धण्य).

धणवन्त 14 12 9b, enl. 10 11 4 धनवत.

धण-पउर 12 12 10a धन-प्रचुर.

धणुहर 11 11 9a, 17 8 4 धनुष.

धम्मवालय 13 9 1a धर्मपालक.

√धर (धृ, G. धरवुँ offer);

-pres. 1. s. धरमि 7 12 9b, धरेँविँ 18 8 9b; 2 s. धरहि 9 10 8a, 17 5 10b, 3. s. 1 5 2, 4 6 10, imper. 2. s. धरें 9 10 5, 19 15 6, 2. pl. धरहों 7 7 2, fut 3. s. धरेसइ 15 6 2; abs धरेँवि 6 7 1, 12 9 2, धरेवि 9 7 5, 16 4 7, 16 9 7, धरेप्पिणु 10 10 6, 12 5 1, 18 8 8, inf. धरेँवि 9 13 8; p. p. enl. धरियय 1 10 2, 15 5 9b, 16 1a, 17 10 4, -caus. abs. धरावेँवि 6 7 1; pass pres. part. धराविज्जन्त 11 9 5.

धर 13 7 1, 15 9 5, 20 3 7 [धर] mountain.

धरधर 17 16 9b धराधर.

धरणीवीढ 1 10 2 धरणीपीठ.

धरिणि 20 10 7 धरिणी (G धरणी).

धव 17 6 2, 9 आह्वान challenge.

धवलो 3 12 7 [धवल] पुङ्गव

√धवल (denom. from धवल; G. धोळवुँ);

-pres. part. enl. धवलन्तय 3 3 6.

धवलीहूअय 12 6 9a धवलीभूत enl.

धवलहर 9 2 7 धवलगृह mansion.

√धा (धाव् run, G. धावुँ),

-pres. 3. s. धाइ 17 9 3, pres. part. धन्त 17 16 1b, (f.) धन्ति 18 11 5, p. p धाइय 3 5 10b, 8 6 6, 14 9 7, 17 6 1a.

धाइ 7 3 3 धात्री

धाणुक्क 6 15 3, धाणुक्किय 6 15 7, 16 15 8 [धानुष्क + इक] व्याध

धाराहर° 8 11 1 gl. राक्षस.

√धाव (धाव् run),

-pres 2. s. धावहि 11 13 3; 3. s. धावइ 17 12 2, 3. pl. धावन्ति 6 9 2, p. p धाविय 8 9 9a

धावडा 13 5 5 ?

धाह 19 2 10b, धाहा 18 5 7 (from धाह impec. 2 pl of √धा=धाव्) आर्तनाद cry for help (G धाह, धा).

√धाहाव (from धाह) आर्तनादं कृ cry for help,

-pres. 3 s. धाहावइ 18 5 7; p. p धाहाविय 19 5 8

धिगत्थु 4 12 2 धिगस्तु.

-धिगधिगत्थु 2 10 2 धिग्धिगस्तु.

धीय 5 4 7, 9 1 9a, 12 12 5, 15 9 1, 19 5 5 दुहिता.

√धीर (denom. from धीर);

-abs. धीरेँवि 15 9 1, धीरेप्पिणु 15 2 9a, 19 17 1a

धुय° 4 8 4 धुत.

धुयगाय 14 4 5 [धुतगायक ? D. 5 57] भ्रमर (cf. मिट्टुयगाय).

धुयगारय (prob. for धुयराय) 5 14 9*a* भ्रमर (cf. Trivikrama धुअराओ and PSM.).

धुव° 7 14 8 ध्रुव.

√धुण (धू-धुनोति; G. धुण-वुं):
-pres. 3. s. धुणइ 8 11 9*b*; abs. धुणेवि 11 6 6, 17 7 6.

धूय 9 2 5 दुहिता.

धूमद्धय 1 15 8, 8 5 3 धूमध्वज fire.

धूमल° 17 14 9*b* [धूमल] धूम्र.

√धूमा (धूमाय्, G. धुमावुं),
-pres. 3. *s*. धूमाइ 18 5 3; *caus*. p. p. धूमाविय 14 1 5.

°धूव 13 9 4 (1) धूप (2)?

धुवन्त 3 6 4, °17 5 2 धूयमान.

धूसरिय 19 1 7 धूसरित.

धेणुव 8 13 5 धेनु enl.

धोरणि °7 7 2, 11 12 2 पङ्क्ति.

धोव (धाव् wash, G धोवुं),
-pres. 3. *s*. धोवइ 1 14 6; *pres*. part. enl. धोवन्तय 14 9 7.

प

पइज्ज 5 7 7, पइज्ज 12 7 5 प्रतिज्ञा.

पइरिक्क 14 13 5 [D. 6 71 =विशाल] extensive, huge (प्रचुरतर Mp. 9 24 12).

√पइस (प्र+विश्, G. पेसवुं),
-pres. 1. pl. पइसहुँ 6 13 9, 3 s. पइसइ 5 4 2, 5 7 3, 8 12 1, 16 9 6, पईसइ 4 1 8, 5 9 2, 9 4 1, 19 12 2, pres. part. पइसन्त 3 9 10*a*, 14 1 2, p. p. पइट्ठ 2 9 9*a*, 4 10 2, enl. 5 7 9, abs. पईसेवि 14 11 9*b*, pot. part. पइसेवउ 10 8 3

√पइसर [analogically formed from √पइसार=caus. of √पइस] enter;
-pres. 1. s. पइसरमि 6 8 4, 7 12 9*a*; 1. pl. पइसरहुँ 7 9 1; 3. s. पइसरइ 4 1*a*, 1*b*, 4 1 1, 14 1 9*b*, 3 pl. पइसरन्ति 5 12 2; *imper*. 3. s. पइसरउ 19 4 6; abs. पइसरेवि 12 1 3, 15 2 4, 18 2 1; p. p. पइसरिय 5 6 1;
-caus. abs. पइसारेवि 13 10 10*a*, 19 11 7; p. p. पइसारिय 5 5 8, 11 2 5, 14 1 2, 15 13 4, enl. 2 17 1.

पइसार 7 4 6, 9 5 7, 12 5 12 [from √पइसार=प्रवेशय्] प्रवेश (G. पेसारो).

°पइहर 19 6 4 पतिगृह.

°पईव 14 3 12*a*; *enl*. पईवय 5 12 5 प्रदीप.

पईहर 1 2 11, 9 3 6, 11 4 8, 14 2 1 प्रदीर्घ, *gl*. दीर्घतर.

-पईहरच्छि 1 15 2 प्रदीर्घाक्षि.

पईहिय 7 10 6 [*प्रदीर्घिका] दीर्घिका.

√पउञ्ज (प्र+युज्),
-abs. पउञ्जेवि 2 14 6, 13 6 2, 16 7 4; p. p. पउञ्जिय 2 9 8.

°पउत्ति 5 12 4, 11 14 10 [प्र+उक्ति] पउत्तियउ 3 11 1, पउत्तियउ 1 3 4 उक्ति.

पउमचरिय 1 16 10*a* पद्मचरित.

√पउल (पच्, He. IV 90);
-pass pres. part पउलिज्जन्त 11 9 6.

°पओलि 16 14 8 प्रतोलि (G. पोळ).

पय 2 8 2, 7 10 9*a*, 15 8 2 प्रजा.

पयङ्ग 18 11 2 [पतङ्ग] sun.

√पयट्ट [प्र+वृत्];
-*pres* 3. *s*. पयट्टइ 5 4 9*a*, *p. p.* पयट्ट 4 7 5, 5 15 9*b*, 9 9 3, 10 9 6, 12 7 5, 13 11 1*a*, 17 1 1*b*.

पयत्त 16 4 8 *gl*. प्रयत्न.

पयाणय 12 5 14*b* प्रयाण enl.

पयार 14 11 9*b* प्रकार.

√पयास (प्र+काश्);
-pres 2. s. पयासहि 11 11 3.

°पयाहिण 1 1 18, 6 13 3 प्रदक्षिणा.

√पकन्द (प्र+क्रन्द्),
-*pres. part. f.* पकन्दन्ति 18 11 5.

1 14 6, 5 4 2, 3 pl पाढन्ति 6 14 6, abs पाढेंवि 18 10 2, पाढेवि 8 9 8, pass pres part पढिज्जन्त 17 3 7

पढ 19 16 8 पट

पढइय 19 5 7 पढइ enl (or पढो)

पडिउवयार° 12 11 4 प्रत्युपकार

पडिकूलिय 6 8 2 [प्रतिकूलित] obstructed.

पडिखलिय 13 2 8 [प्रतिस्खलित] obstructed

पडिच्छिय [from प्रति+इच्छ्] 4 3 9, gl परिज्ञात accepted

√पडिजीव [प्रति+जीव्]
-pres part पडिजीवन्त 15 11 4 living

पडिदोच्छिय 12 6 6 [प्रति+जुगुप्सित, cf. दुउच्छ Hc IV 4] gave a return threat

पडिथिर 8 7 3, पडिथिर 17 12 10a [परिस्थिर] स्थिर

पडिपहय 7 13 6 [प्रतिप्रहत] blown (with ref. to तूर्य), 17 15 9 struck

पडिपाहुड 16 2 5 [प्रतिप्राभृत] return present

पडिपुच्छिय 9 14 1, 19 4 1a [from √पडिपुच्छ=परि+पृच्छ्] asked.

पडिपेल्लिय [from पडिपेल्ल=प्रति+प्र+ईरय्] 17 3 2, enl. 13 1 9 pushed back.

√पडिरक्ख [प्रतिरक्ष्] protect
-pres 3 s 1 14 7, 19 14 9

पडिरक्ख 3 10 9a, 19 8 3 [प्रतिरक्षा] -9 10 5 (mss. पडिवक्ख) protection.

पडिवय 10 8 5 see पडीवय, gl. पुनरपि

पडिवण्णय 2 13 1 प्रतिपन्न enl

पडिवत्त 14 11 1 प्रतिवार्ता information.

पडिवाइय 7 8 4, 6 gl. प्रतिवापित, पुनर्वाजित

पडिवारउ 2 7 5, 2 10 5 [*प्रतिवारकम्] again.

°पडिहत्थिय 8 5 1 तिरस्कृत.

पडीवय 2 15 2, 2 17 3, 3 7 5, 4 9 1, 4 11 1, 7 10 5, 11 1 7, 11 3 3, 12 1 9b, 12 3 8, 13 4 10b, 16 1 1, 18 1b, 19 11 6, पडिवय 10 8 5 [प्रतीप enl] gl पुन पुनरपि again, back, then, further, and also

पडुत्तर 16 9 5, 19 10 1a प्रत्युत्तर

√पढ [पठ् or पढुँ recite, echo some one's words] read, recite,
-pres 3 s पढइ 1 14 4, pres part पढन्त 3 6 9, 3 7 8, 10 3 2

पढुक्कय 14 13 3, पढुक्किय 19 6 9 [प्रढौकित] approached, advanced

पढोइय 19 17 8 [प्रढौकित] brought near

पणइ° 4 1 4 प्रणयिन्, gl. याचक, सज्जन

√पणच्च [प्र+नृत्],
-pres 3 s पणच्चइ 1 14 4, p p पणच्चिय 2 7 6, 5 5 4, agent °पणच्चिर 4 8 4, f °पणच्चिरि 17 2 7

√पणव [प्र+नम्]
-pres 3 s पणवइ 1 5 5, 7 10 8, abs पणवेवि 1 1 16, पणवेप्पिणु 1 1 1 to 15, 17, 18, 19a, 1 9 8, p p पणविय 6 12 4, pass pres 2 s पणविज्जहि 2 6 9 3 s पणविज्जइ 5 2 5

पणाल 19 10 10b [प्रणाल] channel, stream

√पणास (प्र+नश् or नाशय्),
-pres 3 s पणासइ 3 3 8, abs पणासेंवि 5 4 1, 15 8 9b

°पत्तिज्जवण° 14 8 5 (प्रत्यायन) consoling, conciliating

√पदरिस [प्र+दर्शय्]
-pres 3 s पदरिसइ 10 1 9b, imper 2 s पदरिसहि 2 9 6, p p पदरिसिय 1 3 12, enl. पदरिसियय 15 3 6

पदीसिय 17 2 8 [from प्र+दृश्] दृष्ट

√परिचिन्त (परि+चिन्त्)
–abs परिचिन्तेवि 4 12 5, 5 5 6, 5 10 9a, 7 8 2 p p परिचिन्तिय 4 11 9a, 15 10 3, enl. 18 8 9a
परिचिन्तण 16 3 7 परिचिन्तन
परित्राणय see परियाणय
परिट्ठिय 1 8 13b, 1 11 3, 3 4 8, 4 13 1, 8 10 6, 14 5 6, 16 1b, 17 13 8, enl. 19 17 10a प्रतिष्ठित
परिट्ठविय 12 12 6 प्रतिष्ठापित made over
√परिण (परि+नी a परण्वुं)
–imper 2 s परिणि 10 5 8b, pres part. परिणन्त 6 9 1 abs परिणेवि 13 1 1b, परिणेवि 12 12 7, परिणप्पिणु 10 7 1, 16 10 6, infin परिणणहुँ 5 15 9b p p enl परिणियय 13 1 9b, pass pres 3 s परिणिज्जइ 15 7 9b –caus p p परिणाविय 2 8 7, 5 1 7, 10 7 4, 12 5 6
√परितव (परि+तप्)
–pres 3 s परितवइ 7 12 6
परितुट्ठ 16 10 1, परितुट्ठिया f 15 14 8 परितुष्ट
परित्त 13 7 8 परित्राण
परिधिट्ठ 13 11 7 [*परिधृष्ट] अतिधृष्ट
°परिपमाण 16 5 4 प्रमाण full measure ?
√परिपाल (परि+पालय्).
–imper 2 s परिपालहि 20 1 6, 3 s परिपालउ 17 18 4 pres part enl परिपालन्ता 6 1 1 pass pres 3 s परिपालिज्जइ 9 4 3 gerund परिपालणिय 6 16 7
°परिपाल 5 3 9a परिपालक
परिपुच्छिय 11 14 2, 16 1 2 परिपृष्ट
°परिपुच्छण° 11 3 9 परिपृच्छन
परिपुण्ण 18 12 3 परिपूर्ण
परिपेसिय 15 8 4 परिप्रेषित
परिप्फुरन्त 1 15 8 परिस्फुरत्
√परिभम (परि+भ्रम्),
pres 1 pl. परिभमहुँ 6 13 7 3 s, परिभमइ 10 3 9a, 10 8 11a, 11 6 9a, 15 4 3 3 pl. परिभमन्ति 4 6 4, 11 14 7, pres part परिब्भमन्त 1 15 4, abs परिभमेवि 11 3 9b, agent परिभमिर 7 2 3,
–caus p p परिभामिय 16 11 6
परिभामिर 18 8 1 परिभ्रामयमाण
परिमिय 2 11 8, 3 5 9, 5 8 8, 16 14 1 परिवृत
पारमियत्थ 16 10 2 [परिमितार्थ] ज्ञातार्थ, gl यथार्थज्ञाता
√परिरक्ख (परि+रक्ष्)
pres 3 s परिरक्खइ 15 2 3 imper 2 s परिरक्खहि 16 8 3, 16 9 2
परिवड्ढिय 3 6 1b, 17 1 8 परिवर्धित
परिवद्द 11 14 11a परिवद्ध
परिवाडि 3 6 7, 16 13 9a परिपाटि
परिवार° 18 9 5 वाचशब्द ?
°परिवारिय 10 5 7 परिवारित
परिवुज्झण 16 3 6 [action noun from √परिवुज्झ-परि+बुध्य] परिबोधन
√परिवेढ (परि+वेष्ट्)
–p p परिवेढिय 1 8 6, 5 5 9a, 7 6 8 pass pres part enl परिवेढिज्जन्ता 2 12 4
√परिसक्क (परि+ष्वष्क्) move away
–imper 2 s परिसक्कहि 17 14 2
परिसिक्खिय 8 8 9b परिशिक्षित
√परिसुज्झ (परि+शुध्य) be proved pure
–imper 2 pl परिसुज्झहुँ 19 1 10b
√परिसेस (परि+शेषय) end, destroy
–pres part परिसेसन्त 3 2 5, abs परिसेसेवि 20 7 5 परिसेसवि 3 10 8 p p परिसेसिय 1 10 9a
परिह 16 11 6 परिखा
√परिहर (परि+हृ)
–pres 3 s परिहरमि 1 3 9, 4 12 2 परिहरेमि 18 8 9b 3 pl. परिहरन्ति 7 3 9 abs परिहरेवि 10 5 8a, परिहरेवि 4 3 8, 18 7 4, 18 9 2

°परिहरण 1 3 11

परिहविय 16 4 6, 19 6 2 [from परि+भव] पराजित, तिरस्कृत.

परिहाणउ 19 1 10a परिधान enl.

परिहिय 9 4 6, 9 5 1 परिहित.

परिहेवय 2 8 4 [परिधातव्य] परिधान; but gl ताम्बूलादि.

परोक्खएँ 15 11 6 परोक्षे without having seen.

परोप्पर 7 14 1, 8 6 1, 12 9 3, 15 3 3 परस्पर.

परोवर 17 16 2 परस्पर.

पलयकर 11 10 9b प्रलयकर.

पलयभाउ 1 11 2 प्रलय-भावम् ?

पलित्त °3 2 2, 7 11 9a, enl 5 7 1 प्रदीप्त.

पलीविय 7 4 5 प्रदीपित.

पलोट्ट 17 13 5 क्षिप्त, पतित; 17 16 3° पतित.

°पलङ्क° 1 14 9a पर्यङ्क.

√पलाण (denom. from पर्याण) furnish with saddle (a. पल्लाणवें);

–imper. 2. pl. पल्लाणहों 19 3 10a.

पलुट्ट 7 10 5 (Hc. IV 166) प्रत्यागत.

पव° 14 1 7 प्रपा.

पवणुद्धुअ 5 1 9a पवनोद्धुत.

पवयल 17 7 7 gl. समर्थ.

पवड्ढिय 9 13 9a प्रवृद्ध.

√पवत्त (प्र+वर्त्),

–pres. 3. s. पवत्तइ 2 9 3; p. p. पवत्तिय 5 11 2 (gl. कृत).

पवरिसिय 1 16 4, 7 प्रवृष्ट.

√पवस (प्र+वस्);

–pres. part. पवसन्त 4 4 1, enl. पवसन्तय 19 1a.

√पवह (प्र+वह्),

–pres. 3. s. पवहइ 3 13 6; pres. part. enl. पवहन्तउ 3 8 10b, 14 11 9a.

पवाडावायर 14 12 6 ?

6

√पवियम्भ (प्र+वि+जृम्भ्) flash forth, appear;

–pres. 3. s. पवियम्भइ 10 2 2.

°पवित्त° 1 2 12a पवित्र.

पविरल° 1 2 11 प्रविरल.

°पविहाय° 16 5 6 प्रविभाग.

पवोल्लिय 14 8 7, 15 10 5, 19 4 2 (cf. वोल्ल) उक्तवत्.

पव्वइयय 4 13 9b [प्रव्रजित enl.] परिव्राजक.

√पव्वज्ज [प्र+व्रज्];

–abs. पव्वज्जेंवि 17 18 10a,

पव्वज्ज 12 2 5 प्रव्रज्या

पव्वालिय 19 15 2 [Hc. IV 41] प्लावित.

पसरिय° 4 11 9a, 17 7 5 प्रसृत.

°पसर 9 8 4 प्सर.

पसव° 14 11 8 पशु (PSM. s. v.).

√पसाह [प्र+साधय्];

–pres. 3. s. पसाहइ 1 14 8; imper. 2. pl. पसाहहों 19 3 10a; abs. पसाहेंवि 2 16 2.

पसाहय 10 12 7 प्रसाधक decorator ?

पसुत्तिय 1 14 9a प्रसुप्ता.

°पह 16 9 4 पथिन्.

√पहण (प्र+हन्),

–pres. 3. s. पहणइ 14 7 1; abs. पहणेंवि 19 5 8.

√पहर (प्र+हर्),

–pres. 3. s. पहरइ 15 5 9a, 20 9 6, 3. pl. पहरन्ति 7 14 1, 8 6 4; imper. 2. s. पहरु पहरु 15 4 7, pres part. enl. पहरन्तय 15 4 2; pot. part. पहरेवउ 11 13 5.

°पहर° 4 7 5 प्रहार.

पहसिय 18 6 4 प्रहसित.

पहासिउ 3 9 3 [प्रभाषितम्] gl. प्रभाषितवान.

पहाणय 15 8 4 प्रधान enl.

पहिम्भिय 17 13 3 (प्रहिम्भित) परिश्रान्त.

पहिलय 1 8 7, 1 11 2, 11 2 2 प्रथम (a. पहेलें).

पडिलारय 9 3 3, 16 12 4; f. पडिलारी 9 6 2 प्रथमतर enl.

√पहुच [*प्रभुत्व्; denom. from प्रभुत; G. पहोंचवुं] (Hc. IV 390) suffice, -pres. 3. s पहुच्चइ 6 4 4.

पहुच्च 14 7 9a पर्याप्त (G. पोंचवुं reach).

पहुत्तण 3 9 4 प्रभुत्व.

पंसुलि 7 5 5 पांसुली.

पाइक्क° 4 4 6 पादातिक (G. पायक).

पाउज्जिय 2 9 8 [*प्रातोद्यिक, cf आतोद्य] player of musical instruments.

°पाउस 3 8 6, 9 5 9a प्रावृष्.

पायय 1 2 3 प्राकृत.

*पायउ 3 1 13a, 16 4 9b पादप.

√पायड (प्रकटय्);
-pres. 1. s पायडमि 1 1 19b, p p. पायडिय 16 14 9b.

पायड 19 10 4, enl. पायडय 6 13 5 प्रकट, व्यक्त.

*पायारवत्त 1 5 1 प्राकारवत्.

पायाड° 12 8 4, 17 10 9, [*पादाल?] पादातिक gl. पाइक ! (cf. G. पायल).

पायालय 13 6 1b पाताल enl.

पाडिहेर 3 3 10 प्रातिहार्य.

पाण 2 9 9b प्राण.

पाणपिय 19 12 3 प्राणप्रिया.

°पाणालि° 14 6 1. (D. 6 40=द्व्रुद्ध्रप्रहार) gl. जलच्छटा.

पाणिय 14 3 8 पानीय (G. पाणी)

पाणिग्गहण 10 4 4; पाणिग्गहण 10 4 7, 13 4 8 पाणिग्रहण

पारक्य 6 1 6, 11 10 1, 15 1 8 [cf Hc. II 148] पर, gl शत्रु (cf. G. पारकुं stranger).

पारणय 4 3 2 पारणक

पारद्धय 16 5 8 प्रारब्ध enl.

पारावद्धय 7 6 1, 7 7 4, 7 13 8, 15 4 8, 17 4 8, 19 8 9, 19 17 7 परा-द्रुत (Mp 52 19 14b gl.).

पारावय* 1 5 3 पारावत.

पाराविय 2 16 8 पारित.

पारिहच्छि 12 1 8 gl. वेग

पारोह° 9 3 6 प्ररोह sprig.

√पाल (पालय्; G. पाळवुं);
-imper. 2. s. पालें 7 12 6, pres. part. पालन्त 3 2 6, 10; -pass. pres 3 pl. पालिज्जन्ति 20 10 9b

√पाव (प्र+आप्; G. पामवुं),
-pres. 1. pl पावहुं 2 15 2, 3. s. पावइ 4 13 9b, 12 1 9a; 3. pl. पावन्ति 14 11 6, 20 1 9b; fut. 1. pl. पावेसहु 3 6 11b, 2. s पावेसहि 19 7 5; pres. part enl. पावन्तय 11 9 7, 13 11 5, p p. पाविय 2 16 7, enl. पावियय 13 5 10b.

पाव 8 11 2?

पावज्ज 5 13 7 प्रव्रज्या.

पावालोलि 11 14 4 प्रवालायलि.

पासु 4 4 3, 12 7 1, 14 10 9b, 15 12 8, 16 11 9b पार्श्वम् (G. पास) near.

-पासेंहिं 2 13 8, 18 3 9b पार्श्वे near.

-पासिउ [पार्श्विकम्] 4 5 4, 10 9 6 (*genitive post-position*), 9 5 6, 7, 8, 10 8 2, 3 (ablative post-position) from.

पासेय 1 13 7, 18 5 9a प्रस्वेद.

-पासेइय 20 6 2 प्रस्विन्न.

पाहाण 7 14 1, 13 3 10b पाषाण.

°पाहुड° 13 11 11b, 14 10 9b प्राभृत

पाहुणय 5 13 8 प्राघूर्णक (G. प्राहुणो, परोणो).

√पिय, √पिव (पिब्, G. पीवुं),
-pres. 3 pl. पियन्ति 1 4 8, imper. 2 s. पियहि 9 8 3, pres. part. पियन्त 7 9 6, abs. पिएवि 5 4 5, 18 2 8, pot. part. पिएवउं 2 12 5.

पिव 13 10 3 इव.

पियारय °2 9 1, °4 1b, 5 8 2, f. पियारी 3 4 6 प्रियतर enl.

फ

फग्गुणणन्दीसराइ 18 4 5 फाल्गुन-नन्दीश्वराह्न.
°फड° 5 11 1, फडा° 13 6 1a फटा.
फम्फाव 8 12 2, 9 14 6, फम्फावय 3 6 9 sort of bard.
°फर° 17 6 4 फलक shield.
√फरहर (onom.; G. फरफरवुं) flutter; -pres. part. फरहरन्त 3 4 6, 15 2 8.
°फलिह 7 5 1, 17 6 4 परिघ.
फलिह 6 5 2 स्फटिक.
फलिह° 14 6 5 स्फटिका alum.
√फाड (स्फाटय्; G. फाडवुं) split open; -abs. फाडेप्पिणु 9 2 9b; p. p. फाडिय 5 10 9b, 13 4 8, 19 7 9
फाडिय° 1 4 6 स्फारित gaping.
√फिट्ट (स्फिट्य् Hc. IV 177=भ्रंश्) नश् (G. फीटवुं);
-pres. 3. s. फिट्टइ 10 12 2.
फुक्कार 12 9 9, enl. 19 3 4 फुत्कार.
√फुट्ट (स्फुट्य्; G. फूटवुं) break open; -pres. 3. s. फुट्टइ 13 2 9, pres. part. फुट्टन्त 17 3 6; abs. फुट्टेवि 8 5 11b; p. p. फुट्ट 13 6 3,
फुड 5 13 2 स्फुट.
√फुर (स्फुर्).
-pres. part. फुरन्त 14 6 3, enl. फुरन्तय 8 3 2.
फुलिङ्ग 1 13 7 स्फुलिङ्ग.
°फुल्ल° 1 7 4 [फुल्ल] पुष्प (G. फूल).
फुल्लन्धुअ 7 13 5 (D. 6 85) भ्रमर.
√फुस (=मृज्, Hc IV 105),
pres. part. f. enl. फुसन्तिय 18 10 9a.
√फेड (स्फेटय्; G. फेडवुं) destroy, pres. part. फेडन्त 3 2 3.

भ

भइय 6 9 3, 13 1 9, 15 6 2, 15 11 1 [*भयिक] भीति.
भइणि 12 12 1 भगिनी.
भउह 14 3 10 भ्रू (G. भवुं).
भउहाल 10 2 9a भ्रूवत्.
भयभीय 8 10 2 भयभीत.
भयभीस 4 3 9a [भयभीष्म] भयंकर; gl. भयस्यापि भीष्मः.
भयभीसण 11 11 1 [भयभीषण] भयजनक.
भयाउर 19 2 9 भयातुर.
भयावण 8 1 4, 20 3 1, 20 6 9a (भीषक) भयानक.
√भक्ख (भक्ष्);
-pres. 3. s. भक्खइ 2 12 8.
भग्ग 17 5 1a भग्न.
भग्गव° 13 12 7 [भार्गव] gl. शुक्र.
√भञ्ज (भञ्ज्; G. भाँजवुं);
-pres. 1. s. भञ्जमि 5 14 2; 3. pl. भञ्जन्ति 7 5 4, abs भञ्जेवि 6 15 5, 12 5 12.
-agent. भञ्जण 3 8 9.
भडारय 1 8 13a, 2 6 1, f. भडारी 1 14 3, भडारि 10 2 2 भट्टारक.
√भण (cf. G. भणवुं recite aloud, study) speak, consider;
-pres. 1. s. भणमि 6 1 10b; 3. s. भणइ 3 7 3; 3 pl. भणन्ति 10 5 8a, 12 9 4; imper. 2. s. भणु 15 14 2; fut. 3. s. भणेसइ 19 5 2; opt. 2. s. भणेज्जहु 19 12 10a, pres. part. भणन्त 2 11 4, 2 16 11a, enl. भणन्तय 15 4 9a, abs. भणेवि 2 12 8, 6 7 4, 6 7 5, 8 11 6, 14 5 8, भणेवि 3 9 6, 4 12 7, 7 2 7, 11 5 3, 13 11 1a, भणेप्पिणु 8 3 8, 12 11 6, 14 13 9a, 15 2 9a, 18 3 3;
-भणेवि 2 7 8, 2 17 8, 19 11 8a, भणेवि 2 4 9b, 8 4 8 इति कारणात् for the reason that.
√भण्ड (cf. D. 6 101 भंडण=कलह, G. भाँडवुं abuse),
-imper. 2 pl. भण्डहों 4 8 9a.
भण्डार 9 4 1 भाण्डागार (G. भण्डार).

महाउरु 3 8 6 महद्गुच्छ.
महाय° 1 3 7 ?
महाकाल 4 6 5 one of the nine treasures.
महागह 1 3 14b [महाग्रह] राहु.
महावइ 3 8 5*, 5 4 2 महा+अटवी.
महारय 6 4 9a, 19 1 8 मदीय (G. म्हारे)
महायवत्त 13 1 4 महातपत्र ?
महिसा° 1 1 8 महिष enl.
महुमह 1 6 7 [मधुमथ] विष्णु.
°महोरग 18 7 7.
महोवहि 3 3 7 महोदधि
मा 12 9 2, 13 12 10b.
√मा [मा, G. माउँ] be contained in, -pres. 3. s माइ 1 10 3, 16 11 8, pres part मन्त 11 5 1, p p. माइय 9 5 2, enl. माइयय 8 3 9a.
माउल्य 19 10 7 मातुल enl
माई 18 7 2, 19 2 10b, 19 6 2, 19 8 10b, 19 10 6, 19 16 10a [मात] term of endearing address to a familiar woman.
मावरि 9 6 4, 19 8 4, 19 16 7 मातृ.
मार्यावाल 2 2 7 मायाबाल
मागहभास 5 9 5 मागधभाषा.
√माण [मानय्, G माणुँ] enjoy, -pres. 2 s माणहि 20 1 6, fut. 1. pl माणेसहुँ 9 6 5, pres part. माणन्त 9 3 5, abs. माणेंवि 14 8 9b, 14 9 6, p. p enl. माणियय.
°माण 5 10 6 मान.
-माणहरि° 3 8 7 मानगिरि.
-माणत्थम्भ 5 7 8 मानस्तम्भ
माणव 4 6 5 मानव.
°माणवथम्भ 1 7 8 मानवस्तम्भ.
माणुस 10 5 2,* 10 11 4 [मानुष्य] मनुष्य (G मानस)
माम °13 2 10a°, 18 1 3, enl. 13 11 8 [माम] father-in-law.
√मार [मारय्, G मारुँ],
-pres. 1. s. मारमि 8 10 7; 3. s. मारइ 9 10 5, imper. 2. pl. मारहों 6 9 4; p. p. enl मारियय 9 11 1.
°माहप्प 3 13 8a, 20 9 1 माहात्म्य.
माहव-मास 6 5 10a, 11 4 1, 19 9 5 [माधवमास] gl. चैत्रमास (usually माधव=वैशाख)
माहेन्द 10 1 10b [माहेन्द्र] gl. इन्द्रजाल.
मिय° 11 4 1 अमृत?
मिग 16 15 1, 19 13 8 one of the four breeds of elephants (cf. मय 16 12 2).
-मिगणयण 19 3 7 मृगनयना.
-मिगमय° 14 6 5 [मृगमद] कस्तूरी.
-मिगलोयणिय 16 13 8 मृगलोचना enl.
मित्तइय 12 2 8, 12 5 4, 18 4 6 मैत्री.
√मिल [मिल्, G. मळवुँ], -pres. 3 pl. मिलन्ति 18 3 8; abs. मिलेंवि 9 13 9b, 17 5 5, मिलेवि 9 6 4, मिलेप्पिणु 11 1 8, -caus. 2. s मिलावहि 15 11 9b.
√मुअ [मुच्], -pres 3. s मुअइ 13 1 8, 15 5 4, 3 pl. मुयन्ति 6 7 5, 7 2 6, imper. 2 s मुएँ 15 7 2, 2. pl. मुअहु 19 2 8, 3. s मुअउ 5 2 5, pres. part. enl मुअन्तय 3 6 6, abs. मुएँवि 6 15 9b, 7 11 6, 10 12 7, 12 4 7, मुएवि 8 3 6, 10 12 5, 12 2 4, मुयवि 15 13 5, मुएप्पिणु 13 8 10a, p. p. मुक्क 4 10 4, f मुक्की 4 10 4, enl. मुक्कय 14 8 9b, -pass. pres. 3. s मुच्चइ 1 3 14b, 7 12 2, pres. part मुच्चन्त 3 2 9
मुय 2 8 2, 15 11 8, f. enl. मुयया 19 18 1b मृत (G. मुओ)
मुच्छगय 5 13 4 मूर्छां गता.
मुच्छाविय 6 9 3, 19 8 4, 19 15 1b मूर्छिता

रङ्गिय 1 5 9b, °14 3 8 [रङ्ग+द्रत] रञ्जित coloured.
रज्जुय 1 11 3 रज्जु enl.
√रड (रट्; G. रडवुं weep, cry), -pres 3. s. रडइ 19 7 11b; imper. 3 s. रडउ 12 9 5
°रण° 14 3 8 corrupt for गण!
रणवइ 5 6 5, 11 10 9b, 12 7 4, 17 4 10a, 20 1b रणमुख battle-front.
रणवीढ 4 5 9b रणपीठ.
रण्ण 4 1 6 [Hc. I 66] अरण्य (G. रान).
रत्तिन्दिउ 10 7 5 रात्रिंदिवम्.
रत्तुप्पलिहूअय° 9 6 6 रक्तोत्पलीभूत enl.
√रम (रम्; G. रमवुं),
, -pres. 3 pl. रमन्ति 14 11 8; imper. 2. s. रमु 19 15 5, 2 pl. रमहों 14 5 4; pres. part. रमन्त 18 12 8, f. रमन्ति 18 3 6; abs रमेवि 14 11 4 (in रमेवि ण णाइय=G. रमी न जाणी), -pass. pres. 2. s. रम्मइ 8 6 9b.
°रम्भ° 19 12 4 [रम्भा] कदली.
रव° 14 2 2 कलमंजुल sweet sounding.
रवण्णय 2 2 2, 14 1 1 [*रमण्य enl] रमणीय.
°रविन्द° 4 9 6 अरविन्द
- रसन्त 10 3 2, 14 6 3 रसत्.
°रसमन्ती 14 2 9a [°रसवती] रसयुक्ता
रसोइ 17 13 10b रसवती cooked food (G. रसोई).
°रहियय 5 3 9a °रहित enl.
रहङ्ग 15 12 7 [रथाङ्ग] चक्र.
रहल f. 7 3 10b तरङ्ग (cf. Sk लहरी, G लहेर), gl वेत्र=जलपूर.
राय 4 12 6, 5 5 4 राजन्
राउलय 19 10 7 [राजकुल enl.] gl. राजा,
-7 1 9a राजकुलिक royal.
राय सिय 6 9 6 राजश्री royal fortune.
राणय 2 15 5, 3 9 2, 5 5 2, °8 4 4, 9 3 2, °11 10 2, 15 8 4, 20 3 8, 20 11 8 राजन् enl. [cf. Sk राजानक, G. राणो].
रामकह 1 2 6°, रामकहा° 1 2 1 रामकथा.
रावय 4 8 8 [Hc. IV 49] रञ्जित.
°राव 10 3 2.
रासि° 9 14 4 रश्मि.
रिच्छ °3 5 2°, 8 5 5° ऋक्ष (G. रींछ).
रिन्छोलि 11 14 4, 14 4 3, 14 6 8 (D 7 7) पङ्क्ति.
√रिज्झ [ऋध्य्, cf. G. रीझवुं-'be pleased'] prosper;
-imper. 3. s. रिज्झउ 12 11 3.
रिण °13 3 10a, °19 10 9 ऋण.
°रिहालय 11 4 5 [रेखाल enl.] रेखायुक्त.
√रुअ, √रुव [रुद्; G. रुए weeps], -pres. 3. s. रुअइ 18 12 6, रुवइ 19 3 3, pres. part. f. रुवन्ति 19 2 10a, enl. रुअन्तिय 19 9 10b, p. p. रुण्ण 19 10 8, gerundive रुवेवहों 7 8 8b.
√रुच्च [रुच्य्] like;
-pres. 3. s. रुच्चइ 1 3 14a, 2 15 6.
रुट्ठय 11 10 3 रुष्ट enl. (G. रुठो)
°रुण्ड 17 13 10a
रुन्द 19 13 8 (D 7 14) विपुल.
रुप्पय° 2 16 4 रौप्य enl.
रुहिर 19 6 5 रुधिर.
रूव° 9 8 3 (रूवु 18 6 8, रूवइँ 3 7 4) रूप.
रेल (प्लावय्; G. रेलवुं),
-pres. part enl. रेलन्तय 4 9 7, p p रेल्लिय 17 3 2.
√रेह (राज्, Hc. IV 100),
-pres 3. pl. रेहन्ति 2 11 9a
√रोक (G. रोकवुं) check, stop, engage,
-pres. 3. s. रोकइ 17 9 3, pres part. रोकन्त 4 7 10b, p p. °रोक्किय° 6 1 9.

√रोव [रुद्; Ho. IV 226; G. रोवुँ];
-pres. 2. s. रोवहि 19 15 8; pres. part. f. रोवन्ती 8 3 1.

रोसाविय 8 9 9a रोषित enl.

रोसाउरियय 13 1a रोषापूर्ण.

ल

लइ 1 12 7, 5 2 3, 5 8 3, 7 6 9b, 8 1 9b, 9 1 6, 10 4 4, 10 10 8, 11 12 8, 12 9 7, 13 3 8, 14 5 4, 14 11 2, 15 1 8, 15 8 5, 15 12 3, 16 1 2, 16 8 7, 18 3 1, 18 3 6, 18 8 9b, 20 9 5 (G ले) well, lo.

√लय [ला, G. लेवुँ] take;
-pres. 3. pl. लयन्ति 7 2 6; pres. part. लयन्त 18 1 8; abs. लएँवि 18 1 9b, 2 लएवि 2 3 9a, 18 10 8, लएप्पिणु 2 15 9a, 3 12 6, 7 6 2 14 11 1; p. p. लइय 2 5 1, 2 11 7, 2 12 2, 4 7 5, 12 2 3, 15 3 3, 17 4 1b, 18 4 3, enl. लइयय 2 4 7, 4 10 9a, 11 12 9b; pass. pres. 3. s. लइज्जइ 2 5 5.

°लउडि° 17 6 5 [*लकुटी] लकुट.

लयार 1 3 5 लकार.

लकुडि° 11 6 4 [*लकुटी cf. D. 7 19 लकुडं=लकुटः] लकुट (cf. G. लाकडी).

√लक्ख [लक्षय्],
-imper. 2. pl. लक्खहों 5 5 1; abs. लक्खेवि 4 2 4, pass pres. 3. s. लक्खिज्जइ 2 3 4, 6 13 5, 10 10 5, 11 6 9b, 17 9 10b.

लक्खण 1 3 7 [लक्षण] व्याकरणशास्त्र, 2 9 8 लक्षणशास्त्र.

√लग्ग [*लग्य्; G. लागवुँ],
-imper. 2 s. लग्गु 8 10 3; 3. s. लग्गउ 9 10 5; fut. 3. s. लग्गेसइ 18 6 9b; pres. part. °लग्गन्त° 13 5 1b, f. लग्गन्ति 17 2 3; abs. लग्गेवि (=from) 1 16 4, 12 2 8, 20 11 8, लग्गेवि (=from) 6 9 8; p. p. लग्ग 1 9 1, (कम्पणइँ) 10 1 8, भिएवि) 10 2 4, enl. लग्गय (भज्जहि) 9 10 7; —with कुडं (=पृष्ठे) chase, pres. 3. s. कुडेंलग्गइ 12 4 2; p. p. enl. कुडें लग्गय 12 3 7 [D. 2 62 कुढो हृतानुगमनम्; Mp. 29 14 11 gl. gives कुढि=पृष्ठे; PSM, records कुढावय =अनुगमन. Eng. 'trail' 'trace', G. पीछो].

लग्गणखम्भ 1 1a [*लागनस्तम्भ] आधारस्तम्भ.

लङ्गूल° 6 11 8, 19 7 10 लाङ्गूल.

√लङ्घ (G. लाँघवुँ);
-pres part. लङ्घन्त 2 8 1, abs. लङ्घेवि 11 6 7, लङ्घेप्पिणु 2 3 7, 6 6 1.

√लज्ज [लज्ज्; G. लाजवुँ];
-pres. 3. s. लज्जइ 10 8 11b, 11 12 9b, opt. 2. s. लज्जिज्जहि 18 8 3, 3 s. लज्जिज्जइ 20 11 5.

लञ्छणगारिय 19 5 5 लाञ्छनकारिका.

लट्ठि 11 6 2 यष्टि.

लद्ध-संस 13 4 3 लब्धशंस.

लब्भइ 4 12 4 लभ्यते.

√लल [लल्, लड्] dangle;
-pres. 3. s. ललइ 14 7 8, pres. part. ललन्त °13 4 5°, °17 13 3, f. ललन्ति 10 3 4.

√लह [लभ्],
-pres 1. s. लहमि 12 1 6; fut. 2 s. लहेसहि 19 8 2; abs. लहेवि 2 9 7, 10 4 1, 18 2 1.

लहिम 9 12 3 लघिमन्.

लहु 18 10 5 लघु quickly.

लहुअ 6 12 3 लघु enl.

√लाय [लागय्],
-abs. लाएँवि 2 11 3, p. p. लाइय 3 9 10a, 11 2 3, 11 8 6.

लायण्ण °1 13 6, °2 16 2°, 14 12 3° लावण्य.

लाहव 17 6 9, 20 2 1a [noun from causal base *लाहव !] लाभ (G. लहावो).

°लिय° 3 12 6 लात taken.

लिह see लीह.

लिहाविय 6 9 9b, 12 5 6 लेखित.

लीह 17 7 8, 18 10 9a, °लिह° 15 12 7 [लेखा] रेखा (cf. G. लीटी).

लीण 13 12 9, 14 5 8 लीन.

लुअ° 4 8 3*, 15 5 4 लुत.

√लुह (=मृज्, He. IV 105; G. लुहुँ) wipe,
-pres. 2. s. लुहहि 19 15 8; pres. part. f. लुहन्ति 19 6 10a; agent. °लुहण 15 12 7;
-caus. abs. लुहावेँवि 19 11 1a.

√ले (नी; G. लेवुँ) take;
-pres. 1. s. लेमि 4 4 3; 1. pl. लेहुँ 2 15 7; 2. s. लेहि 18 2 2, 3; 3. s. लेइ 1 10 9b, 7 5 7; imper. 3. s. लेउ 1 3 13, 3. pl लेन्तु 19 3 9, pres. part. लेन्त 18 12 9a, enl. लिन्तय 17 3 10b, abs. लेवि 1 10 3, 4 3 8, 4 5 2, 5 6 9a, 10 12 5, 14 9 8, 18 3 2, लेप्पिणु 1 4 1b, 14 10 9b, 15 1 9a,
-caus. p. p. लेवाविय 15 15 9a.

°लेस° 3 11 3 लेश्या.

लेह 13 11 7, 14 13 9a, 15 8 4 लेख.

लोय 3 12 2, 6 16 1 लोच.

√लोट्ट (लुट्य्) roll about, wallow (G. लोटवुँ, आळोटवुँ),
-pres. part. लोट्टन्त 14 13 8, enl. लोट्टन्तय 8 3 3; p. p. °लोट्टिय° 4 8 7.

√ल्हस (He. IV 197) स्रंस् fall, pass away, fade,
-pres. 3. s. ल्हसइ 18 5 9a, p p. ल्हसिय 10 11 8, 17 4 6, 17 17 1b.

°ल्हास° 19 18 4 म्लानि fading

व

व 1 4 2, 1 5 3, 1 13 4, 2 7 3, 4 10 5, 6 13 1, 9 1 8, 17 11 10b इव, 2 3 9b वा.

वइयागरण 7 14 4 वैयाकरण.

वइतरणि 11 9 3, 11 10 5 वैतरणी.

वइमाणिय 15 15 5 वैमानिक.

वइराय 2 9 2, 2 10 3 वैराग्य.

वइरिणि 19 4 9b वैरिणी.

वइवस° 15 13 7 [वैवस्वत] यम.

√वइसर (analogical formation of the primitive from वइसार, the causative base from वइस=उप+विश्) sit;
-imper. 2. pl. वइसरहु 10 1 7; abs. वइसरेँवि 6 1 5, 15 2 4;
-caus. p. p. वइसारिय 5 14 3, 20 3 3.

वइसण 5 11 8, 5 14 3, enl. वइसणय 16 9 8 [उपवेशन] आसन (cf. G. बेसणुँ).

वय 20 10 7 (?) gl. वदन.

वयवन्तिय 12 4 9b व्रतवती enl.

वयस 19 12 6 [वयस्य] gl. मित्र.

वक्कु वयणु 1 3 6 [वक्रं वचनम्] passive voice (cf. Old G. वाँकुडी उक्ति).

°वक्क 10 10 6 वाक्य.

वक्खाणियय 1 3 2 [*व्याख्यानित enl.] व्याख्यात.

वक्खित्त 13 4 4 ?

वगलामुह 17 3 4 [वगलामुख] वडवानल.

वङ्किय 20 4 5 [वङ्कित] worsted (in battle)

वङ्कुडय 6 16 5 [वङ्क+Ap. suffix °उडय] वक्र (G. वाँकडुँ).

√वच्च (Hc IV 225; व्रज्),
-imper. 2 s. वच्चु 7 12 4.

°वच्छ 14 12 5 ?

√वज्ज [वाद्; G. वाजवुँ],
-pres. 3. s. वज्जइ 3 3 7, 17 10 3,

वज्जन्त 3 2 9 वर्जयत्.

वज्ज 16 14 4 वाद्य or वर्ज्य or वादित.

√वज्जर (He. IV 2, कथ्),
-imper. 2. s. वज्जरहि 15 12 6, p. p. वज्जरिय 4 13 7, 5 7 10, 9 6 1, 12 4 1.

वरइत्त °5 15 9b, 7.2 9a वरयितृ bride-groom.
वराय 4 8 9b, f. enl. वराइय 12 7 9a वराक.
वरि 1 3 9, 2 14 1, 10 8 6 वरम्.
वरिय 20 5 10a वृत.
√वरिस [वृष्; G. वरसवुं];
-pres 3. s. वरिसइ 10 1 9a; pres. part. वरिसन्त 8 10 9a, p. p. f वरिट्ठी 1 14 9b.
°वरिस 1 16 4 [वर्षः] वर्षा.
वरि-सग्ग 13 12 6 gl. उपरितन-स्वर्ग.
वरिसद्ध 1 10 3 वर्षार्धम्.
√वल [वल्, G. वळवुं];
-pres. 3. s. वलइ 13 1 1b, 14 3 4, 17 9 3, 3. pl. वलन्ति 7 2 8; imper. 2. s. वलि 17 8 10b, वलु 20 8 3, वलु वलु 11 11 3, 17 8 3, 20 8 7, 2. pl. वलहों 8 11 1; pres. part. enl. वलन्तय 20 2 9b, abs. वलेवि 12 3 8, 12 6 1, वलेवि 2 15 2, p. p. enl. वलियय 8 3 5.
√वल [ज्वल्; G. वळवुं];
-pres part वलन्त 2 11 9b.
वलवन्त 15 10 6 वलवत्.
वलग्ग 7 3 1, 14 7 9b, 16 15 5, 18 5 9a [अवलग्न] (He. IV 206) आरूढ (cf. G. वळगवुं adhere to, be attached to).
°वलाय 14 6 9b वलाका.
वलियय 8 3 5 [वल+°इक enl.] वलित (G वळियो)
वलिवण्ड 18 8 9a [cf. D 6 92 वल-मड्ड=बलात्कार; PSM cites वलिमड्ड; Bh. has वलिवण्ड (thrice), Hp वलिमड्ड] violence (cf. माड)
√वसिकर [वशीकृ],
-abs वसिकरेंवि 15 9 1; p p. वसिकिय 4 5 3, 16 7 8.
वसु-धारि 1 8 3 वसुन्धरा.
√वह (G. वहेवुं, वही जवुं) flow, move, carry, bear,
-pres. 3. s. वहइ 4 5 3; 3. pl. वहन्ति 17 2 9; pres. part. वहन्त 10 8 6, f. वहन्ति 11 10 5, वहन्ती 1 2 6, enl. वहन्तय 13 6 11 b, 13 11 5.
√वह [वध्],
-pres. 3. s. वहइ 6 11 2; fut. 3. s. वहेसइ 6 11 3; pres. part. वहन्त 20 7 9a; abs. वहेंवि 17 8 2.
वहल 14 10 3 वहल.
वहव 5 1 1, 5 9 1, 12 9 6, 16 13 1 बहु.
°वहिणि 5 4 7, 9 6 2, °13 11 10 भगिनी (G. बहेन).
वहिरय 9 8 2 बधिर enl.
वहु 9 2 1, 18 4 10a, enl. वहुय °5 15 9b°, 6 15 9b, °13 10 2°, 19 15 7, वहुव °15 7 9b वधू (G वहु).
-वहुवर° 4 9 8, 10 4 9a वधूवर.
वहुक्खम 13 2 7 [बहुक्षम] अतिसहिष्णु.
वहुत्त 14 12 9a (He, I 233) प्रभूत (H. बहोत).
वहुरूव 9 9 6 बहुरूप.
वहुल° 13 12 8 gl. तिमिर
वहुलद्धमिय 19 9 5 बहुलाष्टमी enl.
वहुवारउ 8 10 4 बहुवारम् enl.
वहुसंथ° 16 9 6 [बहुसस्थ] gl. बहुविचार°.
°वंस 11 4 8 [वंश] back (cf G. वांसो).
वाइय 19 16 8 [वात] वीजित.
वाइ 5 15 2 वादिन्.
√वाय (वाचय्) recite,
-abs. वाएंवि 6 16 8.
√वाय (वादय्);
-pres. 3. s. वायइ 1 11 4; pres. part f. वायन्ती 14 10 8, p. p. वाइय 2 4 4.
वायरण 2 7 9b व्याकरण.
वायव° 8 8 4.
°वाण 13 10 3 (1) वाण sound, (2) बाण arrow.
वाणरमालिय 14 2 6 (1) वानर-माला enl. (2) तोरण festoon (H. G. वंदरवाल).

वाणिज्ज 2 8 6 वाणिज्यक.

वाम 4 11 5 gl. व्यायाम.

वामद्ध 1 6 8 वामार्ध.

°वामीसिय 14 6 3 व्यामिश्रित

°वार 2 16 10, 6 1 7, 12 3 8, 14 2 1 द्वार (G. वार, वारुँ).

वारवार 7 2 6, 19 6 1a वारंवारम्.

वारि-णिवन्धण 4 1 4 वारि-निवन्धन.

वालकीड 5 1 7 बालक्रीडा.

°वाली 14 2 9b वालिका.

√वाल [वालय्; G. वाळवुँ];
 –abs. वालेंवि 7 3 10a.

°वावणय° 8 1 6 वामन enl.

√वावर [व्या+वृ] become active;
 –inf. वावेंरवि (लग्ग) 12 9 8.

वावल्ल 4 5 6°, °17 6 8° शस्त्रविशेष.

°वावार 14 8 3 व्यापार.

√वास (वर्ष्);
 –pres. 3. s. वासइ 3 3 9.

°वास 4 11 7 [वर्ष] वर्षा shower.

वासारत्त 9 9 9b [वर्षारात्र] वर्षा rainy season (H. बरसात, G. वरसात, वरसाद).

√वाह [वाहय्],
 –pres. 1. s. वाहमि 11 5 2, imper. 2. s. वाहि वाहि 17 6 2, 17 10 2; abs. वाहेंवि 12 1 9a; p. p. enl. वाहियय 8 9 9b.

√वाह [बाध्],
 –pass. pres. part. वाहिज्जमाण 18 11 4 बाध्यमान.

°वाह 12 4 3 प्रवाह.

°वाह 4 13 1 वाहक.

वाह 2 16 1, 13 12 6 [बाहा] बाहु.

वाहम्भ 19 10 5 बाष्पाम्भस्.

वाहिर 18 7 9b व्याहृत ! gl. तृषा. enl. 9 9 2 ?

वाहिरन्भरचरिय 17 12 6 बहिरन्तरचरित ?

वि 1 11 7, 3 12 7, 11 13 8, 16 5 2, (°इँ वि) 16 7 7, 16 12 7, 19 13 2, (°इं+वि=°इ+) वि 3 11 9, 12 12 10a, 15 6 2. 15 14 7; (°हिँ+वि=°हि+) वि 1 10 8, 2 4 2 to 2 4 8, 2 14 7, 16 5 11b, 17 5 3; 19 12 8, (°हुँ+वि=°हु+) वि 11 6 8, 16 13 5, 19 6 4, 19 8 4, 19 17 11b अपि (G. वि, य).

विउज्झण 16 3 6 (noun fr. विउज्झ= विबुध्य्) विबोधन.

°विउव्वण 3 7 4 विक्रिया, विकुर्वणा magic power.

°विओअ° 20 10 6 वियोग.

√वियड्ड (Hc. IV 129; वि+सं+वद्),
 –pres. 3. s. वियडइ 4 2 9a gl. विघटते.

वियडिवण्ण 10 8 1 gl. विप्रतिपन्नं विकृतिवर्णो वा.

वियड्ढ 14 9 6 [विदग्ध] amorous person.

√वियप्प [वि+क्लृप्-कल्प्] think, consider,
 –abs. वियप्पेंवि 2 9 5.

√वियम्भ (वि+जृम्भ्),
 –pres. 3. s. वियम्भइ 17 9 6; p. p. enl. वियम्भियय 9 9 6.

°वियलिय 15 6 1 विगलित enl.

√वियस (वि+कस्),
 –pres. 3. pl. वियसन्ति 6 3 6.

वियारक 10 1 6, 14 9 8 [व्यापृत] व्याकुल चित्त

°वियारणा 11 7 1 [वितारणा] प्रतारिका.

वियारियय 19 14 2 विदारित enl.

°वियारय 2 7 5 विदारक.

विरुच्छय 4 11 2 [विरुक्षक] ?

विक्खिण्ण 17 5 7, enl. विक्खिण्णय 15 4 9b [*विक्षीर्ण] विकीर्ण (cf. 15 4 वि- क्खित्त and G. विखराँ, विखेरुँ).

°विक्खेव 14 5 5 विक्षेप throwing.

°विखम 12 5 10 gl. वियोग.

विचिन्तमाण 16 3 2 [विचिन्तयत्] विमृशत्.

विच्छाय 5 2 2, 15 7 9a निस्तेजस्क.

विच्छिय 2 12 4 वृश्चिक.

विज्जापाणय 19 7 11b ?
विज्जालय 6 6 9b [विद्यालय] विद्याधर
विज्जाहरिय 9 2 5 विद्याधरी enl.
√ विज्ज [वीजय्];
-pass pres. part. विज्जिज्जन्त 3 6 7.
विज्जु° 11 6 9b विद्युत् (G. वीज),
विज्जुल° 11 6 5 [विद्युत्+ल, He. II 173] विद्युत् (cf. G. वीजळी).
विट्टिय 10 6 6 (He. IV 330, 3) कन्या (G. बेटी daughter, girl).
°विट्ठि 4 9 6 [Mss. wrongly विट्ठि] वृद्धि.
°विडङ्ग 3 1 3 युक्त.
√ विढप्प [अर्ज् He. IV 251],
-pres. 3 s. विढप्पइ 1 2 12b.
विणा° 5 12 3 विना.
विणामिय 2 12 3 विनामित pulled down.
°विणासयर 1 16 9a [विनाशकर] विनाशक.
विणिम्मिण्ण 17 12 6 विनिर्भिन्न.
√ विणिवाय [विनिपातय्];
-pres 3 s. विणिवायइ 17 9 5, p. p. विणिवाइय °4 8 6°, 5 6 4, 7 6 1, 10 8 10, 12 9 6.
विणिवारय 19 1 8 विनिवारक.
विणिवारिय 10 11 2, 11 12 1 विनिवारित
विणिवासिय 19 15 10b [*विनिवासिन् enl.] निवासिन्.
विणिहय 17 8 7 विनिहत
विणु 2 10 9b, 4 4 9b, 16 6 7 [He. IV 426] विना (G. विण, वण°).
√ विण्णव [विज्ञापय्, G. वीनवुँ],
-pres. 3. s. विण्णवइ 1 3 1, 4 14 3, 19 6 10a, abs विण्णवेवि 5 16 2, p p विण्णविय 1 7 9a.
विण्णाण 2 4 9b, 4 11 4 विज्ञान specialized knowledge.
√ विण्णास(वि+न्यासय्) display,
-pres 2 s विण्णासहि 11 11 3, p. p. विण्णासिय 2 4 9a.
वित्थिय 17 12 8 [वि+स्थित] gl. स्थित.
वित्थरिय 3 4 4 विस्तृत.
वित्थिण्ण 9 3 7 विस्तीर्ण.
विद्धंसिय 11 9 9b विध्वस्त.
विन्द 9 5 9a वृन्द.
विन्दु 1 16 6 बिन्दु.
√ विन्ध [व्यध्; G. वींधवुँ];
-pres. 3. s. विन्धइ 15 3 7; pres. part. विन्धन्त 11 12 1, enl. विन्धन्तय 14 2 8, 15 4 9a, विन्धन्तय 17 3 10b, p. p. f. विद्धि 12 9 1, 16 7 4.
√ विप्फुर [वि+स्फुर],
-pres. 3. s. विप्फुरइ 1 5 6, 11 1 8a; pres. part. विप्फुरन्त 10 9 2.
विप्प 16 8 9a विप्र.
विप्पयई 9 7 4 gl पक्षिपुत्रका°.
विप्पिय 4 4 2 [विप्रिय] अनिष्ट.
विब्भाडिय 14 1 4 [*विस्फाटित, Bh. cf. D. 7 70 विप्फाडिय=नाशित] नाशित.
°विमद्दिय 1 5 9b विमर्दित crushed.
विमीसिय 17 2 8 विमिश्रित.
विमुक्क 2 2 9a, °4 14 8 विमुक्त.
°विमोक्ख 3 11 1b [विमोक्ष] मोक्ष.
विम्भय 1 12 4 विस्मय.
विम्माणिय 14 11 7 (वि+मानित, Pk. √ माण=अनु+भू) अनुभूत (G. माणी).
√ विरय (वि+रच्),
-abs विरएँवि 16 15 1, 20 5 9, विरएप्पिणु 14 9 1.
विरल्लिय° 16 14 7 [He. IV 137] विस्तारित.
विरह 11 12 5 विरह.
विरहाउर 18 11 5 विरहातुर.
विरुआरि 19 5 2, विरुआरिय 19 4 8 [विरूप+तर, D. 7 63 विरुअ=विरूप, Bh. 102 8] दुष्ट bad.
√ विरूस (वि+रुष्), be displeased, get angry,
-pres. 3. s. विरूसइ 10 7 9b, 17 5 10a, imper. 2. pl. विरूसहों 20 1 9a, p. p. enl. विरूसय 12 7 5.

विरिल्लिय° 11 5 4 विस्तारित, gl. विस्फारित.
√ विरूस [वि+रुष्];
-pres. 3. s. विरूसइ 1 3 13.
विलक्खीहूय 4 11 8, enl. विलक्खीहूयय 12 6 3 [विलक्षीभूत] लज्जित.
√ विवज्ज [वि+वर्जय्],
-abs विवज्जेवि 17 18 10*a*; p. p. °विवज्जिय 15 3 6, enl. विवज्जियय 18 9 9*a*.
√ विवर [वि+वृ] expound;
-pass. pres. part. विवरिज्जन्त 2 7 9*b*.
विवरिय 10 10 2 विपरीत.
विवरेरी 1 9 9*a*, 5 5 3 (Hc. IV 424) विपरीता.
विविहपयार 2 8 6 विविध-प्रकार.
विवोहिय 5 2 8 विबोधित.
√ विस [विश्],
-pres 3. s. विसइ 16 3 4, 19 1 6, 3 pl. विसन्ति 16 9 2.
°विस 3 5 2 वृष.
विसज्जिय 2 9 9*b*, enl. विसज्जियय 18 9 9*a* विसृष्ट.
विसट्ट °3 12 7°, °20 5 10*b* विकसित, 4 7 10*a*, 10 9 9*a*, 13 4 7, 17 10 7 विघटित, त्रुटित (cf. Hc. IV 176 विसट्टइ=दल्).
√ विसह [वि+सह्] endure the delay, wait;
-pres. 1. s विसहउँ 18 6 2, 3. s. विसहइ 18 5 2.
°विसाण 11 5 7 विषाण tusk
विसालिय 15 14 9*a* विशाल enl.
विसासण 8 5 9 वृषासन.
विसूरण 19 16 10*a* खेद
विसूरिय 3 6 10 खिन्न (Hc. IV 132)
√ विसेस [विशेषय्],
-abs. विसेसेवि 17 6 10*a*.
√ विहज [वि+भज्],
-abs. विहजेवि 2 14 2, 4 4 1.
√ विहट्ट [वि+घट्ट्];
-pres. 3. s. विहट्टइ 13 1 9*a*; 3. pl. विहट्टन्ति 7 5 4; imper. 3. s. विहट्टउ 1 3 10.
विहडप्फड 14 9 8 क्षिप्र, 15 11 1 व्याकुल (Hc. II 174).
°विहत्थ 2 14 9*b*, 3 3 5, 16 14 6 [विहस्त] °युक्त with (°विशिष्टतर Mp. 8 9 4).
√ विहर [वि+हृ];
-pres. part. विहरन्त 2 16 1, enl. विहरन्तय 3 1*b*, abs. विहरेप्पिणु 5 3 2.
विहलङ्घल 8 9 5, °12 8 6, 17 7 3 विह्वल, व्याकुल.
विहव 7 8 7 विधवा.
√ विहस [वि+हस्] smile,
-pres. 3. pl. विहसन्ति 6 7 7, pres. part. f. विहसन्ती 14 10 6, abs. विहसेवि 16 10 4 विहसेप्पिणु 1 16 1.
√ विहा [वि+भा],
-pres. 3. s. विहाइ 4 9 6.
विहाणय 14 1*a* [* विभानक] (D. 7 90) प्रभात (*a*. पहार्ण)
विहाव [वि+भावय्] दृश्,
-pres. 3. s. विहावइ 5 11 9*a*;
-p. p. विहाविय 4 8 8, distinguished (by), marked (with), gl. wrongly (चापि) सम्भिदानि, enl विहावियय 6 11 1 considered.
°विहु 12 12 4 विभु lord.
√ विहुण [वि+धू],
-pres. part f विहुणन्ति 18 11 5, abs. विहुणेवि 18 7 3.
विहुर °17 7 5 [विधुर] विरह
°विहूण 6 14 9*b* enl. f., विहूणिय 19 5 4 [*-भूण] विहीन (*a*. वहोर्ण)
°विहोय 4 4 6 [*-भोग] विभव.
वीसइ° 13 7 7 [विंशति] ten.
वीसत्थय 2 12 1 विश्वस्त enl, f. वीसत्थी 14 10 4.

√वीसम [वि+श्रम्],
-pres 3. s. वीसमइ 7 10 8.
√वुक्क (Hc. IV 98=गर्ज्) scream;
pres 3 s. वुक्कइ 19 3 4.
वुक्कार 6 6 9a, 6 11 5°, cnl. वुक्कारय° °19 3 4 scream
√वुच्च [उच्य्],
-pres. 3. s. वुच्चइ 1 11 1, 2 15 6, 3 9 6, 12 1 6, 15 7 4, 15 12 7.
√वुज्झ [बुध्य्],
-pres. 2. s. वुज्झहि 20 2 2, 20 9 5, p. p. वुज्झिय 1 3 8, 3 10 6;
-caus. pres. 3. s वुज्झावइ 18 9 4; p. p. वुज्झाविय 13 11 8.
वुड्ड 14 5 5 [Hc. IV 101] मग्न (G. वुड्डुं).
वुड्डुण-वावि 6 10 6 मज्जनवापी.
वुड्ड° 14 13 6 वृद्ध (G. बूढो).
वुण्ण° 15 2 2, 19 14 10a (Hc. IV 421, D. 7 94) विषण्ण, उद्विग्न.
वुत्त 1 16 1 उक्त.
वुदवुद 11 6 6 (onom) call to an untamed elephant, gl. हस्ति-चाल-नभाषा.
वुब्बुव °5 12 8°, °17 3 3 बुद्बुद
वुहणयण 20 12 1 [वुधनयन] gl. पण्डित-लोचन.
बे वारउ 12 12 10b द्विवारम् cnl. (G बे वार).
°वेयडिय 9 14 8, 15 7 1 [Hc. IV 8a] खचित.
√वेयार (=प्रतारय्) deceive,
-pres. 2. s वेयारहि 18 12 6. p p वेयारिय 8 10 4 (D. 7 95=प्रतारित) gl छलित.
°वेज्ज° 16 3 8 वैद्य.
वेउझ 10 10 2, 11 6 5 (cf. PSM s. v. विज्झ) push.
√वेढ (Hc. IV 221; cf. D. 7 76 वेढिअ=वेष्टितम्) वेष्ट्,
-abs. वेढेवि 20 9 9a; p. p. वेढिय 4 12 9a, 15 10 9b.
वेत्तलय (v. l. चित्तलय) 14 12 7?
वेत्ताडए 5 2 1, 10 1 8, वेत्तालहो 5 4 6 gl. अस्तमनकाले, सन्ध्यासमये (cf. D. 7 95 वेआल=अन्धकार).
वेन्तर 1 8 10, 5 7 4°, f. वेन्तरि 1 8 9 व्यन्तर.
वेपक्ख-विवज्जिय 8 11 5 द्विपक्ष-विवर्जित.
वेल्लहल° 19 17 9 [D. 8 96=कोमल; here as at Mp 3 1 11 it qualifies लता] tender.
वेल्ली° 4 12 9a [Hc. I 58] वल्ली. (G. वेल्य).
√वेव [वेट्],
-pres. 3. s. वेवइ 18 5 7, pres. part. f. वेवन्ति 19 2 1a.
°वेम° 17 17 2 वयम्.
वेस 2 14 4, 10 10 1 वेश्या.
वेहाविद्ध 8 6 1, enl. 4 1 10a, 7 5 8, 20 8 4 (D. वेहाव+इद्ध?) gl. कोपातुर, कोपाविष्ट (cf. D. 7 96 वेहविअ=रोषाविष्ट).
वोलावय 19 4 1b (Hc. IV 162 वोल= गम्; cf. वोलीण=अतिक्रान्त) escort (G. वळावो).
√वोल्ल (Hc. IV 2 कथ्, G बोलवुं),
-pres. 1. s. वोल्लमि 19 18 2, 2. s. वोल्लहि 9 8 2, 19 8 3, 3. s. वोल्लइ 2 13 9a, 16 6 6, 3. pl. वोल्लन्ति 9 4 8, imper. 2. s वोल्लि 2 14 1; pres part enl. वोल्लन्तय 9 4 8,
-pass pres. 3 s वोल्लिज्जइ 16 8 6,
-caus p. p वोल्लाविय 5 13 8, 6 12 4, 9 8 2, 12 5 3, enl. वोल्लावियय 17 15 9b.
वोल्ल f. 12 3 1, 14 8 1, 16 9 3, 19 9 1a कथा talk (cf G. बोल m.).
√वोह [बोधय्],
-pres. part. वोहन्त 1 16 8; p. p. वोहिय 13 6 9, enl. 15 6 4.

°ब्व 1 13 3, 13 9 2, 3, 4, 5, 6, 7, 17 16 4 इव.

स

सइँ 1 16 9*b*, 6 7 1, 10 5 8*b*, (सइँ इत्थें) 2 5 3, 19 7 4; सइं 4 14 9*b*, 19 18 10*b* स्वयम्.

°सउण° 1 1 9, 8 3 5 शकुन omen.

सय-खण्ड-खण्ड 10 11 6 शत-खण्ड-खण्ड.

सयड 12 8 6 [शकट] gl. रथ.

सयण-किय 12 6 4 gl. सज्जनक्रिया etiquette.

सयमेव 9 1 1, 8 12 6, 16 11 5 स्वयमेव.

सयवत्तिणि 7 13 5 शतपत्री lotus.

सयवारउ 12 10 5 शतवारम् enl.

सयंवरय 6 3 7 स्वयंवर enl.

सकलत्तय 12 3 10*a* स-कलत्र enl.

सकलन्तर 13 3 10*a* [स-कलान्तर] with interest.

√सक्क [शक्; cf. शक्नु];
-pres. 1. s. सक्कमि 18 2 5, 6, 7, 8, 9, 10; 3. s. सक्कइ 4 2 4, 3 9*b*, 17 9 9; imper. 2. pl. सक्कहों 12 9 2; p. p. सक्किय 4 10 1, 17 4 10*a*, enl. सक्कियय 11 3 9*a*.

°सक्क 16 8 8 शक्त, gl. समर्थ.

सक्कय° 1 2 3 संस्कृत.

°सक्कर 17 7 4 शर्करा piece.

सगगगर 9 6 1 सगद्गद (Hc. I 219).

सग्ग° 3 7 1*a* स्वर्ग.

√सङ्क [शङ्क्] fear;
-pres. 3. pl. सङ्कन्ति 8 2 4 (?), 8 11 9*b*; -pass. pres. 3. s. सङ्किज्जइ 16 8 8.

सङ्कल 19 14 3 शृङ्खला (Hc. I 189).

सङ्काम 16 11 7 सेतु (cf. PSM सकम).

सङ्ख 4 6 5 शङ्ख one of the 9 treasures.

°संगोरि 3 5 9 ?

संगोहनी 4 7 6 [संशोभिका] gl. [या] धम्मद्रुमशाखेव शोभते.

संघाय [सम्+घातय्];
-pres. 3. s. संघायइ 17 9 5.

सच्चय 2 16 10, 11 12 1 सत्य enl.

सच्चमय 9 8 7 [सत्यमय] real.

सच्छर 2 7 7 साप्सरस्क.

सच्छाय 7 2 7, 14 3 3 [सच्छाय] कान्तिमत्.

°सज्ज° 13 9 9 षड्ज.

°सज्ज 15 2 1.

सज्जीउ 13 10 3 (1) स-जीवस्तर ? (2) सजीव.

सट्टहास 1 8 4 साट्टहास.

सडोर 2 7 7, 20 11 1 स-दोर.

सणि 11 10 3, 19 7 7 शनि.

सणिच्छर 2 3 6 शनैश्चर.

सणेह 2 11 7 स्नेह.

°सण्ड 1 15 1, 19 17 8 षण्ड, समूह.

√सण्णह [सम्+नह्];
-abs सण्णहेंवि 4 7 2, 6 12 5, 7 6 7, 8 2 7, 10 9 2, 10 9 7, 15 15 2, 16 14 9*a*; p. p. सण्णद्ध 17 5 10*a*.

√सण्णज्झ [सम्+नह्];
-pres. 3. s. सण्णज्झइ 4 6 2, 8 5 2, 3, 4, 5, 6, 7, 16 14 3, 17 5; 10*a*.

सण्णास° 19 14 6 सन्न्यास.

सण्णाह 17 8 7 संनाह.

°सत्तिय° 3 7 4, 8 5 8 [शक्ति enl.] sort of weapon.

सत्तणयर 14 12 6 ?

°सन्तय 3 1*b* in गय-सन्तय=gl. गतधनः.

सन्तिहर 6 13 9, 7 14 9*a* [शान्तिगृह]. At one place qualifying जिणालउ =जिनालयः at the other संतहें सन्तिहरें i. e. the s° of Śānti Jina; cf. संतिज्जाघर occurring in the Agaḍadatta story of the *Vasudevahiṇḍi*.

सपन्नाउ 6 1 5 सन्न्यायम्.

सपण्डु 7 6 5 स-पाण्डु with the Pandu treasure

सपरिवार 18 4 2, सपरिवार 1 14 8, 2 2 8 सपरिवार

सपिण्डवास 1 8 4 [स-पिण्डवास] (Acc to Jacobi, 'relatives In Bh often together with अन्तेउर and परियण, gl पिण्डवास=दासीजन) with attendants

सप्पालङ्कण 4 6 7 ?

सभय 12 8 5 frightfully ?

सम 5 4 6 श्रम

समउ 2 12 2, 9 4 8, 12 2 6, 15 7 8, 15 15 9*b*, 16 6 9*b* समम् enl

समकण्डिउ 17 5 3, 20 7 7 gl बाणै वेष्टित

समतुङ्ग 1 2 ० समतीर्थ (gl तीर्थम्)

°समग्ग 10 3 3 [समग्र] °सहित

समणु 1 10 9*a*, 10 7 9*a* [शमन cf शम् 'injure] पीडक, cf Mp 16 24 3 समियउ gl पीडित

समत्त 17 9 8, 3 11 9 समस्त

समत्त 7 1 8 18 1 9*b* सम्यक्त्व

√समप्प [सम्+अर्पय् G सौंपवुँ]

-imper 2 s समप्पि 11 12 8

-abs समप्पेंवि 6 8 5, 15 8 7 p p समप्पिय 4 4 9*a*, 10 8 6, 19 11 6

समरभर 12 2 9*b* forceful attack in the battle (see भडी)

समट्टय 3 10 1*b* सम्बद्ध (cf √समडिय)

√समलव (समर्पय्, cf He IV 39 अल्लिव=अर्पय् G आल्वुं)

-abs समलवि 19 1 4

√समलिह (समालि)

-pres 3 s समाढवइ (MSS समिलिहि यइ) 16 11 3*b*, abs समाढवि 17 12 1

समसरण 1 6 9*b*, 1 7 6, enl समसरणय 5 3 4 समवसरण

समाइच्छिय 6 1 5, 16 9 7 सत्कार (cf PSM s v समाइच्छ)

समाणु 2 11 7, 3 10 2, 10 12 1, 3 8 8, समाण 4 2 2 [समानम्] सह,

√समाण [सम्+मान्]

-pass pres part enl समाणिज्जन्तय 1 2 12*b*, p p समाणिय 14 3 8

√समारुह [सम्+आ+रुह्]

abs समारुहेवि 18 2 7

√समावड (सम्+आ+पत्),

-imper 3 s समावडउ 15 14 3, p p समावडिय 7 13 9*a*, 9 14 8, 15 1 8, 17 11 10*a*

समासेँ 5 13 1 समासे enl, in short, suggestively, gl अयव्याचैन

√समिच्छ [सम्+इच्छ्]

-pres 2 s समिच्छहि 15 13 1, 3 s समिच्छइ 18 3 2

°समिद्धय 15 14 1 समृद्ध enl

समुच्छ 19 7 11*a* स-मूर्छा

समुज्जल 10 4 8, °13 9 6 समुज्ज्वल

समुट्ठिय 1 16 8, enl 19 18 8 समुत्थित

√समुड्ड keep ready ?

-abs समुड्डवि 4 5 9*b* p p समुड्डिय 15 11 3

√समुत्तर [सम्+उद्+तॄ]

-pres 3 pl समुत्तरन्ति 1 10 6

समुत्तुङ्ग 11 4 3 समुत्तुङ्ग enl

√समुत्थर (-सम्+आ+क्रम्, cf उत्थर) attack

-pres 3 s समोत्थरइ 11 10 9*a*, pres part समुत्थरन्त 17 4 8

√समुत्थव [सम्+उत्थापय्]

-imper 2 s समुत्थवहि 19 8 4

समुद्द° 17 16 7 [सम्+ऊर्ध्व] raised high

समुब्भविय 15 5 3 [सम्+उब्भविय which see] saved

√समुब्भह [सम्+उद्+वह्]

-pres 3 s समुब्भहइ 6 11 2

समुद्द 6 9 2 समुद्र (He I 29)

समुद्दाणण 15 1 9*b* समुद्रानन

समोसरण 5 6 6, 6 13 11*b* समवसरण

सम्मय 12 2 3 [सम्यक्] सम्यक्त्व

सम्मत्त° 13 8 10*b* सम्यक्त्व

सम्माण 19 14 8 समान

सम्माणियय 16 1 9*b* समानित enl

सम्मादिट्ठि 7 3 7 सम्यग्दृष्टि

सम्मुह 7 2 9*a* सम्मुख

√सर [स्मृ],
  -pres part सरन्त 16 9 6, abs सेरेवि 5 6 2, 19 10 8

* सरम्भ 15 15 9*b* रम्भा समाना ?

सरिस 16 11 6 सदृश

सरिसव° 4 4 9*b* सर्षप (G सरसव)

सरीरडय 6 13 5 (शरीर+ Ap pejorative suffix °डय G °ड़ै) wretched body

सलोण 14 2 9*b* [सलवण] सलावण्य (cf. G सलोणुँ)

°सल्ल 12 3 1, 12 5 1 [शल्य] sting, grudge

सलेहण 5 16 6 सल्लेखना

सवडमुह 4 7 8, 17 4 9, 17 6 2, 19 3 10*b*, enl सवडमुहय 11 13 9*a* [D 8 21] अभिमुख

सवण 5 15 1 श्रमण

सवर° 10 7 9*b* शबर

सवत्ति 19 7 4 सपत्नी

सविलक्खउ 9 8 4 [स विलक्षम्] सलज्जम्

सव्वङ्गिय 11 4 2 [सर्वाङ्गिक] सर्वाङ्गीण

सव्वङ्गागय °5 13 6° सर्वाङ्गागत

सव्वल° 11 8 4, 17 6 5 lance (cf सव्वल तिल पीडनायुध पाणी Mp 11 12 31, स०ल्लि सब्बलोद्दयरी पाणी 11 16 9, D 8 6 सव्वला=कुशी)

सव्ववसाय 11 14 7 सव्यवसाय active

सव्वायामें 17 9 6, 15 5 4 [सवायामेन] अतिशय-बलेन (cf D 1 65 आयाम=बल)

√सस (श्वस्),
  -pres 3 s ससइ 18 5 7

सस 5 5 3 स्वसृ

ससणेह 16 9 7 सस्नेह

ससिकन्त° 13 3 2 शशिकान्त

ससिवयणी 20 11 9*a* शशिवदना

√सह (He IV 100) राज् appear charming,
  -pres 3 s सहइ 9 12 9*b*, 14 13 9*b*, 17 12 7

सहल 18 6 9*b*, enl सहलय 18 7 2 सफल

सहसा 1 12 5

सहसत्ति 9 4 5, 14 5 1, 15 8 8 [सहसा इति] सहसा

°सहाउ 4 6 1, °18 1 2 स्वभाव

°सहाय° 1 7 4

सहिय 5 4 8, 19 8 6 सखी enl

सहियय 16 1*b* सहित enl (G हुँ with)

सहुँ 1 14 5, 2 8 1, 4 2 9*b*, 4 6 8, 4 11 5, 9 2 8, 9 7 3, 12 8 9*b*, 15 15 8, 16 3 7 सहु (He IV 419)

सहोयर 13 10 6 सहोदर

√सचर [सम्+चर्, G सौंचरुँ]
  -pres 2 s सचरहि 20 8 3, 3 s सचरइ 15 11 4, imper 2 s सचर 7 12 4,
  -caus abs सचारेवि 2 7 4 p p. सचारिय 9 4 7

√सचल [सम्+चल्]
  -pres 3 pl सचलन्ति 4 6 4 -caus pres 3 s सचालइ 8 11 9*b*, p p सचालिय 2 3 2

√सचल्ल [सम्+चल्],
  -pres 3 s सचल्लइ 18 8 7, p p सचल्ल 7 1 7, 9 14 6, सचल्लिय 2 2 1, 3 4 8, enl सचल्लियय 11 8 9*a*

सचारिम 4 10 8, 14 13 4 endowed with motion, moveable, mobile

√सचूर [सम्+चूर=चूर्ण्]
  -pres 3 s सचूरइ 17 9 4, p p enl संचूरियय 3 2 1*b*

°संठिय 1 8 13a सुस्थित.
संताण 6 8 5 सतान succession.
°संतासण 11 3 2 [सन्त्रासन] संत्रासक.
°संदरिसण 10 11 1 [संदर्शन] संदर्शक.
°संदेहवन्त 13 3 3 संदेहवत्.
°संधाण 15 3 9a संधान.
संधि f. 8 4 9a, 16 6 9b, 16 7 1
√ संथव [सम्+स्थापय्] console,
-pres 2 s. संथवहि 19 8 4 (gl. सबोधयसि), abs. संथवेवि 15 8 2, p. p संथविय 12 12 3, 19 6 2
√ संथव [सम्+स्तु],
-pres. part संथवन्त 16 9 4.
√ संधुक्क [सम्+स्तुद्],
-pres. 3 s. संधुक्कइ 3 9 6, pres. part संधुक्कमाण 1 7 6.
संपाइय 5 4 6, enl. संपाइयय 9 1 4 संप्राप्त.
संपाविय 17 1 6 संप्राप्त.
√ संपेस [सम्+प्रेष्],
-abs. संपेसेवि 17 6 10a
√ संभर [सम्+स्मृ, cf. सँभरवुँ],
-pres 2 s संभरहि 1 7 9b, abs संभरेवि 6 10 9b, संभरवि 16 7 5, 18 7 4, p p संभरिय 12 10 3.
√ संभव [सम्+भू],
-pres 3 s. संभवइ 15 7 7, 15 12 1.
संवच्छर 2 3 6 संवत्सर.
√ संवज्झ [सम्+वध्],
-pres 3. s, संवज्झइ 20 1 1.
संवर 3 5 2.
संवलियय 14 6 6 संवलित enl.
√ संवाह [सम्+वाहय्],
-pres 3. s संवाहइ 1 14 8.
संवाह 16 9 8 gl. ताम्बूल
√ संवेढ [सम्+वेष्ट्],
-abs संवेढेवि 20 8 1.
सइ्इय 19 10 10a gl. सञ्चित.
सव्व 1 8 10 सर्व.
-गाढ 16 3 3, सव्व 7 7 4 सर्वम् (cf. सार entirely).
√ साइ (=वि+नाशय्),
-abs. साडेवि 11 1 3, p. p. साडिय 11 11 8, 14 1 4; pass. pres, part. enl साडिज्जन्ता 17 3 7.
साणन्द 1 1 14 [सानन्द] आनन्दसहित.
सामण्ण-भास 1 3 10 सामान्य भाषा
सामिसाल 4 13 5, °7 3 6 [स्वामिशाल] स्वामिश्रेष्ठ.
°सार 20 9 8 धन.
°सारङ्ग° 12 10 2 शार्ङ्ग
सारि 16 14 4, 17 1 1a, 20 5 3 गज-पर्याण (gl सारि=अवारी=a, अम्बारी).
सालय °6 4 2, 18 10 4 स्याल enl. (a. साळो)
साव see सावय.
सावय 19 8 9 श्वापद (cf. a. सावज).
सासय° 4 14 9a, 17 18 10a शाश्वत.
सासणहर 19 15 10a [शासनधर] gl. दूत
सासुय 19 4 8 श्वश्रू enl. (a. सासु)
सासुरय 11 11 9b, 19 12 7 [*श्वाशुरक] श्वशुरालय (a. सासरूँ).
√ साह [साधय्],
-pres 1. s साहमि 4 12 4, 11 5 2, pres part साहन्त 12 12 9, abs साहेप्पिणु 10 1 1; p. p साहिय 3 3 1a, 10 1a.
साहिय 2 16 7 कथित (cf. Hc. IV 2 साह=कथ्)
°साहण 3 7 1a [साधन] सैन्य.
साहरण 9 5 4 साभरण.
√ साहार [सम्+धारय्, a. सहारा 'support', 'help'] comfort,
-abs साहारेवि 19 11 1a, p. p. enl साहारियय 9 11 1
°साहार 14 2 5 सहकार
साहारण 11 4 1, 14 12 5 gl. साधारण-नाम देश
साहिवन्द 1 13 2 सुरभिवृन्द.
साहुकार 2 17 6 साधुकार.
साहुकारिय 8 9 6, 20 3 3 साधुकार-संकारित.

°साहुल 14 2 4 ध्वज (cf. D 8 52 साहुलिआ, साहुली=वस्त्र, विरोवस्त्रखण्ड); gl. सिगिरिका (=old G. सीकरि 'canopy' 'palanquin').

सिय 2 8 7, 6 4 4, 12 6 4, 15 7 6, 18 11 9b° श्री enl.

सिय-सपय 10 7 4 श्रीसंपद्.

°सियय° 14 9 1 सिकता.

°सिक्कार 3 6 6 सित्कार.

√सिक्खय [शिक्षय्; G. सीखवउँ],
  -pres. 3. s सिक्खवइ 16 8 2, p p. सिक्खविय 4 3 4

सिक्खिय 15 5 5 शिक्षित enl.

सिग्ग 9 13 8 श्रग्.

°सिङ्ग° 3 5 5 सिंह

√सिज्झ [सिध्य्],
  -pres 3. s. सिज्झइ 4 2 5, 7 9 2, 15 13 2, 16 6 8 (सिज्झइ कज्जसिद्धि).

√सिञ्च,
  -pres. 3. pl. सिञ्चन्ति 6 3 5, pres. part. enl. सिञ्चन्तय 20 10 7.

सिट्ठ 18 12 2 [सिष्ट] कथित.

सिद्धत्तण 3 11 9 सिद्धत्व

सिद्धय 15 14 1 सिद्ध enl

सिमिर 11 8 1 [शिविर] gl. कटक

सिर-वट्ट 17 12 9 [शिर पट] gl. मस्तकपुट.

सिरि 12 5 7, °सिरि° 14 2 1 श्री.

सिरिगार 8 2 3 ?

°सिरिंद 7 6 5 [श्री+इन्द्र] °श्रीकान्तक.

सिलोय 19 18 1a श्लोक.

°सियाल° 9 11 2 शृगाल

सिवालय 12 7 6 [शिवालय] निर्वाण

सिविय 7 13 3, 17 2 3, सिविया° 2 11 1 शिबिका.

सिविणय 19 1 9 स्वप्न enl

°सिसिर 14 9 3 [शिशिर] gl. उष्ण (D 8 31)

सिहरि 12 8 6 [शिखरिन्] पर्वत.

सिहि 2 11 9b शिखिन् fire,

सिहिन 10 5 3 [*शिखिन] स्तन (D. 8 31).

सीय° 2 12 3 शीत cold.

सीयर 11 3 5 शीकर.

सीयलय 12 12 8 शीतल enl.

सीरिय 6 1 10b (in सर-सीरिय) भिन्न (PSM.) pierced.

√सीस [*शिष्य्] (He. IV 2 (कथ्;
  -pres. 3. s. सीसइ 1 15 9b, 16 9 10a.

सीस 7 11 8 ?

√सुण [श्रृ; G. सुणुँ];
  -pres. 3. s. सुणइ 1 10 8, 17 15 3, 18 9 2.

सुण° 13 5 4 शुक

सुणन्त° 4 11 3 शृण्वत्.

सुणरिसण 15 12 7, 15 13 2, 15 15 8 सुदर्शन.

सुसुमार 3 5 6 [cf Ved. शिशुमार; MW. शुशुमारगिरि from the *Divyāvadāna*] शिशुमार.

सुयन्ध 11 4 7, 14 7 3 सुगन्ध.

सुइरु 4 11 5, 4 12 5, 18 3 1 सुचिरम्.

सुकुलीणयहु 11 6 2 सुकुलीन-स्य.

सुकोमल 9 8 5.

सुक 13 1 3 शुक

सुक्कय 16 4 9b शुष्क enl (G सूकुँ)

सुंकिय 19 14 9 सुकृत

सुघडिय 11 13 2 सुघटित

सुघवि 19 4 7 सुभाषित.

√सुज्झ (=दृश्य G. सूझुँ).
  -pres. 3 s. सुज्झइ 8 2 9a, 19 1 3

सुट्ठु 4 11 8, 4 12 9a, 15 6 4, 15 13 3 सुष्ठु

√सुण [शृ G. सुणुँ]
  -imper 2. s सुणु 5 1b, 1 11 1, सुणु 7 12 5, abs. सुणेवि 4 3 1, 10 9 7, सुणेवि 7 11 9a, 9 13 9a, 13 7 2, सुणेविणु 12 7 3, 18 1 7.

सुण्णिगाउ 4 12 7 सु+नि गम्य

सुण्णर 2 10 9b शून्य enl (G. सूनुँ).

सुण्णायण 5 4 2 शून्यायन.

°सुण्ह 19 4 9b सुषा.
सु-
सुतणूयरि 16 4 7 सु तनूदरी.
सुपरियण 9 5 1 सु-परिजन
सुपरिट्ठवेवि 19 1 4 [सु+परिस्थाप्य] gl. पर्यालोच्य.
सुपरिट्ठिय 9 4 6 सु+परिष्ठित.
सुपसण्णकित्ति 19 8 3, 19 10 6 सु+ प्रसन्नकीर्ति
सुपास° 1 17 सु+पार्श्व
सुपहुत्त 15 7 9a सुप्रयुक्त? (cf. पहुत्त)
सुप्फल 14 7 3 सु+पुष्फल.
सुप्पहाय 14 1 1 सु+प्रभात
सुमणिट्ठय 3 1 13a सु+मनइष्ट enl.
°सुमहुवन्त 7 11 3 सु+माल्यवत्
सुन्दर 14 11 5, 19 11 8a, enl.
सुन्दरय 12 7 6
√सुम्म (=श्रू),
-pres 3 s सुम्मइ 18 1 3.
सुरयारुहण 4 10 9b सुरतारोहण ?
सुरमण 10 10 1 (सु+रमण) 1. very playful, 2 having beautiful hips, gl. सुरत व्यापार चित्त
सुरसतास 15 12 9a सुर-सत्रास terror to the gods.
सुरिन्दत्तणय 8 1 7 सुरेन्द्रत्व
√सुव [स्वप्, G सुऍ]
-pres part. सुवन्त 7 9 6
सुव 7 1b सुत
सुवण्ण 2 16 4 [सुवर्ण] gold coins
सुविउलमइ 12 8 8 सु-विपुलमति
सुविण 1 14 9a*, 5 12 7, enl सुवणय 9 2 9a, 16 4 1 स्वप्न
सुविणा 11 6 7 ?
सुविसाल 14 7 2 सुविशाल
सुविहाण 16 3 8, enl सुविहाणय 1 15 9b early morning (see विहाण)
√सुव्व [श्रू, Hc. IV 243],
-pres 3. s सुव्वइ 1 9 9a, 14 11 5, 3 pl. सुव्वन्ति 12 1 5, 16 7 6
सुसमाइच्छिय 10 6 3 सु+समाच्छन्न (cf. समाइच्छय)
सुसज्ज 7 2 1 सुसंचित compact, well-knit (cf G सचो machine)
सुसोहिय 15 6 4 (in सुठु सुसाहियउ) सु+शोभित enl
√सुहा [सुखय्].
-pres 3. s सुहाइ 12 12 8.
सुहावय 13 10 1a [सुखापक] सुखद.
सुहासिय वयण 1 3 11 सुभाषित-वचन
सुहि 2 9 3, 16 1 9b सुहृद्.
°सूइ 14 5 7 सूचि
सूयर° 11 4 7 शूकर (G सूवर)
सूयार 17 13 10b सूपकार
°सूरकन्ति° 13 3 2 [सूरकान्ति] सूर्यकान्त
°सेढि 2 15 5, 5 5 9b (from *श्रिढि= श्रिढि cf. sk. श्रेढि) श्रेणि.
सेणि 16 12 5 श्रेणि
सेण्ण 3 2 1b, enl. सेण्णय 4 7 6 सैन्य
सेरय 6 12 9b [स्वैर enl.] मदप्रबल
°सेल्लग्ग 17 6 4 शर or कुन्त (D 8 57)
सेविय 2 8 7 सेवित.
सेसा 11 11 10 gl. अक्षिपा, PbM. निर्माल्य (G. शेष)
सोणिय 13 6 10b शोणित
सोण्डीर 20 7 1 शौण्डीर
सोदामणि 20 1 8 [सौदामनी] gl विद्युत्
°सोम 2 2 6 सौम्या
°सोमाल° 7 1 5 सुकुमार (cf G सुँवाळुँ)
सोमालिय 19 12 4 सुकुमारिका
सोवण 16 3 5 स्वपन.
सोहन्ती 1 2 6 शोभमाना
सोहिय 1 1 6 शोभित
सोहिल्लय 14 5 2, 14 7 6 [सोह-शोभा+ इल्ल enl.] शोभावत्.

ह

हय° 1 6 5 (1) हत wretched (2) हत destroyed.
√हक्कार (-आ+कारय्) call,

-pres. 3. s. हकारइ 7 1 9b; abs. हकारेंवि 19 2 3; p. p. हकारिय 5 14 3, 11 11 2.
-agent. हकारय 2 10 9b.
हट्टसोह 19 3 8 हट्टशोभा (cf. हाट).
√हण [हन्; G. हणवुँ]:
-imper. 2 pl. हणहों 7 4 7; abs. हणेवि 12 1 9a.
हत्थिहड 12 8 6, °15 3 1 हस्तिघटा.
हत्थुत्थल्लिय 1 3 13, enl. हत्थुत्थल्लियय 8 10 9a ordered by a gesture of hand.
√हम्म (हन्: Hc. IV 244);
-pres. 3. s. हम्मइ 7 9 6, 10 12 4; pres. part. हम्मन्त 9 10 4.
√हर [हृ; G. हरवुँ],
-pres. 3. s. हरइ 4 6 10; pres. part हरन्त 3 2 4, enl. हरन्तय 17 4 10b; abs. हरेवि 7 10 1, 13 4 10b, 16 8 7, हरेप्पिणु 14 10 9b; pot. part. f. हरेवी 20 1 7.
°हर 14 2 1 गृह.
हरि 5 4 3 अश्व, 19 8 1b सिंह.
हरिसिय 1 8 6, enl. हरिसियय 15 8 6 हर्षित enl.
हलें सहि 15 11 9b, हलें हलें सहि, 15 12 5 हले सखि.
हल्लाविय 13 3 9b चालित (G. हलावुँ).
√हस [हस्; G. हसवुँ],
-pres 3 s. हसइ 1 5 1, 7 10 6; 3. pl. हसन्ति 7 2 8, 9 4 8; imper. 2 s. हसु 7 12 2; opt. 2. s हसिज्जहि 7 12 2; pres. part. enl. हसन्तय 9 4 8.
हा 7 8 7, 19 5 8, हा हा 13 7 6, °हाहा-रव 11 9 2, 13 7 5.
हाणि 13 11 9, 15 14 8 हानि.
हारविय 15 2 7 हारन्त्रिक! gl. हारयष्टा
हिय 9 6 4 हृत.
हियत्तण 2 9 3 हितत्व.
हियय 14 13 3 हृदय.
हियवय 5 4 2, 5 13 1, 11 2 5, 17 13 7 हृदय (cf. Hc. IV 310 हितपक).
9

√हिण्ड [हिण्ड्; G. हींडवुँ]; roam;
-abs. हिण्डेवि 6 15 7.
हिमवदलिय 19 4 9a हिमदुर्दिन (see वद्दलिय).
√हिलिहिल (onom. अश्वशब्दे) neigh;
-pres. part. हिलिहिलन्त 12 8 5.
°हिसिय 6 1 8 हेषित.
हुअवह 16 4 9b, हुववह° 13 3 9 हुतवह.
हुआस' 17 2 4, हुवास 8 8 7 हुताश.
°हुङ्कार 17 10 10a (onom.).
°हुलि° 17 6 5 प्रहरणविशेष (cf. Hc IV 143 हुल=क्षिप्).
°हुह 14 7 3 [फुह्र] पुष्प.
हूअ 2 10 3, 3 7 4, 3 10 3, 5 5 3, 11 2 7 भूत.
हेट्ठामुह 3 7 1b, °4 9 8°, 13 2 10a, enl. हेट्ठामुहय 19 4 5 अधोमुख (G. हेठ down).
हेट्ठिम° 4 9 9a अधस्तन.
हेमइल 6 5 2 [हेमइल्ल] स्वर्णभूमिक.
°हेरि° 16 2 6, हेरिय 4 7 1, 16 1 4 गुप्तचर (cf. H. हेरना, G. हेरवुँ see, search, spy).
हेवाइय 20 9 2 gl. गर्वं नीतः, but cf. late Sk. हेवाक, हेवाकिन् habituated to, G. हेवा habit).
√हो [भू; G. होवुँ];
-pres. I. s. होमि 19 10 7; 2. s. होहि 5 14 1, 12 10 9b, 3. s. होइ 2 3 9b, 2 10 2, 4 13 6, 7 12 3, 15 12 3; 3 pl. हवन्ति 16 6 5, होन्ति 1 3 11, 8 8 8, 12 4 6, 16 6 2, 3; imper. 3. s. होउ 2 10 3, 2 15 5, 3. pl. हवन्तु 2 10 8, 10 9 4; fut. 3 s. होसइ 1 12 7, 4 5 4, 7 2 9b, 12 2 6; 3 pl. होसन्ति 5 9 3, 10, 9 3 3, 15 2 5, 6, 7, 8; p. p. हुन्त 2 10 8, 3 8 10b, 19 8 10b, f. होन्ति 15 12 1, enl. होन्तिय 6 14 9a, 15 4 2; abs. होवि 19 8 9 (होवि थिउ), होएँवि 2 15 8, 3 6 10, 9 3 9b.
हो 7 8 7, हो हो 12 6 अहो.
होड्होड 11 7 3 (onom.) grunting of an elephant.

PERSONAL NAMES

(Historical names are prefixed with an asterisk)

घणय see कुबेर.
*घणञय 1 16 10*a* धनञ्जय
धम्म 1 1 14 धर्म.
*धम्म 1 2 7 धर्म.
धम्मरह 13 2 1 धर्मरथ.
धरणीधर 5 1 2.
धुव 7 14 8, 12 9 5, 12 12 3 ध्रुवा.
पउमप्पह° 1 1 6 पद्मप्रभ.
पउमवइ see कमला.
पउमराय 20 12 8 पद्मरागा
*पउमिणि° 1 2 10 पद्मिनी.
पउलोम 2 2 6 पौलोमी
पडिचन्द 6 16 9*b* प्रतिचन्द्र.
पडिदिणयर see पडिसूर.
पडिबल 6 10 2, 12 5 7 प्रतिबल
पडिसुइ 1 12 1 प्रतिश्रुति
पडिसूर 19 9 8 प्रतिसूर्य, पडिदिणयर 19 11 7 प्रतिदिनकर.
पल्हायराय 18 4 1 प्रह्लादराज
पवण see पवणञ्जय.
पवणगइ 6 8 7 पवनगति.
पवणञ्जय 18 4 2 पवनञ्जय, अणिल 19 8 9*a* अनिल, पवन 8 6 8, 18 7 4 पवन, पहञ्जण 18 7 2 प्रभञ्जन, मरु 15 9 1, 16 7 8, 19 12 2 मरुत, मरुएव 19 14 10 मरुद्देव, वाउकुमार 18 4 10*a* वायुकुमार, समीर 19 8 1*b*
पसण्णकित्ति 17 3 8, 19 5 3 प्रसन्नकीर्ति
पसेणइ 1 13 2 प्रसेनजित्.
पहञ्जण see पवणञ्जय
°पहत्थ 11 3 3, 11 5 4, 11 5 9*b*, 15 1 3 प्रहस्त
*पहव 1 2 8 प्रभव
पहसिय 18 5 9*b* प्रहसित
*पारासर 16 6 1 पाराशर.
पावणि see हणुमन्त.
*पास° 1 1 18 पार्श्व
*पिसुण 16 6 2 पिशुन.
पुण्डरीय °11 10 2, 20 5 5° पुण्डरीक

पुण्णघण 5 6 3 पूर्णधन; पुण्णमेह 5 6 4 पूर्णमेघ.
पुण्णमेह see पुण्णघण.
पुप्फयन्त° 1 1 9 पुष्पदन्त.
पुप्फोत्तर 6 2 3°, 6 2 9*b* पुष्पोत्तर.
पुरएव 4 10 9*b* पुरुदेव.
भइरहि° 5 13 3, भईरहि 5 10 7, °5 11 3 भगीरथ.
*भम्मह 1 3 8 भामह.
*भरह 2 4 5 भरत.
भरह 1 3 7, 1 11 8, 4 3 1 भरत.
भाणुकण्ण see कुम्भयण्ण.
भाणुसुइ see कुम्भयण्ण.
*भारदुवाय 16 5 8 भारद्वाज.
*भिगुणन्दण 16 6 6 भृगुनन्दन.
भीम 5 7 11*a*, 5 12 1.
भुयवल 15 14 भुजबल.
भेसइ 8 1 4, 11 13 2 बृहस्पति
मय 10 1 2°, 10 9 3, 13 11 8.
मयणावलि 11 2 3, 7 मदनावलि.
°मयर° 15 1 1 मकर.
मघव 14 11 6 मघवा.
मणवेय 19 10 3 मनोवेगा
मणिचूड 19 8 8
*मणु 16 6 4 मनु.
मन्दोयरि 1 10 9*b*, 10 1 3, 10 2 1, 12 4 3, 12 9 5, 16 4 4 मन्दोदरी.
मन्दर 6 8 7.
मरु 16 8 9*a* मरुत.
मरु, मरुएव see पवणञ्जय.
मरुएवि 1 13 3 मरुदेवी
मलवन्त 8 6 7, 10 9 4 माल्यवत्.
मल्लि° 1 1 16 मल्ली
महरक्ख 5 10 1, 5 14 5 महारक्षस.
महाकच्छ° 2 13 7.
°महाभीम 5 8 7.
महामइ 12 5 2 महामति.
महिन्द 17 3 9 महेन्द्र.
महीहर° 11 2 6 महीधर.
महु 15 9 3 मधु
महेसर 7 4 1 महेश्वर.

NON-PERSONAL PROPER NAMES

(Historical names are prefixed with an asterisk)

BOTANICAL NAMES

VIDYĀS

गयणसचारिणिय 9 13 3, गयणसंचालिणी 9 12 1 गगनसंचारिणी
गारुडविज्ज 12 2 10a गारुडविद्या
छिन्दणी 9 12 7 छेदनी
जय 9 12 6 जया
जोगजोगेसरी 9 12 2 योगयोगेश्वरी
णहड्गणगामिणिय 9 13 1 नभोऽङ्गणगामिनी
णारायणिय 12 10 1 नारायणी
णिव्विग्घ 9 13 3 निर्विघ्ना
थम्भणि 9 13 1, थम्भणी 9 12 4, 6 स्तम्भनी
दारुणी 9 12 8 दारुणा
दुण्णिवारा 9 12 8 दुर्निवारा
दुद्दरिसणी 9 12 8 दुर्दर्शना
पण्णत्ति 9 12 3 प्रज्ञप्ति
भाणुपरिमालिणी 9 12 1 भानुपरिमालिनी
भिन्दणा 9 12 7 भेदनी
भुवणसखोहणी 9 12 4 भुवन-सक्षोभनी
भूमि गिरि-दारिणा 9 12 5
महाकालिणी 9 12 1 महाकाली
महोपरिय 17 9 9 gl सर्पिणीविद्या [for महोरगिका ?]
माहेसरिय 12 10 3, माहेसरी 9 12 2 माहेश्वरी
माहेन्दविज्ज 8 7 9a माहेन्द्रविद्या
वइरिविद्धंसिणी 9 12 4 वैरीविध्वंसिनी
वन्ध वह कारिणी 9 12 5 बन्ध-वध कारिणी
वम्भाणि 9 13 3 ब्रह्माणी
वरिसणी 9 12 8 वर्षिणी
वामोहण 7 7 7 व्यामोहनी
वाराहि 9 12 2 वाराही
वारुणी 9 12 5, 9 12 8
विजय 9 12 6 विजया
वीरासणी 9 12 2 वीरासनी
सत्ति-सवाहिणी 9 12 7 शक्ति-सवाहनी
सत्तुविणिवारणिय 9 13 3 शत्रुविनिवारिका
सविद्धि 9 13 1 समृद्धि
सव्वमाकरिसणी 9 12 6 सर्वाकर्षिणी
सव्वकामण्णरूव 9 7 6 सर्वकामान्न-रूपा
सव्वपच्छायणी 9 12 6 सर्वप्रच्छादनी
सव्वमयणासणी 9 12 6 सर्वमदनाशिनी
सव्वोसह 9 13 1 सर्वौषधा
सिद्धत्थ 9 13 3 सिद्धार्था
सिरिमालिणि 29 12 9 श्रीमालिनी
सोमणी 9 12 3 *सोमाणी

NUMERALS

½ अद्ध 1 16 4 अर्ध
1 एक्क 3 2 2a, 16 6 4 एक
पढम 10 8 9 प्रथम
2 दो 3 2 2, दुइ (वि) 15 4 4, वे 2 15 4 10 7 3, 19 14 4, वे (वि) 2 15 8, 12 9 3, बि 2 13 8 15 1 3, 16 6 4, वेण्णि 12 12 10b, 2 13 8, दोण्णि (v. l. विण्णि) 18 12 9b
–वीयय 1 8 7, 1 12 1 3 6 2, बिज्जय 2 15 9a द्वितीय
3 तिण्णि 1 7 7, ति 16 6 4 त्रि
–तइयय 1 8 8, 1 12 2 तृतीय
4 चउ 1 7 2, 7, चउर॰ 3 4 1b, चयारि 3 4 3, 4 14 7, 9 13 4, 16 11 7 (Mp 9 24 5) चत्तारि 2 5 7, 7 14 8, 12 6 8 चायार 6 1 7 चेयारि 16 6 3 चतुर्
–चउत्थय 18 8, 1 12 2 चतुर्थ
5 पञ्च 1 1 5 पञ्चन्
–पञ्चम 1 8 9, 18 5 7
5½ अद्धछट्ठ 20 12 4 अर्धषष्ठ
6 छ 10 7 1, छह 10 5 3 षड्
छट्ठय 1 12 3, छट्ठम 1 8 9 षष्ठ
7 सत्त 1 8 2, '2 9 3* सप्तन्
–सत्तम 1 8 10, 1 12 4 सप्तम
8 अट्ठ 3 2 5, 3 4 7 अष्टन्
–अट्ठम 1 8 10 अष्टम
9 णव 3 4 4, णव णव 15 9 2
–णवमय 1 8 11 नवम end